

With such a small and slight member of the entire body, James continues with his putdown, “yet it boasts.” He does not use the Koiné Greek word for boasting here: **καυχάομαι (kaucháomai)**: “to boast, glory, exult”, which can be used in both a good and bad sense.

Instead, James goes to the Classical Greek and uses the present active indicative of the verb, **αὐχέω (auchéō)**: “to boast or declare loudly; to be proudly confident.”

The key word here is “boasting.” *Kaucháomai* includes this definition, but it can be used in a positive sense. James did not want this idea to intrude on his point so he opted for the fixed idea in the Classical Greek.

To amplify James’s choice of the verb, αὐχέω, we observe its cognates:

(1) **αὔχη (aúchē)**: “boasting, pride,” (2) **αὐχῆεις (auchēeis)**: “a person who brags to impress someone,” (3) **αὐχήμα (auchēma)**: “the content of one’s boast,” and (4) **αὐχηματίας (auchēmatías)**: “to boast loudly.”<sup>1</sup>

James’s example fulfills all of these Classical Greek words and definitions of a tongue “boasting great things.” The verb is the customary present active indicative of *auchéō* which denotes that which habitually occurs or may be reasonably expected to occur.”<sup>2</sup>

**James 3:5** So in this way the tongue is a small organ in the much larger human body, yet it keeps on arrogantly boasting exceedingly [ αὐχέω (*auchéō*) ] about great things. Perceive [ IM #24, aorist active imperative of ὁράω (*horáō*) ] how a great forest is kindled by a single flame! (EXT)

In James 3:6, he refers to the tongue as “the world of iniquity,” which is the noun, **ἀδικία (adikía)**, referring to the cosmic systems of “arrogance and hatred.”

**James 3:6** The tongue is a fire, functioning from the cosmic systems of arrogance and hatred [ ἀδικία (*adikía*) ]; the tongue is placed in the structure of our anatomy contaminating the entire body, and ignites on fire [ φλογίζω (*phlogízō*): “to set on fire” ] the course of life [ τροχός (*trochós*): illustration of a race ] from facilitated wheel-tracks of wickedness, set on fire by the influence of Géhenna [ Γέεννα (*Géhenna*): the lake of fire ]. (EXT)

<sup>1</sup> Henry George Liddell and Robert Scott, “αὐχέω,” in *A Greek-English Lexicon*, rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 285.

<sup>2</sup> H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (Toronto: The Macmillian Co., 1955), 183.



This expanded translation reads, “and ignites on fire the course of our life” from an inventory drawn from “facilitated wheel-tracks of wickedness.” And what sets this on fire is said to be influenced from the Dark Side illustrated by *Géhenna* or the Lake of Fire.

In verse 7, James illustrates how the four Genera of “living creatures,” referred to in Genesis as “beasts, birds, reptiles, and fish,” have all been tamed by man:

**James 3:7** For the taxonomy of every species of beasts [ θηρίον (*thērion*) ], and birds [ πετεινόν (*peteinón*) ], of reptiles [ ἑρπετόν (*herpetón*) ], and creatures of the sea [ ἐνάλιος (*enálíos*) ], is tamed [ customary present passive indicative of δαμάζω (*damázō*): “to tame, subdue, or control ] and has been tamed by *Homo sapiens*. (EXT)

After making the point that “dumb animals,” etc., can be tamed, the one thing that man simply cannot tame is, “the tongue,” indicated by James in:

**James 3:8** But the tongue nobody has the capacity to tame, subdue, or control; it is an unstable, restless, vacillating, and injurious evil and full of death-dealing, serpent-ejected venom. (EXT)

The untamed tongue can inflict an incredible amount of grief on others. Verbal diatribes, castigations, gossip, backbiting, and lies can be so hurtful and become so widespread by tattletales that a person’s reputation is forever ruined.

These gossips are so vile and hurtful that James associates them with venomous snakes who expectorate “death-dealing, serpent-ejected venom.”

Then James denounces some who use their tongues for subterfuge who first praise God with blessings and then with the same tongue curse men. He then points out that we are so designed by God to think rationally with integrity because we “have been made in the likeness of God.”

**James 3:9** By means of the tongue we praise the Lord, and our Father; and by means of the tongue we keep on envying [ καταράομαι (*kataráomai*): “to wish evil upon” ] mankind, who have come into being according to the similitude [ ὁμοίωσις (*homoiōsis*) ] of God; (EXT)

This verse illustrates the dichotomy of visions that is illogically mangled in the soul of the reversionist. He recognizes the expectations of both the “religious crowd” and his assumed superior ability to arrogantly analyze others, all almost in the same breath.

