> **Their eye contact spoke volumes. When she was holding him out there, she always kept one eye directly on his, sometimes for uncomfortably long periods of time. When her eye slid a short distance off his, he knew he might be allowed back in. I came to realize how subtle was this reading of eye contact.**
>
> **In time, I would grasp just how exact a language it was. There were precise messages, whole phrases and sentences that always meant the same thing, always had the same effect.** (p. 26)
>
> **Perhaps, it occurred to me, I could use the same silent system of communication myself. If I understood how to do it, I could effectively crossover the boundary between human (the ultimate fight animal) and horse (the flight animal). Using their language, their system of communication, I could create a strong bond of trust. I would achieve cross-species communication.**[2] (p. 27)

22.   Horses have a language. It is precise, standard, and universal. Those who can speak the équīne language are able to communicate with horses and the two can work together to accomplish wonderful results together in various applications.

23.   Likewise, the human race has a language, in fact many languages. But what is universal among them is, regardless of the tongue or dialect, the ability to communicate is unique to Homo sapiens.

24,   Although the equine language is visual, the human language is primarily spoken or written. It is the use of the language that communicates ideas, principles, and standards. For believers, the communication conveys the thinking of God to the positive-volition believer.

25.   The horse maintains unity among the herd because of its silent language. The human race, because of the absence of organized thought among them, is in constant turmoil—because they are able to develop many differences of opinion and as a result they remain in constant conflict.

26.   The power that enables some to achieve unity of thought is subscription to the absolute truth that is contained in the text of the immutable Word of God.

> **Romans 12:2**   Stop being molded to this age, but be transformed by the renovation of your mind, that you may prove what the will of God is, namely the good, the well-pleasing, and the complete.

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[2] Monty Roberts, *The Man Who Listens to Horses* (New York: Ballantine Books, 1997), 19–21, 23–27.

> **Romans 12:3**   I say through the grace which has been given to me to everyone who is among you to stop thinking in terms of arrogance beyond what you ought to think; but think in terms of sanity for the purpose of being rational without illusion as God has assigned to each one of us a standard of thinking from doctrine. (EXT)

20.   Here is the expanded translation of our exegesis of James 3:2–3:

> **James 3:2**   We all commit many sins. If anyone does not sin in what he says, that same person is a mature nobleman, able because of doctrine to control the entire body with his volition.
>
> **v. 3**   Now if we push the bits into the horses' mouths so that they may obey us, we change the direction of their entire body. (EXT)

Principles:

1.   Horses are large animals whose order is maintained within the herd by a silent but visual language.

2.   Once this language is understood, man is able to control them by both visual communication and by bits in their mouths.

3.   The bridle's bit enables the horseman to control the animal's entire body. By application, it is doctrine that is able to control the entire body of the believer.

4.   Just as the horse is much stronger than a man, the man is able to control him by use of the bit against his tender mouth.

5.   Likewise, the believer follows his mouth so that what he says reveals the content of his soul and therefore communicates who he really is.

6.   If the tongue is to be controlled, then there must be an inventory of working objects in the soul to accomplish that objective.

7.   The tongue is a part of the physical body, but it is manipulated by the soul and the content of its stream of consciousness.

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8. If the stream of consciousness is dominated by concepts of human viewpoint, human good, and evil, then this is what will be communicated by the tongue.

9. If the stream of consciousness is dominated by concepts of divine viewpoint, divine good, and divine rationales, then the tongue will express those ideas.

10. In this way, the believer, over time, will be able to exchange human viewpoint for divine viewpoint through the accumulation of a doctrinal inventory of ideas.

11. This inventory contains the accumulation of working objects to which his faith is able recall and then apply.

12. In verses 2 and 3, the illustration given by James is an animal, a horse, who is controlled by the small bit in his mouth. Its influence determines which direction his rider desires to go.

13. The human tongue is a reliable resource to discern what is going on in a believer's soul. If it is dominated by human viewpoint, this will be revealed by what he says.

14. If divine viewpoint, it will be revealed by what he says. No one can express anything beyond what is retained in his stream of consciousness.

15. Verse 2 indicates this by the phrase, "If anyone does not sin in what he says, that same person is a mature nobleman, able because of doctrine to control the entire body with its volition."

