



**Adult Sunday School Lesson Summary for August 17, 2008  
Released on Wednesday, August 13, 2008**

**"Wise Speakers: Wise Servants"**

**Lesson Text: James 3:1-10, 13-18.**

**Devotional Reading: Proverbs 15:1-4; 16:21-24.**

**Background Scripture: James 3.**

**Place: from Jerusalem**

**Time: about A.D. 45**

**James 3**

1My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4Behold 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, whithersoever the governor listeth.

5Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

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

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

9Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

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

...

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

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

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

## **LESSON AIMS**

After participating in this lesson, each student will be able to:

1. Restate some of James's illustrations of an untamed tongue.
2. Distinguish between wholesome and unwholesome use of the tongue.
3. Make a plan to improve his or her use of the tongue in one specific way.

## **INTRODUCTION**

### **A WORLD FULL OF WORDS**

Talk fills our lives. Family, friends, coworkers, neighbors, salespeople, teachers, politicians, and preachers knit together the fabric of life with talk. Talk has tremendous impact that often goes unnoticed. We sometimes forget that words still have a lot of power.

Most of us utter harmful, dangerous words every day. Our desire to be right, to get ahead, to gain control, to be heard, or to defend ourselves can motivate us to say all kinds of things at the expense of others. Fortunately, with sincere words we can also apologize. However, catching ourselves before we sin with our speech is tough. Still, we can do better, as this lesson will teach.

## **LESSON BACKGROUND**

The epistle of James sits on the shoulders of a large body of literature that both collects and develops wise sayings to help people succeed. Bible readers will be most familiar with this type of literature, called *wisdom literature*, from reading Proverbs or Ecclesiastes. This style of literature was very popular in the ancient world.

Personal speech habits are one of the most predominant themes of these collections of wisdom. Proverbs 18:21 says, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12:36, 37). Such is the importance of this issue!

After offering a brief warning to be “slow to speak” in James 1:19 and then reinforcing this with the advice in 1:26, James unleashes in chapter 3 his entire arsenal of reasons why the tongue must be controlled. Though it begins as a mandate to teachers in the church, it applies to everyone.

## **QUESTIONS**

### **Power of the Tongue (James 3:1–5a)**

#### **1. Why did James discourage aspiring teachers? (James 3:1–2a)**

James began this paragraph with a warning to aspiring teachers. The word *masters* refers to teachers. Teachers are highly respected in the ancient world. Given the large number of people entering into the first-century church as new disciples, the importance of having good teachers to guide them in faith, understanding, and behavior is crucial.

Teachers in the first-century church share leadership at the local level with the prophets and apostles (see 1 Corinthians 12:28; Ephesians 4:11). Then as now, however, people sometimes desire to be teachers for the prestige of it without fully recognizing the enormous responsibility involved. James discourages unqualified people from seeking to be teachers with the warning that teachers are under a special scrutiny by Christ. James includes himself as a teacher, indicated by *we*, and accepts this greater risk of judgment he places over all teachers in the church.

The responsibility of nurturing Christian disciples is immense. Through words teachers wield great influence over others, shaping lives toward good or evil. Thus, they are accountable for measuring their words and controlling their tongues.

This warning is necessary because of human fallibility, for we all stumble in many ways. James included himself in this vulnerability to mistakes. So no one should be overly zealous to teach, for the mistakes of a teacher will affect many.

#### **2. Why is controlling the tongue a sign of maturity? (v. 2b)**

The primary tool of teachers is the tongue. They talk in order to instruct people. This puts them at risk, because the tongue, or speech, cannot be controlled 100 percent of the time.

“If any man offend (stumble) not in word, the same is a perfect man.” The word *order* in Greek places emphasis on “in word.” It establishes the principle that someone who can control his speech has reached the pinnacle of maturity and therefore can control his other actions as well (“the whole body”). In other words, the sins of the tongue are the last to be conquered. One who does so is “perfect,” or mature and complete.

How often do we see persons who are blameless in every other aspect but whose testimonies are ruined because of their tongues! They are not yet complete. Again, controlling the tongue is a sign of maturity.

#### **3. What examples show something small controlling something big? (vs. 3-5)**

Though small, the tongue is potent. James illustrated this with two examples. First, he spoke of the bits we put in horses’ mouths to control their movements. This bit is small; the horse is big. Yet the horse is guided by the bit.

The second example of this principle is the ship’s rudder. It is an exact parallel to the bit in the horse’s mouth. Ships, though very large, are driven by fierce winds that threaten to drive them off course and wreck them. But they are kept under control and turned around by a very small rudder, and oar-like mechanism at the stern. Through this the pilot is able to steer the ship wherever he wishes.

Next James gives the point of the two illustrations: “Even so the tongue is a little member, and boasteth great things” (3:5). Just as the bit and the rudder exert an

influence out of proportion to their size, so also does the tongue. "Boasteth great things" does not mean here that a person uses his tongue to boast but that the tongue enjoys much power and influence. It has many exploits and achievements of which it can justly boast.