The first half of his breath praises Jesus and God, projecting erroneously their support of his subsequent critique which follows in the last half of his breath which expresses his envy of other believers.

Those he chooses to publicly castigate are described by James as those who are made in the likeness of God, i.e., the “similitude of God.”

The noun, similitude, is used in verse 9 by the translators of the King James Bible and is an allusion to Genesis 1:26.

**Genesis 1:26a** And the Trinity decreed, “Let Us manufacture out of existing materials, mankind in Our image [ **דְּמֻטָּה** (*selem*): “likeness” ] ...” (EXT)

In the Scofield Study Bibles, the word “*selem*” in Genesis 1:26 is discussed as follows:

**Man was *created*, not evolved. This is expressly declared, and confirmed by Christ (Matthew 19:4; Mark 10:6); it is also confirmed by the unbridgeable chasm between man and beast; the highest beast has no God-consciousness (religious nature).**

**Man was made in the “image [and] likeness” of God. This image is found chiefly in the fact that man is a personal, rational, and moral being. While God is infinite and man finite, man possesses the elements of personality similar to those of the divine Person: thinking (Genesis 2:19–20; 3:8); feeling (Genesis 3:6); willing (Genesis 3:6–7). That man has a moral nature is implicit in the record and is further attested by New Testament usage (Ephesians 4:23–24; Colossians 3:10).**



**Man is also according to 1 Thessalonians 5:23 a trinity, made up of body, soul, and spirit; but because “God is spirit” (John 4:24), this tripartite nature of man is not to be confused with the original “ image [and] likeness” of God which, being spiritual, relates to the elements of personality.<sup>3</sup>**

The Greek word for “similitude” is the noun, **ὁμοίωσις (*homoiōsis*)** and it refers to how the tripartite structure of humans reflects the Trinity. As Scofield’s commentary confirms above, mankind is clearly documented to have been created, not evolved.

Yet from such a structure, the tongues of some regularly communicate praises toward God and execrations, toward others:

**James 3:10** words that regularly proceed from the very same mouth come praises toward God, but also execrations toward believers. Fellow believers, these things should not occur in this manner. (EXT)

The word translated “cursing” in English Bibles is, in the Greek text, the noun, **κατάρρα (*katára*)** and is best translated “execrations.” Here’s why for this context:

**Execrate. To imprecate evil upon; to curse; hence, to detest utterly; to abhor. Implies intense loathing and, usually, a fury of passion; curse and damn imply angry denunciation by blasphemous oaths or profane imprecations.<sup>4</sup>**

In the context of a passage, which in verse 9 the word “curse” is better translated “envying,” then its use in verse 10 requires as similar intensity with the word, “execrations.”

With this mind-set fully developed, James then provides in verses 11 and 12 four rhetorical questions to describe the irrationality of this cosmic personality.

### **Rhetorical Question #1:**

**James 3:11a** Does a spring supply to a fountain both **fresh** [ γλυκύς (*glukús*): “sweet” (KJV) i.e., “potable” ] and **bitter** [ πικρός (*pikrós*) ] water?

<sup>3</sup> *The Scofield Study Bible: NASB*, ed. C. I. Scofield (New York: Oxford University Press, 2005), 3–4sn1:26–27.

<sup>4</sup> *Webster’s New Collegiate Dictionary* (1953), s.v. “execrate.”



**Rhetorical Question #2:**

**James 3:12b** Is it possible for a fig tree to produce the fruit of an olive tree, my fellow believers, ...

**Rhetorical Question #3:**

**James 3:12c** ... or a grape vine the fruit of a fig tree?

**Rhetorical Question #4:**

**James 3:12d** Neither can a saltwater spring produce fresh water. (EXT)

These rhetorical questions describe the irrationality that instruct volition to verbalize what doctrinal observers regard as nonsense. James then offers clarity to the discussion with a question followed by a conclusion in:

**James 3:13** Who among you is biblically wise with advanced understanding of doctrine? Demonstrate [ IM #25 ] his production by his honorable manner of life of rectitude and probity [ πραΰτης (*praiútēs*) ] characterized by wisdom [ σοφία (*sophía*) ]! (EXT)

This is James's set-up to drive home the point that far too many are not soulishly capable of attaining this level of doctrinal conclusions. He does this by introducing verse 14 with the first-class condition of the particle **εἰ** (*ei*), translated “But,” followed by the adversative conjunction **δέ** (*dé*): “if”: “But if, and it is true.”

