

42. What he is to do is to access the doctrine he has learned and stored in the memory center of the *kardía* for the purpose of producing divine good.
43. This is introduced by the conjunction **ἀλλά (*allá*)**: “but,” followed by the noun **ποιητής (*poiētēs*)**: “doer.” What he does is indicated by the noun **ἔργον (*érgon*)**: “work.”
44. So far there is not an imperative mood in the verse nor will there be. Nevertheless, there has been a summary of what a positive believer must do in order “be blessed in what he does.”
45. The verse continues with “this man,” which refers to the “doer-believer,” who will be “blessed,” **μακάριος (*makários*)**. We are going to use “happy” to translate *makários* in verse 25.
46. This man “shall be happy in what he does,” the future active indicative of the verb **εἰμί (*eimí*)**: shall be. The future tense anticipates the man will continue with his interest in studying the Word and as a result will be happy in producing divine good.
42. “Doing” is the application of doctrine inculcated through consistent Bible study. True happiness is a durable asset of the soul acquired by the consistent production of divine good under the filling of the Holy Spirit.

James 1:25 But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)

James 1:26 [Paragraph 6] If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man’s religion is worthless. (NASB)

1. The verse begins with the protasis of a first class condition indicated by the particle **εἰ (*ei*)**: “If and it is true.” This is followed by the indefinite pronoun **τις (*tis*)**: “anyone.”

2. This first class condition is directed at a group of believers who have a personal opinion of themselves indicated by the present active indicative of the verb **δοκέω (dokéō)**: “think, consider, imagine.”
3. The present tense is aoristic or instantaneous. “It is normally a verb of *saying, thinking, or having an opinion*. The act itself is completed at the moment of speaking. The time frame of the introductory verb is concluded once the utterance is over.”³
4. In addition, this verb takes on the concept of subjective thinking resulting in a pious, God-fearing mental attitude.
5. What this group of believers thinks is stated next with the predicate adjective, **θρήσκος (thrēskos)**: “religious.” This is the mind-set that is in opposition to the grace plan of God which is the divine policy in every dispensation.
6. The use here of the word **thrēskos** led us to take up the study of religion and note its negative impact upon the souls of men. You may review the “Summarization of Religion” in JAS1-128 through JAS1-131 where we were inspired to investigate the mysteries of the Church of Rome.

James 1:26 If any fearful person holds the subjective opinion that he is devout ...

1. The word “devout” is chosen to translate “religious” because it is the mental attitude of fear that causes him to devoutly submit to the human-good solutions imposed by the Roman *Papa* or Protestant clergy in order to assuage God.
2. The next phrase is “does not bridle his tongue.” This is the present active participle of **χαλιναγωγέω (chalinagōgēō)**: “to bridle.” An equestrian term used for a device that rests on the soft part of a horse’s mouth so he can be controlled.

³ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 517.

3. What is to be controlled is the **γλῶσσα (glōssa)**: “the tongue.” But this pious, religious busybody, smart aleck⁴ does not bridle his tongue because of the little negative conjunction **μή (mē)**: “not.”
4. Sometimes being unbridled is both endearing and productive such as the daring way Pepper Martin played baseball for the St. Louis Cardinals.
5. His unbridled style of play in the 1931 World Series set a Series’ record for base hits in the Cardinals victory over the Philadelphia Athletics. He had twelve hits including four doubles, a home run, five stolen bases, five runs scored, a .500 batting average, and was the Series MVP.
6. A member of the Gashouse Gang, his aggressive, hustling, and daring approach during his 13-year career won him the nickname of Wild Horse of the Osage.
7. In the environment of the Christian way of life, a legalistic, excessive conformity to a religious or moral code, which the Bible does not impose for salvation, is typical of those who are “working” for salvation.
8. Our devout worker is not only living a lie, he imposes his erroneous lifestyle on others. This behavior is indicated by the phrase, “does not bridle his own tongue.”
9. James uses the tongue in another illustration in chapter 3, verse 3, where he refers to a man with the ability “to bridle the whole body” where he again uses horses to make his point in:

James 3:3 Now if we put bits into the horses’ mouths so that they will obey us, we direct their entire body as well.

10. Let’s note a few principles on the problem of sins of the tongue:

(1) Sins of the tongue originate from the sin nature:

Psalms 34:13 Keep your tongue from evil and your lips from speaking deceit.

⁴ “An impudent or obnoxiously self-assertive individual, a wise guy” (Christine Ammer, *The American Heritage Dictionary of Idioms* [New York: Houghton Mifflin Co., 1997], 593).

- (2) Sins of the tongue are the verbal expressions of certain mental attitude sins such as pride, envy, jealousy, bitterness, vindictiveness, implacability, hatred, etc.

Psalm 5:9 There is nothing reliable in what they say; their inward part is destruction itself. Their throat is an open grave; they flatter with their tongue.