Further illustration by James discusses the tongue's power, likening it to fire. People in the western United States know this power firsthand. In hot, dry seasons a tiny spark can ignite a blaze that ends up burning hundreds of square miles before it is finally brought under control. So the tongue can start great fires out of proportion to its size.

### **Danger of the Tongue (James 3:5b–12)**

#### **4. How does the tongue's destruction resemble that of a fire? (vs. 5b, 6)**

Verse 6 sketches four dimensions of just how corrupt the human tongue is. The first dimension is that the tongue is *a world of iniquity* within a person. This description looks at the tongue as the most evil part of the body—more evil than the hand that steals, for instance. The tongue is the point from which more evil comes forth than anywhere else. It is the "command center" for those despicable sins that are so harmful.

The second dimension of the tongue's destructiveness is its corruption of the rest of the parts (*members*) of the human body. The tongue that offers someone smooth flattery may be "setting up" the hand to commit theft.

The third dimension of the tongue's destructiveness is the damage it inflicts on society. This is expressed by the use of the phrase *course of nature*, or literally, "wheel of birth." This is a well-known phrase among ancient philosophers for the concept of fate: those external social and cultural forces that affect our lives and over which we have no control. When the sins of speech enter this sphere, then those sins can have devastating results on the lives of people we don't even know.

The fourth dimension of the tongue's destructiveness is its source. This is called *hell*. "Hell" is "Gehenna," a valley used for human sacrifice and later the garbage dump of Jerusalem where fires were kept burning continually. Jesus used it as a picture of the place of eternal torment (Mark 9:48), where Satan and his minions will be punished (Rev. 20:10). James saw the sins of the tongue as satanically incited.

#### **5. How can the tongue be tamed? (vs. 7, 8)**

James's blistering indictment of the tongue continues. He asserted that it cannot be tamed by mankind. By contrast, all kinds of animals have been tamed by humans. According to personal observation ("is tamed") and historical record ("hath been tamed"), no category of animal life is excluded.

Ironically, however, there is something within the controllers that they cannot control: "the tongue can no man tame." It is "an unruly (restless) evil," like a wild animal constantly pacing and never satisfied. It is also "full of deadly poison," like the poison-bearing fangs of a snake.

#### **6. Since no one can tame the tongue, what hope do we have?**

Galatians 5:22, 23 says that a fruit of the Spirit is temperance (meaning self-control). As we let God's Holy Spirit control and transform our lives, our speech will be seasoned by the other fruit in that passage.

Before the speech can change, the heart must change (Matthew 15:17–19). Don't let the difficulty of the task discourage you from striving to keep your speech in check. Remember, we have heavenly help: "with God all things are possible" (Mark 10:27). Share a Scripture, an anecdote, or an experience that has given you hope that you can improve your speech problem.

## **7. How did James illustrate the inconsistency of the tongue? (vs. 9, 10)**

To all the previous faults of the tongue another is added—hypocrisy. “Double-tongued” fits the situation being described here. With the same tongue we both bless God and curse people. It is a sin that especially tempts those who have a public Christian ministry, but any of us can fall into it. We use the tongue to bless God. We speak well of Him and praise His name as “God, even the Father.” This is a title that emphasizes both His sovereignty and His love. To exalt our Lord in this way is commendable.

But this external show of devotion is negated when, with the same tongue, we curse men. This need not involve the use of profanity or even the invocation of curses. We can do it by speaking abusively to others or by slandering their reputation before others. The enormity of this sin is heightened by the fact that those we curse are created in the likeness of God.

Human beings, despite out fall into sin, still bear God’s image. It is what distinguishes us from all other creatures. How, then, can we speak evil of one who bears His image without slandering Him also? This use of the tongue is the grossest hypocrisy and stands condemned.

James 3:10 sums up the inconsistency: “Out of the same mouth proceedeth blessing and cursing.” It is a monstrous contradiction that is not even found in nature, where the product is consistent with its source (vs. 11, 12). Is our soul so divided that it produces conflicting words? More likely it is bound by sin, and the “worship” it professes is a sham (cf. Matt. 12:34–37).

## **8. What helps you maintain gracious speech under stressful circumstances?**

Sadly, it is all too common for Christians to find themselves leaving Sunday service with a song on their lips only for it to change to words of displeasure toward a fellow driver, a restaurant server, or a family member. Our witness for Christ, our effectiveness for the kingdom, and our peaceful coexistence with the Holy Spirit and with each other are seriously damaged when we forget to season our speech with graciousness (Ephesians 4:29–32; Colossians 4:6). When we think of how we view inconsistencies in other people, we can see the importance of living and speaking consistently ourselves.

## **Thoughts on Wisdom (James 3:13–18)**

After thinking so much about the tongue with its follies and failures, it is fitting to turn our thoughts to wisdom. Wisdom is what every tongue needs to restrain and guide it.