**James 3:14** But if [ and it is true ] you have bitter jealousy and selfish ambition in your heart, do not be arrogant and so lie against the truth. (NASB)

1. James rightly accuses his audience that it is true they possess “bitter jealousy.” The Greek noun for “jealousy” is the familiar noun, **ζήλος** (*zélōs*), which may be translated with one of the three selections already noted: (1) envy, (2) jealousy, or (3) anger.
2. We appeal to our previous analysis and supplement it with this comment from Aristotle's definition of ζήλος:

**According to Aristotle, zélōs grieves. Not because another has the good, but that he himself does not have it and seeks to supply the deficiency in himself.<sup>5</sup>**

<sup>5</sup> Spiros Zodhiates, ed., ζήλος in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 699.



3. We have established that in the James 3 context, the best translation is “envy.” James asserts that those who have advanced spiritually will demonstrate an honorable manner of life of rectitude and probity by their recall and application of doctrine.
4. It is from this biblical lifestyle that such a person develops, retains, and applies wisdom drawn from his inventory of doctrine in his *kardía*.
5. Our exegesis of James 3:14 introduced us to the study of the Doctrine of Envy. Here is a quick summary of how far we advanced in verse 14 when we undertook that subject.
6. Beginning with James 3:13, James establishes a clear contrast between the honorable manner of life, and the dishonorable lifestyle depicted in verse 14.
7. Verse 14 is introduced by the adversative conjunction **δέ (dé)** along with the first-class condition of the particle, **εἰ (ei)**: “But if, and it is true.” Together they separate verse 13 which is positive from verse 14 which is negative.
8. Those James addresses “have bitter jealousy and selfish ambition in their *kardías*.” This certifies that these believers have regressed back into the cosmic inventory of ideas they initially rejected in favor of doctrine.
9. This reversion has re-facilitated old wheel-tracks of “bitter jealousy”: **πικρός ζήλος (pikrós zēlos)** and “selfish ambition,” **ἐριθεία (eritheía)**. Here is some background on the noun, *eritheía*:

**Unknown in the LXX [Septuagint] and the Greek language before the New Testament, *eritheía* is used seven times in the New Testament, including twice in the sin lists (2 Corinthians 12:20; Galatians 5:20).**

**The term *eritheía* (“paid work”) originally had a positive sense; but it came to mean that which is done solely for interested motives (“What’s in it for me?”). Hence the meaning: contrive to gain a position or a magistracy not in order to serve the state but to gain honor and wealth. From that developed two other meanings: dispute or intrigue to gain advantages; or personal ambition, the exclusive pursuit of one’s own interests.<sup>6</sup>**

<sup>6</sup> Ceslas Spicq, *Theological Lexicon of the New Testament*, trans. and ed. James D. Ernest (Peabody: Hendrickson Publishers, 1994), 2:70.



10. We have already analyzed the NASB’s translation, “bitter jealousy” to read “bitter envying,” as we analyzed the significant differences between “jealousy” and “envying.”
11. This is followed by “selfish ambition” from the noun, **ἐριθεία (eritheía)**: “exclusive pursuit of one’s own personal desires.”
12. This is amplified by use of the noun, **καρδία (kardía)**: “heart; stream of consciousness; in this context, the soul’s inventory of cosmic ideas instead of divine viewpoint.”
13. James then exposes the primary mental attitude that underwrites this mind–set. This person is commanded to stop being arrogant with the present middle imperative of prohibition of the verb, **κατακαυχάομαι (katakaucháomai)**: “to arrogantly boast against another.”
14. The imperative of prohibition of the verb, **katakaucháomai** and the negative of prohibition of the conjunction, **μή (mḗ)**, becomes the 26th imperative mood of the book. It condemns the end result of this mental attitude which results in an overt use of the tongue.
15. This is indicated by the following verb which is the 27th imperative mood of the book, the present middle imperative of the verb, **ψεύδομαι (pséúdomai)**: “to lie, speak falsely or deceitfully, to defraud, to cheat.”
16. When a believer functions in the cosmic systems and his soul’s inventory has been transformed into the advanced stages of reversionism, he suffers inversion of thought.
17. What he used to consider to be truth, he now rejects as the lie, so that the lie is now regarded as the truth.
18. Believing the lie is the truth, he arrogantly assumes those who maintain an inventory of biblical absolutes are worthy targets for his corrective diatribes.
19. This results in his verbal assaults “against the truth,” indicated by the preposition **κατά (katá)**: “against,” followed by: **τῆς ἀλήθεια (tḗs alḗtheia)**: “the truth.”

**James 3:14** But if [ **δέ (dé)**: “but” (strictly adversative) ] you have bitter envy and exclusive pursuit of one’s own personal self-interests in your *kardía*’s stream of consciousness, [ **IM-26** ] do not arrogantly boast and [ **IM-27** ] lie against the truth [ **τῆς ἀλήθεια (tḗs alḗtheia)** ]. (EXT)

(End JAS3-92. See JAS3-93.Rev for continuation of study at p. 381.)

