CONTROLLING ONE'S TONGUE IN LEADERSHIP: A SOCIO-RHETORICAL INNER-TEXTUAL ANALYSIS OF JAMES 3:1-12 AND QUANTITATIVE ANALYSIS PILOT STUDY

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A socio-rhetorical inner-textual analysis of James 3:1-12 is conducted to determine the outcomes for control and noncontrol of the tongue. Leadership concepts and constructs are revealed through this analysis which can benefit organizations. Specifically, four variables—accountable, responsible, trust, and confession—are identified as characteristics for a leader. Five variables—perfection, faithful actions (commitment), faith, perseverance, and self-control—are identified as outcomes for a leader's control of the tongue. Six variables—iniquity, defilement, death, judgment, destruction, and no integrity—are identified as outcomes for a leader's noncontrol of the tongue. It was also determined that wisdom is needed for one to control the tongue. A measurement scale, Controlling One's Tongue in Leadership Survey (COTILS) was developed to measure the outcomes for control and noncontrol of the tongue. DeVellis's process of steps was used as a guideline in the scale development process.[1] The measurement scale was distributed to three church groups and made available to those who wished to provide their response online. SPSS was used to perform correlation analysis, factor analysis, and frequency statistical information of data collected from 52 respondents. Results revealed that the leaders who were rated seem to be overall good leaders; however there is indication that leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. It was also revealed that one's self-esteem has been lowered, and that one's performance has been lowered because of what a leader has said to their staff.

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[1] Robert F. DeVellis. *Scale Development Theory and Applications,* 2nd ed. (Thousand Oaks, CA: Sage Publications, 2003).

Many have heard the famous idiom or phrase, "Sticks and stones may break my bones, but words will never hurt me." Some may question if this saying is really true, some may agree with the statement, and there may be others that have experienced and have found that inappropriate use of words or name calling that is directed toward an individual or individuals does hurt. In conversation with colleagues and friends regarding this subject matter, they tend to agree that inappropriate speech does hurt. Those that work in some form of ministry capacity or serve as a lay person within the church agree as well. Church members have experienced hurts and disappointments because of what was said to them; thus, being mistreated through the powerful weapon of the tongue.

The Bible describes the tongue as deceitful,[2] evil,[3] malicious,[4] slanderous,[5] false,[6] sharp as a serpent's,[7] lying,[8] scourging,[9] crafty,[10] proud,[11] mischievous,[12] forward,[13] naughty,[14] perverse,[15] backbiting,[16] and flattering.[17] The Bible also describes the tongue positively as kind,[18] singing,[19] just,[20] wise,[21] wholesome,[22] and righteous.[23] It offers instructions to keep the tongue and soul from troubles,[24] to sin not with thy tongue,[25] and to speak the word.[26] These are just a few Biblical reference scriptures that describe the tongue.[27]

The tongue has both good and bad qualities which can lead to either positive or negative outcomes. *The Oxford Bible Commentary* on James states, "Speech ethics has the negative aspect of getting rid of all false speech and the positive one to receive

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[2] Ps 52:4, 120:2; Rom 3:13.

[3] Jb 5:21.

[4] Ps 57:4; Prv 25:18.

[5] Ps 34:13; 1 Pt 3:10.

[6] Ps 120:3.

[7] Ps 140:3.

[8] Ps 109:2; Prv 6:11, 17.

[9] Jb 5:21.

[10] Jb 15:5.

[11] Ps 12:3.

[12] Ps 10:7.

[13] Prv 10:31.

[14] Prv 17:4.

[15] Prv 17:20.

[16] Prv 25:23.

[17] Prv 26:28.

[18] Prv 31:26.

[19] Ps 126:2.

[20] Prv 10:20.

[21] Prv 12:18; 15:2.

[22] Prv 15:4.

[23] Ps 35:28.

[24] Prv 21:23.

[25] Ps 39:1.

[26] Ps 119:172.

[27] All scripture references are from the New Revised Standard Version unless otherwise noted.

with meekness the implanted word (*logos emphutos*)."[28] It is presupposed that leaders have the ability to impart into their staff or followers either good or bad by what is said from their mouths, which can lead to improving or destroying the organization, or even an individual's moral or performance. The most powerful weapon on a human's body is their mouth or tongue. Proverbs 18:21 states, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof."[29] Bray and Oden state that nothing can destroy a fellowship more quickly than verbal abuse or gossip and that the tongue is the most powerful organ that we have, both for good and for evil.[30]

James addressed the topic of controlling one's speech through the use of metaphorical terms in James 3, however, makes first mention of controlling the tongue in James 1:19 and 26, then again in 2:12, 4:11, and 5:12. Controlling one's speech seems to be an important issue that had to be addressed in the early Christian community. DeSilva states, "The lack of control of our tongue renders our religion empty" and "speech can be used to nurture unity and encourage growth or to foment strife and tear down a fellow believer."[31] The purpose of this article is to analyze James 3 through socio-rhetorical methods to derive at intended meaning of scripture, thus lifting out leadership constructs and concepts for controlling one's speech or tongue which can possibly lead to quantitative or qualitative leadership research initiatives and agendas that can benefit organizations. Through this analysis, the following questions are addressed:

1. Why did James give advice for controlling the tongue?
2. Who was James giving this advice to?
3. What are the outcomes for noncontrol of the tongue?
4. What are the outcomes for controlling the tongue?
5. Why was it so important to address the issue of controlling the tongue?
6. How does controlling the tongue apply within an organizational context?
7. Is organizational performance increased when leaders control their tongues?
8. Are employees' self-esteem decreased when leaders do not control their tongues?

