



New Living Translation (NLT)	English Standard Version (ESV)	Passion Translation (PAS)
<p>¹ Dear brothers and sisters, not many of you should become teachers in the church, for we who teach will be judged more strictly. ² Indeed, we all make many mistakes. For if we could control our tongues, we would be perfect and could also control ourselves in every other way.</p> <p>³ We can make a large horse go wherever we want by means of a small bit in its mouth. ⁴ And a small rudder makes a huge ship turn wherever the pilot chooses to go, even though the winds are strong.</p> <p>⁵ In the same way, the tongue is a small thing that makes grand speeches. But a tiny spark can set a great forest on fire. ⁶ And among all the parts of the body, the tongue is a flame of fire. It is a whole world of wickedness, corrupting your entire body. It can set your whole life on fire, for it is set on fire by hell itself.</p> <p>⁷ People can tame all kinds of animals, birds, reptiles, and fish, ⁸ but no one can tame the tongue. It is restless and evil, full of deadly poison. ⁹ Sometimes it praises our Lord and Father, and sometimes it curses those who have been made in the image of God. ¹⁰ And so blessing and cursing come pouring out of the same mouth. Surely, my brothers and sisters, this is not right! ¹¹ Does a spring of water bubble out with both fresh water and bitter water? ¹² Does a fig tree produce olives, or a grapevine produce figs? No, and you can't draw fresh water from a salty spring. (James 3:1-12 NLT-SE)</p>	<p>¹ Not many of you should become teachers, my brothers, for you know that we who teach will be judged with greater strictness. 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. ³ If we put bits into the mouths of horses so that they obey us, we guide their whole bodies as well. 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.</p> <p>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! 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. ⁷ For every kind of beast and bird, of reptile and sea creature, can be tamed and has been tamed by mankind, ⁸ but no human being can tame the tongue. It is a restless evil, full of deadly poison. ⁹ With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. ¹⁰ From the same mouth come blessing and cursing. My brothers, these things ought not to be so. ¹¹ Does a spring pour forth from the same opening both fresh and salt water? ¹² Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water. (James 3:1-12 ESV)</p>	<p>¹ My dear brothers and sisters, don't be so eager to become a teacher in the church since you know that we who teach are held to a higher standard of judgment. ² We all fail in many areas, but especially with our words. Yet if we're able to bridle the words we say we are powerful enough to control ourselves in every way, and that means our character is mature and fully developed. ³ Horses have bits and bridles in their mouths so that we can control and guide their large body. ⁴ And the same with mighty ships, though they are massive and driven by fierce winds, yet they are steered by a tiny rudder at the direction of the person at the helm.</p> <p>⁵ And so the tongue is a small part of the body yet it carries great power! Just think of how a small flame can set a huge forest ablaze. ⁶ And the tongue is a fire! It can be compared to the sum total of wickedness and is the most dangerous part of our human body. It corrupts the entire body and is a hellish flame! It releases a fire that can burn throughout the course of human existence.</p> <p>⁷ For every wild animal on earth including birds, creeping reptiles, and creatures of the sea and land have all been overpowered and tamed by humans, ⁸ but the tongue is not able to be tamed. It's a fickle, unrestrained evil that spews out words full of toxic poison! ⁹ We use our tongue to praise God our Father and then turn around and curse a person who was made in his very image! ¹⁰ Out of the same mouth we pour out words of praise one minute and curses the next. My brothers and sister, this should never be!</p> <p>¹¹⁻¹² Would you look for olives hanging on a fig tree or go to pick figs from a grapevine? Is it possible that fresh and bitter water can flow out of the same spring? So neither can a bitter spring produce fresh water. (James 3:1-12 PASSION)</p>

The Book of James: Chapter 3:1-12

- **PRAYER:** Father, reveal the depth and understanding of Your Word to us tonight!

- KEY WORDS:

• Stumble

- S G4417 *ptaio* 5x
- **Mounce**...to cause to stumble; intrans. to stumble, stagger, fall; to make a false step; met. to err, transgress, Rom. 11:11; Jas. 2:10; 3:2 (2x); met. to fail of an object, 2 Pet. 1:10*
- **Vines**...“to cause to stumble,” signifies, intransitively, “to stumble,” used metaphorically in Rom. 11:11, in the sense (b) (1) in No. 1; with moral significance in Jas. 2:10 and 3:2 (twice), RV, “stumble” (KJV, “offend”); in 2 Pet. 1:10, RV, “stumble” (KJV, “fall”).

