

HHBC



# James 3: Review

*OFTEN CALLED: THE TONGUE  
CHAPTER*





## HAL MOLLOY'S OUTLINE OF JAMES W/ EMPHASIS ON **TEMPTATION**:

1. Temptation to express a swift, negative response & verbalize wrath [hair trigger] [1:19-20]
2. Temptation to be Hearers only of the Word & not Doers of the Word [1:22-25]
3. Temptation to Criticize Others [1:26-27]
4. Temptation to Show Partiality/ Favoritism [2:1-13]
5. Temptation to Boast of Our Faith without Works [2:14-26]
- 6. Temptation to Misuse & Not Restrain the Tongue [3:1-12]**
- 7. Temptation to Walk in Human v. Divine Wisdom [3:13-18]**
8. Temptation to Quarrel and Enter into Conflict [4:1-3]
9. Temptation of Friendship with the World/Cosmos system [4:4]
10. Temptation to be Proud [4:6]
11. Temptation to Not be Submissive to God [4:7-10]
12. Temptation to Judge Others [4:11-12]
13. Temptation to Make Decisions Apart from the Lord [4:13-17]
14. Temptation to Hoard Wealth & Live in Pleasure [5:1-6]
15. Temptation to Be Impatient and Complain [5:7-11]

**NEGATIVE BEND**



## I. Victorious Faith: *chap. 1*

Being a faith that perseveres under trial/ duress/ temptation. A perfect & complete faith lacking in nothing. A faith that produces effectual doing.

## II. Manifested Faith: *chap. 2*

A faith that does not show partiality/ respect of persons. A faith that shows itself in love for his neighbor according to the law of liberty. Faith that shows itself in good works, going hand in hand with good works, not being by itself.

## III. Controlling & Energizing Faith: *chap. 3*

## IV. Submissive Faith: *chap. 4*

## V. Patient & Expectant Faith: *chap. 5*

POSITIVE BEND



**1** Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment. **2** For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

## 1) 'Teachers' = *care in exercising the Role of . . .*

- a) “It is not here questioned that a single individual may exercise a ministry which God has confided to him - on the contrary, such a ministry is permitted to any to whom the Lord has imparted the needful gift - only under the direction of the word. The activity of the flesh is rebuked, and the liberty of the Holy Ghost is set forth. The Lord makes use of each one as seems good to Him; whether by those permanent gifts of teacher, pastor, and evangelist, which are to continue with us to the end, or by the ministry of each member in the place where God has set it.” [J.N. Darby; Brief Exposition of the Epistle of James, Ch. 3]
- b) Note: the grace caveat James gives: ‘we all stumble ways..’
- c) Perfect man/(woman): one who is fully fitted out, complete in Christ
- d) Note: the controlling aspect Ironside speaks of in his outline: able to bridle the whole body...
- e) *“Those who can, do; those who can’t, teach.”* — George Bernard Shaw. (is this true...?)



**4** 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. **5** So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire! **6** And 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.

## 2) The Tongue is a fire = *temptation not to misuse, failure to by faith: control it*

- a) *“While everything in creation produces one kind of fruit, the tongue has this odd fruit bearing which is either evil or good.”* [JAMES 3:13-16; WISDOM PART I; MILES DRIEDGER]
- b) But: **Source** is the key concept, Miles said. Is it the indwelling Sin Nature or the New Nature with Christ as its source?
- c) The Rudder system of a ship: even that, through the rudder stock, the hydraulic cable system, etc. leads up to the bridge and the Helm of the ship
- d) The yaw, pitch and roll of our little tongue traces itself back to the helm; our heart
- e) A tongue has a conflagrant ability- an ability to start large fires- but would not it have a COOLING, containment ability as well?



**7** For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race. **8** But no one can tame the tongue; it is a restless evil and full of deadly poison. **9** With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God; **10** from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way. **11** Does a fountain send out from the same opening both fresh and bitter water? **12** Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.