A socio-rhetorical inner-textual analysis method following the steps of Robbins[32] is used to help answer the above questions. The following section provides a backdrop setting regarding the book of James, followed by the inner-textual analysis which includes repetitive progressive texture; open, middle, and closing analysis; narrational and argumentative texture; pronouns and sentence diagramming; and metaphor usage.

I. BACKGROUND CULTURAL SETTING AND NARRATOLOGICAL UNITS

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[28] "Commentary on James," in *The Oxford Bible Commentary,* ed. John Barton and John Muddiman, *Oxford Biblical Studies Online*, http://0-www.oxfordbiblicalstudies.com.library.regent.edu/ article/book/obso-9780198755005/obso-9780198755005-div1-932.

[29] King James Version.

[30] Gerald Lewis Bray and Thomas C. Oden, *Ancient Christian Commentary on Scripture,* vol. 11*, James, 1-2 Peter, 1-3 John, Jude* (Downers Grove, IL: InterVarsity Press, 2000), 35.

[31] David A. deSilva, *An Introduction to the New Testament: Contexts, Methods & Ministry Formation* (Downers Grove, IL: InterVarsity Press, 2004), 828.

[32] Vernon K. Robbins, *The Tapestry of Early Christian Discourse: Rhetoric, Society, and Ideology* (New York: Routeledge, 1996).

MacDonald[33] states that the book of James was written between 45-48 AD, however, Halley[34] states that it was written 60 AD, but mentions that some date the book before 50 AD as there are striking parallels with 1 Corinthians 1-4.[35] It is thought that James and Paul were reacting against Jewish Christians that had former ties to Essene, Therapeut, and Baptist circles. Riesner further mentions that the instigators of the persecution seemed to be the rich and politically influential. Such information reveals that the composition of the book of James can be placed in mid-40s AD when the Jewish Christians were oppressed by the Sadducean oligarchy and Jewish kings such as Agrippa.[36] Riesner further states that after the second half of the 40s AD, persecution was instigated by Zealot movements as indicated in Acts 15:1 and 23:12-22.[37] MacDonald also states that James wrote to the Christian believers, but Halley further justifies that James wrote to the Christian Jews.[38]

Riesner states that if the letter of James was considered to be pseudepi-graphic then the book was written after the death of James in 61 CE or after the destruction of Jerusalem and the dispersion of the Jewish Christian community in 70 CE as there are parallels to the writings of 1 Peter, 1 Clement, and Shepherd of Hermas, thus, indicating that there were socio-economic problems in Christian communities at the turn of the first and second centuries. However, if one used this hypothesis then the letter could have been composed in any part of the Roman world where Greek-speaking Christians resided.[39]

It is believed that James was writing to Jewish Christians that resided in Syria from the mixed community of Antioch. Riesner states that after the persecution of Agrippa, James became an influential leader of the Jerusalem community as the 12 apostles had left, thus he became the only leader or representative of the Jerusalem community.[40] Riesner further states, "The interfering of Jewish Christians close to him in the mixed community of Antioch might be due to a widespread Jewish belief that Syria was part of a greater Holy Land and subject to its so special regulations," thus, "such a belief can also explain the sending of an encyclical diaspora letter."[41] Riesner further explains that the letter of James was sent to a very limited number of Greek-speaking

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[33] William MacDonald, *Believer's Bible Commentary* (Nashville: Thomas Nelson, 1989).

[34] Henry H. Halley, *Halley's Bible Handbook: With the New International Version* (Grand Rapids, MI: Zondervan, 2000).

[35] Rainer Riesner, "Date and Place of Composition James," in *The Oxford Bible Commentary,* ed. John Barton and John Muddiman, *Oxford Biblical Studies Online*, http:// 0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-495.

[36] Ibid.

[37] Ibid.

[38] MacDonald, *Believer's Bible Commentary*.

[39] Riesner, "Date and Place of Composition."

[40] Rainer Riesner, "Author, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-494.

[41] Ibid.

communities as the book was not included in the Syriac Bible until the fifth century and can be astonishing in view of the influence of Jewish Christian traditions in Syria.[42]

The book of James employs wisdom, theology, Christology, eschatology, anthropology, and soteriology. The book of James is considered a wisdom book that is derived or based on Old Testament tradition and the teaching of Jesus. James spoke about Jesus as he spoke about God, thus showing Christology. From an eschatology standpoint the book of James is a letter that anticipates the second coming of Jesus, thus portraying the eschatological goal as human perfection, yet recognizing that confession and forgiveness is warranted. Finally, from a soteriology perspective, it seems that James may be reacting against the teachings of Paul, however it is understood that James instructions are based on the teachings of Jesus.[43]

The narratological units for the entire book of James can be categorized into the following sections, as described by Riesner[44] and shown in table 1. However, focus was placed on James 3:1-12.