16. This man's stream of consciousness contains a high inventory of doctrinal ideas from which this "nobleman" is able to consult and express those ideas in what he says.

17. Without working objects facilitated in the soul, the believer is incapable of expressing divine viewpoint and remains unable to control his body beginning with his tongue.

18. James does not stop at verses 2 and 3 with his dissertation on soul inventory. In these two verses his example is the small bit in the mouth of a horse which allows his rider to control him to go where he wants to go.

19. In verse 4, James goes with an inanimate example, the rudder of a ship while in verse 5 he uses the example of the combustion of a forest set aflame by a small fire.

20. We now proceed in James 3 with:

James 3:4   Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires. (NASB)

1. This verse begins with imperative mood #23, the aorist middle imperative of ὁράω (*horáō*), which captures our attention.

2. The command is for the reader to consider another example, "Look at the ships!" The word for ship is the noun πλοῖον (*ploíon*), "a rather large sea-faring ship."[3]

3. The New Testament contains several references to boats and ships, the former on lakes and the latter on seas, especially the latter on which Paul sailed in Acts 27 and 28.

4. Paul was in the custody of Julius, a Roman centurion, who was commissioned to bring Paul to Rome for a hearing before Caesar. Also, on board was Luke who chronicled the mission, noted in Acts 27:1–28:16. At the city of Myra in Lycia, the three men booked passage on a corn ship bound for Rome:

   The size of the vessel is indicated by the fact that there were 276 persons on board, crew and passengers all told (Acts 27:37). Luke has made no note of the name of this vessel.

5. The ship to which James refers was among those common in the Graeco-Roman world. The ships of the first century had a high bow that came down into the deck and had a number of masts including the main mast.

6. The rudders were quite small by comparison to the size of the ship, described in the verse as "so great," the adjective τηλικοῦτος (*tēlikoútos*): "so vast, so mighty, so large."

7. The ship was "driven by strong winds" caught by its several sails. The word "strong" is the adjective σκληρός (*sklērós*): "fierce, violent." In our study of the passage referenced in Acts above, we were able to identify this incidence as a Mediterranean hurricane [referred to as a "medicane," cats. 1 & 2].

8. There are not much that sails and rudders can do in managing the wave and wind action of a hurricane, but together they cooperate to propel the ship forward.

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[3] Bauer, "πλοῖον," *A Greek-English Lexicon of the New Testament*, 3d ed., 830.

9.   Absent these impediments, the rudder's task was to direct the ship along a course to Rome. Like the horse, the ship is a very large, seagoing vessel, but it is incapable of maintaining an assigned course without a rudder.

10.   Here is an example of what happens when a ship loses one of its screws [the propellers of a ship]:

> **A thing need not be physically large in order to be important. The degree of control which the rudder exerts upon the course of a great ship is disproportionate to its size. The ship goes in the direction dictated by the impulse of the man at the helm. The starboard screw on a 19,000 ton ocean liner broke off in the mid-Atlantic. The captain, enroute to Europe, immediately ordered that the speed be reduced to eight knots, even though it meant that the ship would be a week late in Southampton. He explained that the loss of the starboard screw resulted in a torque effect which would drive the ship in a circle to the right. The rudder would be used to hold against the force of the torsion and thus keep the ship on course, but only at a reduced speed. Otherwise the strain on the rudder could snap it, in which case the ship would be helpless and could only wait for a recue tug to come out of England and tow it to port. We limped in to Amsterdam with the loss of a week from a summer's study tour. Later that summer we saw the ship in dry dock in Amsterdam and were able to appreciate how small the rudder was in comparison to the ship.**[4]

11.   James's illustrations of the bit (v. 3), the rudder (v. 4), and the flame (v. 5) stress what appears to be small and insignificant but the absence of the first two results in the cause of great disorder while the presence of the third has the same result.

12.   The human body is quite large by comparison to the organ of the tongue, but when used by a believer without reference to the working objects of doctrine in the soul, it causes spiritual disorder among those affected by it.

13.   As is noted above, ships are driven by strong winds which fill the sails, but the ship goes in whatever direction the wind blows unless it is "directed by a very strong rudder."

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[4] Randolph O. Yeager, *The Renaissance New Testament: James et al.* (Gretna, La.: Pelican Publishing Co., 1985), 16:561–62.