• Perfect

- S G5046 *teleios* 19x
- **Mounce**...brought to completion; fully accomplished, fully developed, Jas. 1:4a; fully realized, thorough, 1 Jn. 4:18; complete, entire, as opposed to what is partial and limited, 1 Cor. 13:10; full grown of ripe age, 1 Cor. 14:20; Eph. 4:13; Heb. 5:14; fully accomplished in Christian enlightenment, 1 Cor. 2:6; Phil. 3:15; Col. 1:28; perfect in some point of character, without shortcoming in respect of a certain standard, Mt. 5:48; 19:21; Col. 4:12; Jas. 1:4b; 3:2; perfect, consummate, Rom. 12:2; Jas. 1:17, 25; compar. of higher excellence and efficiency, Heb. 9:11* ~ end; mature; perfect.
- **Vines**...signifies “having reached its end” (telos), “finished, complete perfect.” It is used (I) of persons, (a) primarily of physical development, then, with ethical import, “fully grown, mature,” 1 Cor. 2:6; 14:20 (“men”; marg., “of full age”); Eph. 4:13; Phil. 3:15; Col. 1:28; 4:12; in Heb. 5:14, RV, “fullgrown” (marg., “perfect”), KJV, “of full age” (marg., “perfect”); (b) “complete,” conveying the idea of goodness without necessary reference to maturity or what is expressed under (a) Matt. 5:48; 19:21; Jas. 1:4 (2nd part); 3:2. It is used thus of God in Matt. 5:48; (II), of “things, complete, perfect,” Rom. 12:2; 1 Cor. 13:10 (referring to the complete revelation of God’s will and ways, whether in the completed Scriptures or in the hereafter); Jas. 1:4 (of the work of patience); v. 25; 1 John 4:18.

• Unrighteousness

- S G93 *adikia* 25x
- **Mounce**...injustice, wrong; iniquity, falsehood, deceitfulness ~ evil; unrighteousness; wicked, wickedness; wrongdoing.
- **Vines**...denotes (a) “injustice,” Luke 18:6, lit., “the judge of injustice”; Rom. 9:14; (b) “unrighteousness, iniquity,” e.g., Luke 16:8, lit., “the steward of unrighteousness,” RV marg., i.e., characterized by “unrighteousness”; Rom. 1:18, 29; 2:8; 3:5; 6:13; 1 Cor. 13:6, RV, “unrighteousness”; 2 Thess. 2:10, “[with all (lit., ‘in every) deceit’] of unrighteousness,” i.e., deceit such as “unrighteousness” uses, and that in every variety; Antichrist and his ministers will not be restrained by any scruple from words or deeds calculated to deceive; 2 Thess. 2:12, of those who have pleasure in it, not an intellectual but a moral evil; distaste for truth is the precursor of the rejection of it; 2 Tim. 2:19, RV; 1 John 1:9, which includes (c); (c) “a deed or deeds violating law and justice” (virtually the same as *adikema*, “an unrighteous act”), e.g., Luke 13:27, “iniquity”; 2 Cor. 12:13, “wrong,” the wrong of depriving

another of what is his own, here ironically of a favor; Heb. 8:12, 1st clause, “iniquities,” lit., “unrighteousnesses” (plural, not as KJV); 2 Pet. 2:13, 15, RV, “wrongdoing,” KJV, “unrighteousness”; 1 John 5:17.