Table 1. Narratological units in the book of James

Unit	Chapter	Verses
Prescript	1	1
Joy in temptations	1	2-18
Hearing, speaking, doing	1	19-27
The love command and dead faith	2	1-26
Ethics of speech for teachers	3	1-12
The wise and humility	3	13
	4	12
Warning to the rich	4	13
	5	6
Patience until the coming of the Lord	5	7-20

The Commentary on James identified one of the narratological units of the book of James as "ethics of speech for teacher" (Jas 3:1-12),[45] while Neyrey identified the

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[42] Rainer Riesner, "Canonicity, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-496.

[43] Rainer Riesner, "James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-493.

[44] Rainer Riesner, "Outline, James," in *The Oxford Bible Commentary* (see note 34), http://0-www.oxfordbiblicalstudies.com.library.regent.edu/article/book/obso-9780198755005/obso-9780198755005-div1-497.

[45] "Commentary on James."

narratological unit as "control of the tongue,"[46] and Davids identified it as "pure speech has no anger."[47] DeSilva described the unit as "the challenge of controlling the tongue."[48] Specifically, *The Commentary on James* breaks down the narratological as shown in table 2.[49]

Table 2. Narratological units in James 3:1-12

Unit	Chapter	Verses
The tongue like a horse's bit	3	2-3
The tongue like a ship's rudder	3	4-5
The tongue as a fire	3	5-6
The untamed tongue	3	7-10
No double talk	3	10-12

Davids divides the units a bit differently as shown in table 3.[50]

Table 3. Narratological units in James 3:1-12

Unit	Chapter	Verses
Warning against self-exaltation	3	1-2
Warning against power of the tongue	3	2-5
Warning against doubleness in the tongue	3	5-12

In summary, this section shows the narratological units of the book of James, and specifically, units for James 3:1-12 by different authors. The common theme or subject that is shared regarding James 3:1-12 is on the tongue and speech. The next section employs the use of a socio-rhetorical approach in analyzing the text inner textually to learn more regarding the tongue. This process is given in respective order as follows: repetitive progressive texture; open, middle, and closing analysis; narrational and argumentative texture; pronouns and sentence diagramming; and metaphor comparisons.

II. INNER TEXTURE ANALYSIS

Repetitive Progressive Texture

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[46] Jerome H. Neyrey, *Collegeville Bible Commentary,* New Testament vol. 9, *First Timothy, Second Timothy, Titus, James, First Peter, Second Peter, Jude* (Collegeville, MN: The Liturgical Press, 1940), 55.

[47] Peter H. Davids, *The Epistle of James*: *The New International Greek Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 1982), 135.

[48] deSilva, *An Introduction*, 820.

[49] "Commentary on James."

[50] Davids, *The Epistle of James.*

Robbins explains that when one performs rhetorical analysis of repetitive progressive texture that these questions are the focus for answer. One asks:

- What patterns emerge from the repetition of certain topics in the text?
- What topics replace other topics in the progression of text?
- Is there continual repetition of the same word throughout the unit, or is there slight modification at almost every progressive stage?
- Does the progression bring certain kinds of words together but not others?
- Is there repetition that occurs in steps that create a context for a new word in the progression?[51]

Repetitive progression of words appears in James 3:1-12 as shown in table 4.

Table 4. Repetitive progression

Verses	Word	Number of occurrences
1, 10, 12	My brothers and sisters	3
1, 4, 5	Great, greater, or large	3
2	Mistakes	2
2, 8, 9	Anyone, no one, those, who	4
2, 3, 6	Whole body or whole bodies	3
3, 10	Mouth or mouths	2
3, 4	Guide, guided	2
4, 5	Very small or small	2
5, 6, 8	Tongue	4
5, 6	Fire	4
7, 8	Tamed or tame	3
7	Species	2
9, 10	Bless or blessing	2
9	Lord, Father or God	3
9, 10	Curse or cursing	2
11, 12	Fresh	2
11, 12	**Water**	**2**

After examining the repetitive words from a horizontal perspective, the following can be gleaned from the text. The text has the phrase "my brothers and sisters" with reference to the words "greater strictness" (v. 1). There is something about humans (someone, no one, who, those), mistakes, and the whole body (v. 2). There is something about the mouth of a horse; there is reference to the whole body and something is guided (v. 3). There is something great or very small that is guided (v. 4). Similarly there is something great and something small (small member) and there is reference to the word *tongue* and the word *fire* (v. 5). Again, there is reference to the

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[51] Robbins, *The Tapestry of Early Christian Discourse,* 50.

whole body and the word *members* is mentioned along with *tongue* and *fire* (v. 6). The word *tamed* is mentioned twice (v. 7), then in verse 8, tame is mentioned again with the words *no one* and *tongue*. In verse 7, there is mention of the word *species* twice. In verse 9, there is something regarding humans, God, bless, and curse. "My brothers and sisters," and the word *mouth* are mentioned along with the words *blessing* and *cursing* in verse 10. In verse 11, there is mention of fresh and water, which is then again mentioned in verse 12 along with the phrase "my brothers and sisters."

From this brief analysis of the repetitive words, it seems that there are some comparisons being made between something that is small or great. There is something about the whole body, the mouth, and the tongue; taming of the tongue; and species. There seems to be comparison between blessing and cursing, and humans and God. All of these comparisons are being addressed to "my brothers and sisters." The text begins with reference to "my brothers and sisters" (v. 1) and the text ends with reference to "my brothers and sisters" (v. 12).

