James 3

1 My brothers, let not many of you be teachers, knowing that we will receive greater judgment.

2 For we all stumble in many [things/ways]. [Or- For we stumble all in many things/ways]. If anyone does not stumble in word, this one is a perfect man, able to lead with a bridle his whole body.

3 And if we put bits into the mouths of horses for (unto) them to be persuaded of us, and we turn about (direct, change the position of) their whole body.

4 Behold, also the ships, being so great, and being driven (pushed, propelled) under strong winds are turned about by (under) a very small rudder, wherever the impulse (rapid motion forwards, onrush) of him steering wills.

5 Thus also the tongue is a small member (limb, organ) and boasts great things. Behold, a small fire ignites (lights up, sets on fire, kindles, latin-incendit-burned root is arson like incendiary) such a great forest;

6 The tongue is also a fire, a world of injustice (unrighteousness). The tongue is appointed (set in order, put in charge) in our members, defiling (staining) the whole body, and setting on fire (inflaming, causing to blaze) the course of life (nature, birth, origin) [wheel of human origin], and itself being set on fire (inflamed) by (under) hell (Gehenna, greek-geennes, latin-gehenna).

7 For every nature (physis-inner nature) of beasts and of birds, of creeping creatures (greek-herpeton- reptiles, crawling things, latin-serpentium-reptiles roots are serpent/snake) and of marine creatures (things living in the sea) is subdued (tamed) and has been subdued (tamed) by the human nature (physis-inner nature);

8 However no one is able to subdue (tame) the tongue of men; it is an unstable (unsettled, inquietum-restless) evil (kakon), full of deadly poison (rust).

9 In it we bless our Lord and Father, and in it we curse men, those being made according to the likeness of God.

10 From out of the same mouth come/go out blessing and cursing. My brothers, these things ought not to be so.

11 Does the spring gush forth (full to bursting) [both] fresh (greek-glyky like glucose, sweet) and bitter (sharp, acrid) from out of the same opening?

12 My brothers, Is a fig tree able to produce olives? Or a grapevine figs? Nor can a salt [spring] produce fresh (sweet) water.

13 Who is wise and skillfully experienced (skilled, endued with knowledge, long understanding, stood upon, thoroughly knowledgeable from gaining understanding over a long term) among (in) you; let him show from out of his good conduct (behavior) his works in the meekness (mild/gentle-strength/force) of wisdom;

14 However if you have bitter jealousy (rivalry, zeal, fervency) and self-seeking (selfish ambition/interest/rivalry, mercenary self-seeking) in your heart, boast not of it and lie against the truth.

15 This wisdom is not coming down from above, but rather is earthly (of the earth, upon earth), soulish (psychikos- of the soul, natural, sensual, animal), demon-like (demonic). [Or- but rather is of the earth, of the soul, such as demons have].

16 For where jealousy and self-seeking exist, there is instability (instability bringing on disorder/disturbance, commotion) and every vile (phaulon- worthless, wicked, foul, latin-pravum-degenerate possibly English root of depraved) practice (pragma- habit, matter, everyday business, latin-opus-work).

17 However the wisdom from above is first pure (holy, unadultered, unmixed), then peaceable, equitable (upon fair, seemly, yielding, gentle by being truly fair to spirit over law), well-persuaded (pre-disposed, already inclined/willing, compliant, reasonable), full of mercy and of good fruits, unambiguous (indistinguishable, without uncertainty, impartial), and unhypocritical (sincere, authentic, genuine, not a phony, undisguised, unfeigned).

18 And the fruit of righteousness (justice) is sown in peace by those making (doing) peace.