• Hell

- S G1067 *geenna* 12x
- **Mounce...**Gehenna, pr. the valley of Hinnom, south of Jerusalem, once celebrated for the horrid worship of Moloch, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors; to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept burning; hence, hell, the fires of Tartarus, the place of punishment in Hades, Mt. 5:22, 29, 30; 10:28; 18:9, et al. ~ hell.
- **Vines...**represents the Hebrew Ge-Hinnom (the valley of Tophet) and a corresponding Aramaic word; it is found twelve times in the NT, eleven of which are in the Synoptists, in every instance as uttered by the Lord Himself. He who says to his brother, Thou fool (see under Fool), will be in danger of “the hell of fire,” Matt. 5:22; it is better to pluck out (a metaphorical description of irrevocable law) an eye that causes its possessor to stumble, than that his “whole body be cast into hell,” v. 29; similarly with the hand, v. 30; in Matt. 18:8, 9, the admonitions are repeated, with an additional mention of the foot; here, too, the warning concerns the person himself (for which obviously the “body” stands in chapt. 5); in v. 8, “the eternal fire” is mentioned as the doom, the character of the region standing for the region itself, the two being combined in the phrase “the hell of fire,” v. 9. To the passage in Matt. 18, that in Mark 9:43-47, is parallel; here to the word “hell” are applied the extended descriptions “the unquenchable fire” and “where their worm dieth not and the fire is not quenched.”
- That God, “after He hath killed, hath power to cast into hell,” is assigned as a reason why He should be feared with the fear that keeps from evil doing, Luke 12:5; the parallel passage to this in Matt. 10:28 declares, not the casting in, but the doom which follows, namely, the destruction (not the loss of being, but of wellbeing) of “both soul and body.”
- In Matt. 23 the Lord denounces the scribes and Pharisees, who in proselytizing a person “make him two-fold more a son of hell” than themselves (v. 15), the phrase here being expressive of moral characteristics, and declares the impossibility of their escaping “the judgment of hell,” v. 33. In Jas. 3:6 “hell” is described as the source of the evil done by misuse of the tongue; here the word stands for the powers of darkness, whose characteristics and destiny are those of “hell.”
- For terms descriptive of “hell,” see e.g., Matt. 13:42; 25:46; Phil. 3:19; 2 Thess. 1:9; Heb. 10:39; 2 Pet. 2:17; Jude 13; Rev. 2:11; 19:20; 20:6, 10, 14; 21:8.

• Tame

- S G1150 *damazo* 4x
- **Mounce...**to subdue, tame, Mk. 5:4; Jas. 3:7; met. to restrain within proper limits, Jas. 3:8*
- **Vines...**“to subdue, tame,” is used (a) naturally in Mark 5:4 and Jas. 3:7 (twice); (b) metaphorically, of the tongue, in Jas. 3:8.¶ In the Sept., Dan. 2:40.

• Cursing

- S G2671 *katara* 6x
- **Mounce...**a cursing, execration, imprecation, Jas. 3:10; from the Hebrew, condemnation, doom, Gal. 3:10; Heb. 6:8; 2 Pet. 2:14; meton., a doomed one, one on whom condemnation falls, Gal. 3:13*
- **Vines...**“down,” intensive, and No. 1, denotes an “execration, imprecation, curse,” uttered out of malevolence, Jas. 3:10; 2 Pet. 2:14; or pronounced by God in His righteous judgment, as upon a land doomed to barrenness,

Heb. 6:8; upon those who seek for justification by obedience, in part or completely, to the Law, Gal. 3:10, 13; in this 13th verse it is used concretely of Christ, as having “become a curse” for us, i.e., by voluntarily undergoing on the cross the appointed penalty of the “curse.” He thus was identified, on our behalf, with the doom of sin. Here, not the verb in the Sept. of Deut. 21:23 is used (see B, No. 3), but the concrete noun.

- **THE POWER OF YOUR WORDS...**

Our claim is that God has revealed Himself by speaking; that this divine (or God-breathed) speech has been written down and preserved in Scripture; and that Scripture is, in fact, God’s Word written, which therefore is true and reliable and has divine authority over men. ~ John Stott

If I speak what is false, I must answer for it; if truth, it will answer for me. ~ Thomas Fuller

We have all felt the brazenness of words without emotion, the hollowness, the unaccountable unpersuasiveness of eloquence behind which lies no love. ~ Henry Drummond

Words which do not give the light of Christ increase the darkness. ~ Mother Teresa

- **PERSONAL APPLICATION:**

- What advice would you give to a 10 year old that would help them understand the power of the tongue?
- What is the your greatest personal challenge when it comes to using words to build someone up and not tear them down?
- What guidelines would you follow when you need to correct a co-worker’s behavior and still protect that person’s honor and dignity?
- If your goal was to encourage someone who typically deflects compliments, how might you “break through their defenses” and encourage their heart in a lasting and impactful way?
- What words has the Lord used with you to encourage you and your faithfulness?