The repetitive analysis of words does not give a complete view of what the intended meaning of the text is. One can only determine hints from the repetitive word analysis. To gain a clearer understanding, let's turn to open, middle, and closing analysis of the text. Robbins explains that performing such an analysis invokes the questions:

- What is the nature of the opening unit in relation to its closure; whether the unit is an entire text or subdivision of it?
- What is the nature of the topics with which the text begins in relation to the topics with which it ends?
- What is the nature of the topics that replace the topics at the beginning?
- Is there repetition that interconnects the beginning, middle, and end; or is repetition of a particular kind limited to one or two of the three regions of the discourse?
- What is the function of the parts of a text in relation to the entire text?[52]

Open, Middle, and Closing Analysis

The opening of the texts is represented by verses 1 and 2. In verse 1, the author of the text warns one not to be a master. The word *master* in the New Testament is referred to as teacher. Warning is given for many not to be a teacher as teachers receive greater strictness or condemnation. The author goes on to say that teachers have made many mistakes in their speech or what has been sad from their mouths; however, for the teacher that has made no mistakes in their speaking that he or she is perfect and is able to control the whole body.

The opening texture provides a clearer understanding of what the text is about. One that controls saying offensive words to another is a perfect person. The author starts out by comparing the mouth with the whole body. In other words, the author states that if you can control the bad words that come out of your mouth then you are perfect and also can control the entire body. The stage is already set regarding the subject of the text.

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[52] Ibid.*,* 53.

The middle texture comprises of verses 3-10a. The middle texture further clarifies the text, thus providing additional comparisons. The author shares that one puts bits in a horse's mouth and can guide their whole body so that the horse obeys. Then the author states that large ships are guided with a small rudder even in fierce winds by the guider or pilot of the ship. More clarity is given in addition to the repetitive analysis of what is guided in verses 3 and 4. The horse is guided and the ship is guided. Both the horse and ship are controlled by small devices that are operated or function accordingly by the one who is controlling the device.

The author moves on and states that the tongue is small like the bit of the horse and the rudder of the ship, yet the tongue boast great things (v. 5), is fire, a world of iniquity, stains or defiles the whole body, and starts fire (v. 6). More clarity is given regarding the tongue. Although small, it starts stuff, thus spreading to infect the rest of the body. The tongue is small, yet it is great.

The author continues by explaining that every kind of animal is tamed by humans (v. 6), however the tongue cannot be tamed by humans (v. 8); it is unruly or restless, evil, and full of deadly poison. Another comparison is provided regarding animals and the tongue in regard to humans. In other words, man has no problem in controlling animals of the earth and sea, yet humans cannot even control their own tongues. One can equate deadly poison to a snake. The tongue is like a poisonous snake yet with it one blesses God and curses humans (v. 9) who are made in the image of God. The author ends the middle texture by stating that the same mouth produces blessings and cursing (v. 10a), then closes by stating to the audience that blessing and cursing should not occur from the same mouth (v. 10b).

The author proceeds with opening conversation to the audience by asking a question in verse 11 and thus provides another comparison. The author asks: Does the same spring produce both fresh and brackish water? Then, in the middle text, asks two more questions, thus providing another comparison: "Can the fig tree, my brothers and sisters, yield olives or grapevine figs?" (v. 12a). Basically, the author is drawing the audience to understand that two different things cannot come out of one thing or one thing can only produce one thing according to nature. The author concludes in verse 12b that a spring cannot produce both salt water and fresh water. One can also think that the author is saying that one or the other comes out of the same thing, not both at the same time. For example, good or evil, good words or bad words, good speech or bad speech. Table 5 shows the opening, middle, and closing texts.

The open, middle, and closing texture is now revealed, however, a narrational and argumentative texture approach is provided within the next section to further one's understanding on the types of statements that are presented within the text. Robbin's explains that the purpose for narrational texture analysis is to distinguish between real author, implied author, narrator, characters, implied reader, and real reader, and that argumentative texture analysis appears when interpreters use rhetorical resources of analysis in the context of repetitive–progressive, open–middle–closing, and narrational texture with logical or syllogistic reasoning as being an obvious form for argumentative

texture.[53] Argumentative texture analysis also reveals new insights about the participation of early Christian discourse in Mediterranean society and culture.[54]

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[53] Ibid., 54, 58-59.
[54] Ibid., 64.

Table 5. Open, middle, closing texture

Verse reference	Texture	Verse text
1	Opening	Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness.
2	Opening	For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle.
3	Middle	If we put bits into the mouths of horses to make them obey us, we guide their whole bodies.
4	Middle	Or look at ships: though they are so large that it takes strong winds to drive them, yet they are guided by a very small rudder wherever the will of the pilot directs.
5	Middle	So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire!
6	Middle	And the tongue is a fire. The tongue is placed among our members as a world of iniquity; it stains the whole body, sets on fire the cycle of nature, and is itself set on fire by hell.
7	Middle	For every species of beast and bird, of reptile and sea creature, can be tamed and has been tamed by the human species,
8	Middle	but no one can tame the tongue—a restless evil, full of deadly poison.
9	Middle	With it we bless the Lord and Father, and with it we curse those who are made in the likeness of God.
10a	Middle	From the same mouth come blessing and cursing.
10b	Closing	My brothers and sisters, this ought not to be so.
11	Opening	Does a spring pour forth from the same opening both fresh and brackish water?
12a	Middle	Can a fig tree, my brothers and sisters, yield olives, or a grapevine figs?
12b	Closing	No more can salt water yield fresh.