### 3) The Tongue is untamable= *unless connected to the right source*

- a) *“Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”* Rom. 16:17-18
- b) Interesting in Paul’s words above: it’s fleshly teaching (Jas. 3:1) that has the ability to lead believers in Rome astray. You see how hearts are converted away from the truth through the tongue
- c) Note too: the source: slavery to the Sin Nature-lust-appetite vs. bondservant-hood to Christ

#### How should faith manifest itself in the operation of the tongue?

- *“... put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth.”* Col. 3:8, and *“Let your speech always be with **charis**, as though seasoned with salt, so that you will know how you should respond to each person”* Col. 4:6



## James Chap. 3: The Tongue: summarizing thought –

“But if no man can restrain the tongue, the grace of Christ can do it, for the inner man on one side is under the yoke of the Lord, and is meek and lowly in heart:

Christ fills the heart, and thus precisely because the tongue follows the impulses of the heart, the speech will express this meekness and lowliness. For this, it is needful that Christ alone should dwell there, and the flesh be so held in check, that when temptation comes it may not stir.

It is difficult not to fail, but it is very useful to see that the tongue shews what is working within, ***just as the hands of a clock shew the hidden workings of its wheels [gears].***”

J.N. DARBY: BRIEF EXPOSITION ON THE EPISTLE OF JAMES, CHAP. 3



**13** Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. **14** But if you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. **15** This wisdom is not that which comes down from above, but is earthly, natural, demonic.

## **Wisdom: part II of Chapter 3 - *Both Godly, from Heaven & Earthly; Natural***

- a) Non-biblical wisdom is earthly (worldly); natural (fleshly); demonic (of the devil). MILES DRIEDGER JOHN 3:13-16 WISDOM, PART 1, HHBC 7.09.2023
- b) Merryman has: the rhetorical question in v. 13 reading in the Greek this way: Who among you is a wise one? And who among you is an understanding one? . . . Two distinctions
- c) He has wisdom = ***the ability to apply Divine viewpoint fact***
- d) ***“But if you have bitter jealousy and selfish ambition”*** . . . is a First-Class conditional statement reading: “since you have bitter jealousy and selfish ambition”. So, he answers his rhetorical question with an admonition.
- e) Could there have been problems such as this in these scattered Jewish believers and he was addressing the problem?
- f) Merryman has a good point: James is interested in wise, meek and gentle application of Divine viewpoint fact, he is not interested in tongue-wagging. Again as in Chap. 2: ‘let me see your good deeds and your divine, heaven-generated wisdom, which is not arrogant, ambitious and jealous.





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- g) V. 15: This wisdom (earthly, natural. Merryman defines it as '**pseudo**-wisdom') is not that (heavenly, above wisdom) which keeps on coming down – [pres. Middle participle]
- h) Is that not a blessing? Wisdom that is Divine-from above- **keeps on** coming down from God....
- i) This pseudo-wisdom results in: a self-promotion attitude
- j) From Miles's lesson of 7.09.23, its "electioneering, or intriguing for office, a desire to put oneself forward" is the definition he gave for 'selfish ambition' - **eritheian**



**16** For where jealousy and selfish ambition exist, there is disorder and every evil thing.  
**17** But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

## Wisdom that Comes From Above: part II of Chapter 3 - v. 17,18

- a) last week: we just had observations of what Divine wisdom is, but left out were some key ingredients: **truth** and **correct** knowledge is essential in achieving Divine wisdom
- b) Definition then: Wisdom is: ***the correct apprehension of biblical truth that results in skillful living***
- c) We covered well how first, **protos**: it is pure, and out from purity, it is peaceable, gentle, reasonable....
- d) Example: John 8: the woman caught in adultery. Note Christ's Divine, peaceable, gentle, reasonable and very merciful response.

Such is the beautiful portrait of divine wisdom. It is well to note how James always desires that self-will should be silent, in order that we may be capable of doing the will of God, and, as partakers of the divine nature, of manifesting His character - the character of Christ, God manifest in flesh. He came not to do His own will, but the will of Him that sent Him. He ever submitted Himself even to wrongs and injustice, doing good and walking in calmness and love. To do well, to suffer, and take it patiently, this (says Peter) is acceptable to God. Love is free when self is dead

J.N. DARBY: IBID.



**18** And the seed whose fruit is righteousness is sown in peace by those who make peace.

## Wisdom that Comes From Above: part II of Chapter 3 - v. 17,18

Finally, again from Darby:

We walk in peace, we make peace, and the fruits of righteousness in peace are sown for them that make peace. (It is thus I understand these few words.) "Blessed are the peace-makers; for they shall be called the children of God." It is a reproduction, in the walk of a man, of the peace and love of God as it was manifested in Christ down here.

J.N. DARBY: IBID.