

**INTRODUCTION**

**REVIEW:**      **Swift to hear (1:21–2:26)**  
                  **Slow to speak (3:1-18)**  
                  **Slow to wrath (4:1–5:6)**

**3:1 We should not rush to teach, because teachers face a stricter judgment at *Bēma***

**Informality of *church* after believers were scattered**

**James does not speak about giftedness (e.g., whether one has a teaching gift)**

**Why is there a stricter judgment for teachers at the *Bēma*?**

**3:2 All believers (even James) stumble in various ways, so the believer who can avoid stumbling in words, is mature enough to avoid stumbling in other areas of life**

**3:3 Similarly, one who controls a horse's mouth through a bridle and bit also controls the entire horse**

**3:4 Similarly, though the rudder is far smaller than sails, it enables the pilot to direct a ship**

**3:5a Similarly, the little tongue is a great boaster**

**3:5b-6a The kindles (as it were) huge forest fires, the (embodiment) of evil**

**3:6b The tongue defiles a whole body & ignites all that our lives touch, but is itself ignited by Gehenna**

**3:6a In our course of life the tongue can inflame anything**

**3:7-8 Man really has sovereignty over all beasts, the evil & poisonous tongue excepted**

**What do we say in light of verse 8 about James' view of the Christian life?**

**3:9 The tongue's unruliness is clear, because it blesses the Creator & curses those created in His image**

**3:10-12 A mouth that both blesses & curses is inappropriate; as inappropriate as a fig tree yielding olives; a grapevine yielding figs; or a spring yielding both salt H<sub>2</sub>O & fresh**

**CONCLUSION**