Narrational and Argumentative Texture

In examining the narration of the text, determination is made that there is only one voice in the text that being the real author, James. James provides a combination of several statements (vv. 1, 2, 3, 4, 7, 9, 10a), warnings (vv. 5, 6, 8), and rational of his statements (vv. 10b, 12b). Basically, the rational for the statements that James gives to the reader and audience is based on comparisons or metaphors that provide one with better understanding regarding the type of words that come from one's mouth through use of the tongue. The word *tongue* is first mentioned in verse 5 with a statement of warning with exclamation, "So also the tongue is a small member, yet it boasts of great exploits. How great a forest is set ablaze by a small fire!" Again, in verse 6 and verse 8, there are statements of warning regarding the tongue. In verse 10b, James simply says to the audience, after providing the warnings and comparison statements, "My brothers and sisters, this ought not to be so." It must be pointed out, the tongue is now being compared to opposites, specifically bless and curse (v. 9) and blessing and cursing (v. 10). James immediately follows up with asking three questions to the audience, thus giving additional clarity in understanding the power of the tongue as compared to a spring (v. 11), tree (v. 12), and a vine (v. 12). Again opposites are used, fresh and brackish or bitter (v. 11), then again with salt and fresh (v. 12b), thus providing rational in understanding the power and use of the tongue. It must be mentioned that it is implied that the audience and reader knows the answer to the questions at this point. The argumentative texture is provided in table 6.

In summary, verses 3, 4, 7, 9, and 10a are statements that are spoken by James in the text. However, James gives statements of warnings in verses 5, 6, and 8; but in verse 5, the warning is with an exclamation. Verse 10b provides the rational for all statements, including statements of warning. In verses 11 and 12a, James asks three questions, thus concluding in verse 12b by providing the rational for the questions.

Table 6. Argumentative texture

Verse reference	Texture	Type of statement
1	Opening	Statement
2	Opening	Statement
3	Middle	Statement
4	Middle	Statement
5	Middle	Statement of warning with exclamation
6	Middle	Statement of warning
7	Middle	Statement
8	Middle	Statement of warning
9	Middle	Statement
10a	Middle	Statement
10b	Closing	Rationale of above statements
11	Opening	Author asks a question
12a	Middle	Author asks two questions; implied that the reader/audience knows the answer
12b	Closing	Author concludes; rationale of above statements

Pronouns and Sentence Diagramming

As one digs deeper into the text, it is important to identify the pronouns along with action verbs within the text to gain understanding to whom the characters are and to whom the text is referencing. It has already been determined that the author is James and that he was writing to Christian Jews in Antioch; but specifically, who was James referring to? The pronouns within the text are as follows: my brothers and sisters (v. 1), we who teach will be judged (v. 1), all of us make many mistakes (v. 2), we put (v. 3), make them obey us (v. 3), we guide (v. 3), their whole bodies (v. 3), they are so large (v. 4), they are guided (v. 4), our members (v. 6), we bless the Lord and Father (v. 9), we curse those who are made in the likeness of God (v. 9), my brothers and sisters (vv. 10b, 12a). Questions that arise from the examination of pronouns within the text are: Who are my brothers and sisters? Who will be judged? Who makes mistakes? Who put? Who is made to obey? Who are the "we" that guide? Whose body is being referenced? Who are they that are so large? What members? What does "we bless the

Lord and Father mean"? Who is being cursed? Further examination of the text includes sentence diagramming. Consider figures 1-12.

Not many of you should become teachers,

My brothers and sisters, for

you know that
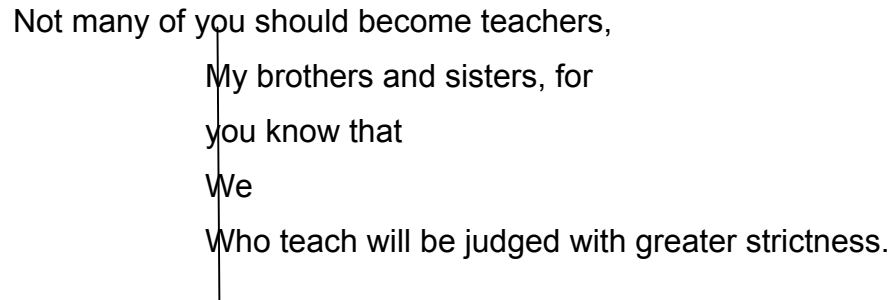
We

Who teach will be judged with greater strictness.

Figure 1. Sentence diagramming ofJames 3:1.