- (3) Proverbs 6:16–19 lists the seven worst sins and three of those are sins of the tongue. See if you are smart enough to identify these three:

Proverbs 6:16 There are six things the Lord hates, yes, seven which are an abomination to Him:

v. 17 Haughty eyes, a lying tongue, and hands that shed innocent blood,

Psalm 6:18 a heart that devises wicked plans, feet that run rapidly to evil,

v. 19 a false witness which utters lies, and one who spreads strife among brothers. (NASB)

- (4) Sins of the tongue produce triple compound discipline:

Matthew 7:1 “Do not judge so that you will not be judged.

v. 2 “For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.

1. The sin of the tongue is the result of a mental attitude sin so there is divine discipline for the mental attitude sin.
2. The sin of the tongue always maligns, judges, or gossips about someone else so there is divine discipline for that.
3. Therefore, the sin of the tongue always mentions someone else’s sin. Whichever one is mentioned, if the individual actually committed that sin, he is not punished for it.

This sin is instead measured back to you. This results in triple compound sins. The cluster can result in painful discipline from the justice of God.

- (5) The continued commission of sins of the tongue can result in scar tissue of the soul. Unabated, it can result in the sin unto death.

Psalm 12:3 May the Lord cut off all flattering lips, and the tongue that boasts! (NET)

- (6) God protects and blesses the believer who is victimized by the sins of the tongue.

Job 5:19 He will deliver you from six calamities; yes in seven no evil will touch you.

Note: In Scripture, the number six relates to man where as the number 7 represents deity. The implication from this verse is that man will impose **צָרָה (sarah)**: “calamities,” a noun meaning “trouble, distress, anguish”:

It refers to a situation or a time of extreme discomfort, an affliction for many different reasons. God delivers His people from this condition (Genesis 35:3; Psalm 9:9; Job 5:19). The pursuit of wisdom is also a refuge in a time of distress.⁵

- (7) *Sarah* is the result of life in the devil’s world. It affects those who do not have wisdom but operate on guidance from the lie.
- (8) Believers who acquire wisdom can lengthen their lives and find great inner happiness by avoiding the sins of the tongue:

Psalm 34:12 Who is the man who desires life and loves length of days that he may see good?

v. 13 Keep your tongue from evil and your lips from speaking deceit [**מִרְמָה (mirmah)**: intentional deception by withholding truth to accomplish evil].

(End JAS1-67. See JAS1-68 for continuation of study at p. 671)

⁵ Warren Baker and Eugene Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga: AMG Publishers, 2003), 968.

- (9) These verses inform the believer that his life will not only be lengthened but it will be full and prosperous by refraining from judging others with sins of the tongue.
- (10) Those who do not refrain from committing verbal sins are classified as troublemakers in:

Psalm 52:2 Your tongue devises destruction, like a sharp razor, O worker of deceit [רִמְיָהּ (*remiyyah*): the production of deceit by use of the tongue].

- (11) Believers are commanded to avoid fellowship with troublemakers in:

Romans 16:17 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.

v. 18 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.

- (12) Control of the tongue is a sign of maturity and possession of the sophisticated spiritual life which will be developed soon in James 2:1–13.
- (13) Because sins of the tongue can destroy a congregation, it is the duty of the pastor to constantly warn against them.

2 Timothy 2:16 Avoid worldly [ἄπειρος (*ápeiros*): doctrinally ignorant] and empty chatter [κενοφωνία (*kenophōnía*)¹: senseless, wicked speech], for it will lead to further ungodliness [ἀσέβεια (*asébeia*): neglect or violation of duty toward God],

¹ “Paul designates the godless as those who engage in senseless or wicked discourses, speeches that are devoid of any divine or spiritual character, fruitless as far as the satisfaction of man’s need of salvation and the molding of Christian life and character are concerned” (Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 856).

2 Timothy 2:17 and their talk [λόγος (lógos): word for human rationales] will spread like gangrene [γάγγραινα (gángraina)²].

- (14) Paul is signing off with this epistle and in doing so includes a warning to Timothy as a pastor-teacher and to congregations at large that destruction awaits those doctrinally ignorant who speak words void of biblical guidance.
- (15) Such talk, rich with human viewpoint, is likened to decaying bodily tissue that untreated ultimately results in physical death. Such was the ultimate result in the Ephesian churches if not stopped by the city's pastors.
- (16) Verse 17 concludes by calling out Hymenaíos: Ὑμέναιος (*Huménaios*) and Philétus: Φιλητός (*Philēτός*) as examples to reference.
- (17) Both of these men were pastors in the Anatolian city of Ephesus. Hymenaíos is also mentioned by Paul in 1 Timothy 1:20 along with Alexander both of whom the apostle turns over to Satan so they might be taught not to blaspheme.
- (18) The doctrinal error that Paul addresses in 2 Timothy 2:17 is denunciation of the resurrection of believers at the Rapture.
- (19) The unguarded tongue that spreads the lie can cause those so influenced to acquire gangrene of the soul.
- (20) When the lie spreads collectively throughout the church body, then that sheepfold of the Lord's flock is defeated by the Dark Side resulting in divine discipline for those responsible.
- (21) Since the sins of the tongue can cause gangrene within congregations, pastors are to warn their flocks to learn doctrine so they can avoid such error.

² "Gangrene or mortification which, unless properly treated, spreads from the place affected and eats away or consumes the neighboring parts of the body and at length destroys the whole body" (Ibid., 352).