## **9. What are the credentials necessary for being a wise teacher? (v. 13)**

If anyone presents himself as “a wise man and endued with knowledge,” he needs to make good on his claims. “Wise” describes one who has the discernment to make good decisions in life. “Endued with knowledge (understanding)” describes an expert in a given field.

James said to let this person prove his wisdom by good conduct, or way of life. This good life is marked by deeds performed in the gentleness of wisdom. A truly wise man is meek. He gentle in dealing with others and not compelled to call attention to himself.

## **10. What are the source and characteristics of false wisdom? (vs. 14–16)**

There is, to be sure, a “wisdom” that produces an opposite attitude. It produces “bitter envying (zeal).” Even a commendable zeal for God can easily become bitter toward those who disagree with us. A second characteristic is “strife,” or factiousness.

A third characteristic of false wisdom is arrogance. Proud, factious teachers live a lie. They claim to be upholding God's truth but deny its reality by their attitudes.

What is the source of this false wisdom? It comes from the earthly realm, with its fallen minds. Thus, it is at variance with the mind of God (cf. Isa. 55:8–9; 1 Cor. 1:20). It is also "sensual" (Jas. 3:15). It arises out of what is natural in humanity and is incapable of discerning spiritual truth (cf. 1 Cor. 2:14).

Finally, this wisdom is demonic. It comes from satanic agencies. Its demonic origin may not be readily apparent, since Satan can use poets, professors, and even preachers. But its effects are deadly, nonetheless (cf. 2 Cor. 11:13–15).

The results of counterfeit wisdom are predictable: "confusion and every evil work" (Jas. 3:16). Since it is marked by envy and strife, it can bring only disorder and division among God's people.

### **11. What are the characteristics of heavenly wisdom? (v. 17)**

Counterfeit wisdom is contrasted with "the wisdom that is from above" (v. 17), a gift of God (1:17) bestowed by the Holy Spirit (cf. 1 Cor. 2:4–10, 16). He enumerated seven characteristics of this wisdom.

It is, first of all, pure. Purity stands first in importance and is essential to all that follows. God's wisdom is pure in itself and inspires purity in the one who embraces it.

Heavenly wisdom is also peaceable, promoting peace between God and people and among people. It is also gentle, treating others with forbearance. "Easy to be intreated" in James 3:17 signifies being open to persuasion and willing to be guided. The wise person is also "full of mercy and good fruits" rather than bitter jealousy and vile deeds.

True wisdom also lacks some characteristics. It is without partiality and without hypocrisy. It does not quarrel over positions or show favoritism, and it does not try to impress through a mask of pretense.

### **12. What harvest is promised to those who exhibit God's wisdom? (v. 18)**

James pictured the wise sowing seed that will produce righteousness. On the contrary, envying and strife provide the soil where confusion grows along with "every evil work" (v. 16). But wise people who make peace find in that peace the soil where they can plant the seeds that grow into the fruit of righteousness, their own and that of others. (See also 2 Corinthians 9:10; Philippians 1:11.)

Thus, the divine wisdom displayed at the end of our lesson text is the solution to the sins of the tongue portrayed at the beginning.

## **CONCLUSION**

The gift of speech that God has given us is wonderful beyond description. We can use this gift to do great good. Regrettably, this same gift can be misused to do great evil. In this week's lesson, James has warned against the misuse of the tongue. He has also provided a character profile for those who would use their gift wisely.

Challenge your students to allow Christ to reveal Himself to the world through the way that they communicate. Stress the importance of living the kind of godly life that backs up the good things that they have to say. Lead the class in praying that the Lord will help us represent Him well in word and in deed.

## **PRACTICAL POINTS**

1. Teaching God's Word is a solemn task that should not be taken on hastily (Jas. 3:1–2).
2. We must remember that words have tremendous power either to do harm or to do good (Jas. 3:3–5; cf. Prov. 18:21).

3. Thoughtless words can cause irreparable damage that remains even after they are forgiven (Jas. 3:6–8).
4. Words about people reflect our relationship with God (vs. 9–10).
5. Like faith, wisdom is proved by works (vs. 13–16; c.f. Jas. 2:14-19).
6. If we seek God’s wisdom, we will have harmonious relationships (vs. 17–18).

**THOUGHT TO REMEMBER**

“For he that will love life, ... let him refrain his tongue from evil”

**PRAYER**

O Lord, who gives us life and breath and the power of speech, help us harness this power to benefit others. In Jesus’ name, amen.

**ANTICIPATING NEXT WEEK’S LESSON**

Next week’s lesson reminds us that people see Jesus in the way we live our lives in relationship to the world. Read James 4:1–17 in preparation for August 24<sup>th</sup>’s lesson is titled, “Godly Behavior: Godly Servants.” *Good studying!*

**LESSON SUMMARIZED BY**

Kimbley Y. Baker-Richardson  
Jesus Is All Ministries  
[www.jesusisall.com](http://www.jesusisall.com)