James, the author of the text, includes himself with the ones he is addressing. James informs those to whom the letter is written that some of them should not be a teacher, as teachers will receive greater condemnation or strictness. In other words, the teachers will be judged at a higher scale or higher level of standard. James includes himself along with the others as being one that will be judged. It is important to note that James shows honest anthropology. The letter portrays the eschatological goal as human perfection; however, James admits that he is not a perfectionist or illusionist.[55] This can be seen in James 3:2.
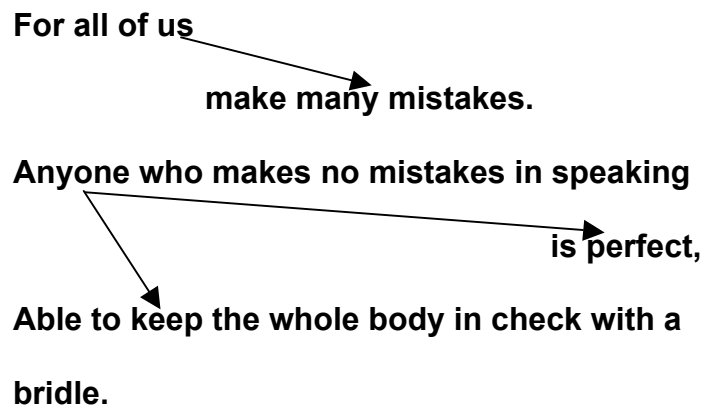
For all of us

make many mistakes.

Anyone who makes no mistakes in speaking

is perfect,

Able to keep the whole body in check with a

bridle.

Figure 2. Sentence diagramming of James 3:2.

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[55] Riesner, "James."

James confesses to many mistakes and is aware that believers can go wrong and need repentance and forgiveness. Another question that should be considered here is: Why had others made mistakes as teachers? And why is it so important that one should not be a teacher? The transliterated Greek word for *teach* is *didaskalos* with the following understanding in meaning and definition: a teacher, in the New Testament, is one who teaches concerning the things of God and the duties of man. A teacher is one who is fitted to teach, or thinks himself so. The teachers of the Jewish religion, particularly those that had great power and influence, drew crowds around them as Jesus did. Of these teachers, some were assisted by the Holy Spirit and some were false teachers.[56] It seems that teachers possessed a very prominent and important leadership role in the Christian community. Also of importance, false teachers are mentioned.

James continues and states that if a teacher makes no mistakes in speech or what is said from their mouths, then the individual is perfect and is able to keep and to bridle the whole body. The word *bridle* in the Greek is *chalinagōgeō* which means "to lead by a bridle, to guide or to bridle, hold in check or retrain."[57] Here James identifies the benefits of not being offensive by the use of words to another. One is considered to be perfect and can control themselves.

If

We

          put bits into the mouths of horses

          to make them obey

us,

we guide

          their whole bodies.
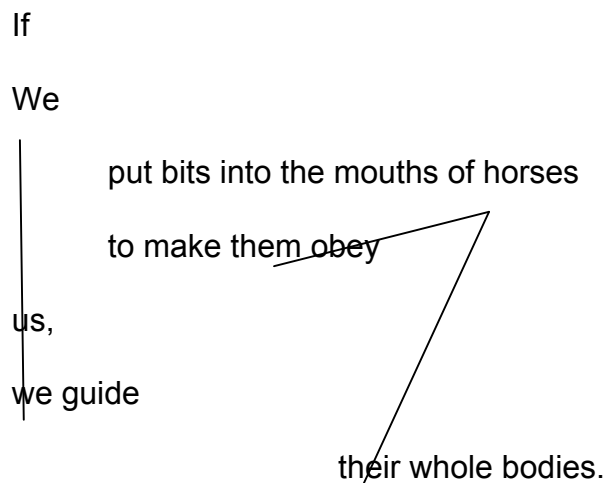
Figure 3. Sentence diagramming of James 3:3.

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[56] *Blue Letter Bible*, s.v. "didaskalos," http://www.blueletterbible.org.
[57] *Blue Letter Bible*, s.v. "chalinagogeo," http://www.blueletterbible.org.

Again James identifies himself along with those to whom he is addressing and provides an analogy, thus showing how a human causes the horse to obey by controlling its mouth with the use of a bit and therefore controlling the entire body of the horse. James is showing how something so small can control something big.

Or look at ships: though

they are so large

that it takes strong winds to drive them,

yet they are

guided by a very small rudder
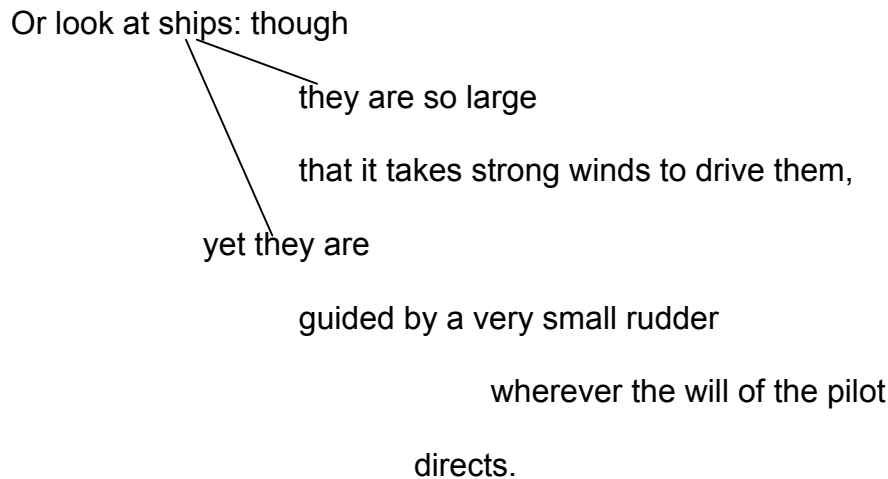
wherever the will of the pilot

directs.

Figure 4. Sentence diagramming of James 3:4.

Again James gives the audience another analogy, thus showing how humans control a ship by a small rudder and are therefore able to guide a large ship. Once more, James is showing how something so small can control something big. It seems that in verses 3 and 4, James is using analogies that describe forms of transportation. Is it possible that James is using example forms of transportation that the audience was familiar with?
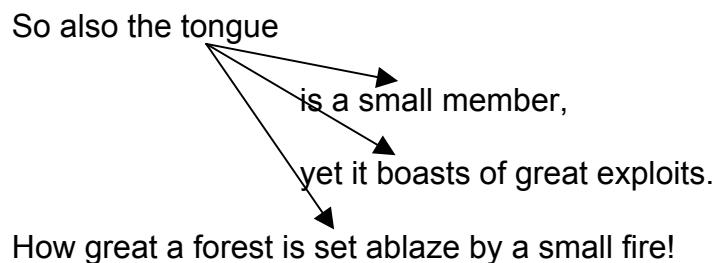
So also the tongue

is a small member,

yet it boasts of great exploits.

How great a forest is set ablaze by a small fire!

Figure 5. Sentence diagramming of James 3:5.

The word *tongue* is first mentioned in verse 5. Tongue in the Greek (*glōssa*) is defined as "a member of the body, an organ of speech or the language or dialect used by a particular people distinct from that of other nations."[58] James describes it as a small member just like he did with his description of bit and rudder. The idea is that these items are small or little and can control huge things. At this point, the audience should have a clearer understanding of the power of the tongue. It is understood why James says that if a person makes no mistakes in what is said from their mouths that the individual is perfect and can bridle their whole body (v. 2). One that controls him or herself, does not start a fire! James is using symbols, thus describing and showing the power of the tongue. It is described as a small member that boasts great things and can start a fire with little material. In other words, it does not take much to stir up trouble. The Greek transliterated word for *boast* is *aucheō* which means "to boast or to bear one's self loftily in speech or action."[59]

And the tongue

        is a fire,

The tongue is placed among our members as

        a world of iniquity:

        it stains the whole body,

        sets on fire the cycle of nature,
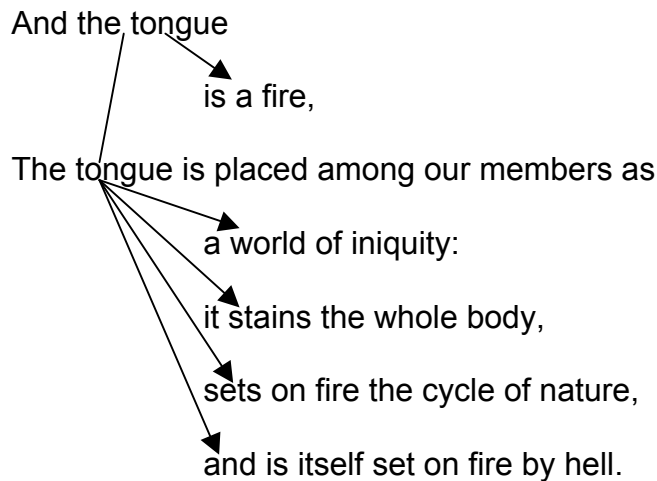
        and is itself set on fire by hell.

Figure 6. Sentence diagramming of James 3:6.

James continues with his description of the tongue, thus giving more understanding to the power of the tongue. The tongue is described as fire, a world of iniquity, defilement or stain to the whole body, and something that destroys.

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[58] *Blue Letter Bible*, s.v. "glossa," http://www.blueletterbible.org.
[59] *Blue Letter Bible*, s.v. "aucheo," http://www.blueletterbible.org.

For every species

    of beasts,

    and bird,

    of reptile,

    and sea creature,

        can be tamed,
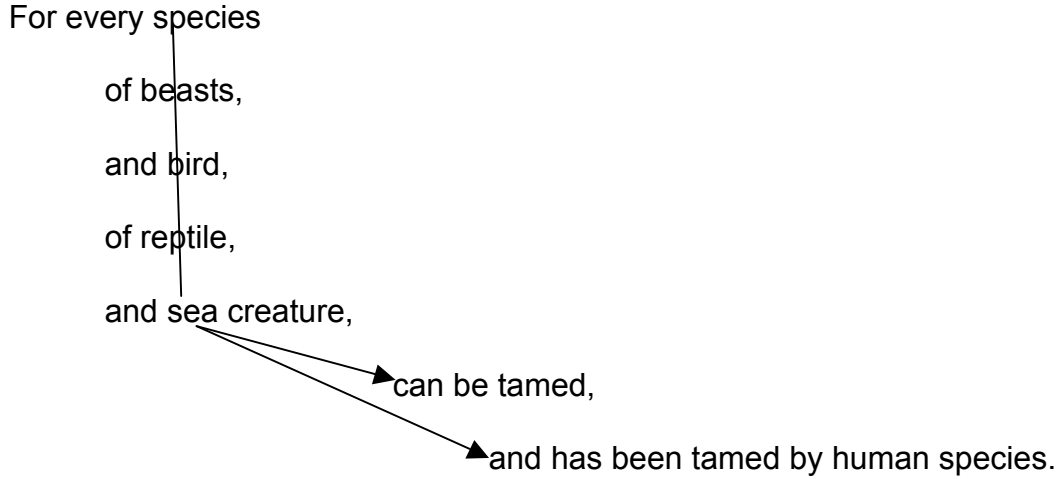
          and has been tamed by human species.

Figure 7. Sentence diagramming of James 3:7.

James continues the letter by explaining that humans can tame, teach, or control animals to do what one tells them to do. It is interesting to note that in verse 6, James mentions that the tongue sets on fire the course or cycle of nature; then in verse 7, things of nature or that live on the earth are identified. In this case, animals are identified. The idea that James presents is that humans can control the earth, the very nature; however the tongue is so powerful that it can destroy nature or the atmosphere. In the Greek, course of nature (*genesis*) is described as the wheel of life, or the wheel of human origin which as soon as men are born begins to run its course of life.[60] In other words, the course of life can be destroyed.
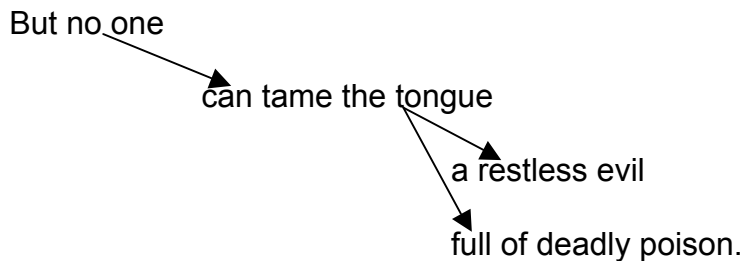
But no one

    can tame the tongue

        a restless evil

        full of deadly poison.

Figure 8. Sentence diagramming for James 3:8.

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[60] *Blue Letter Bible*, s.v. "genesis," http://www.blueletterbible.org.

In verse 8, James further states that humans cannot tame or control the tongue. James describes the tongue as an evil which is unruly or restless, disobedient, unmanageable, uncontrollable, and is deadly toxic. In other words, the tongue can kill or destroy. A question that comes to one may be: If the tongue cannot be tamed, then is there remedy to such a situation?
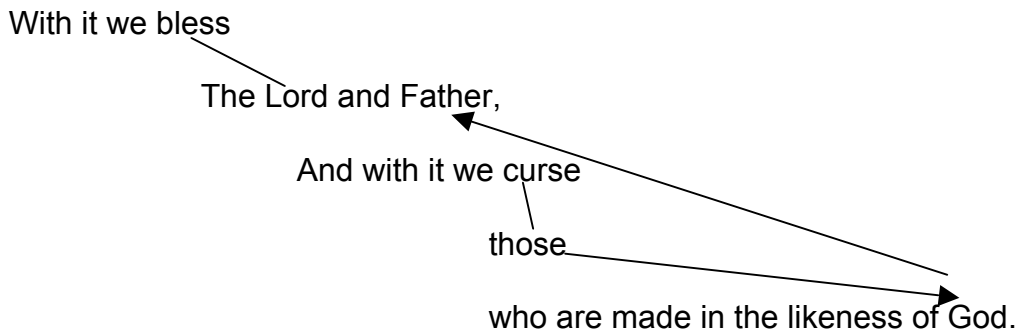
With it we bless

The Lord and Father,

And with it we curse

those

who are made in the likeness of God.

Figure 9. Sentence diagramming of James 3:9.

From the same mouth

come blessing and cursing.

My brothers and sisters,

This ought not so to

be.
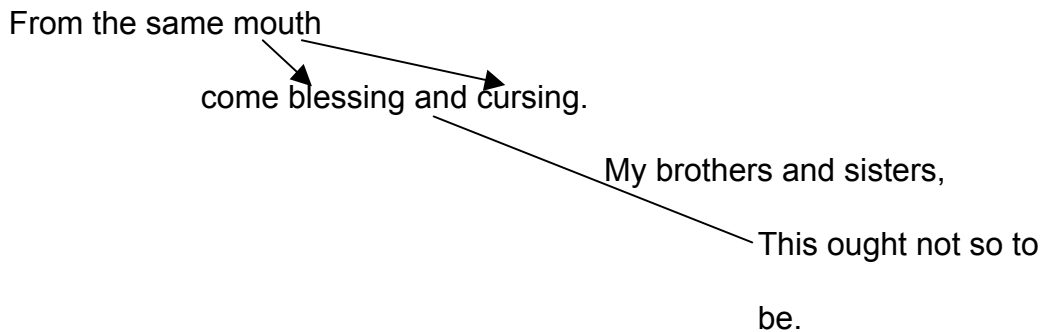
Figure 10. Sentence diagramming of James 3:10.

In verses 9 and 10, James further states that with the tongue humans bless God but curse others that are made after the likeness of God. Here, James is showing that humans are made in the image of God or are like God. Genesis 1:26-28a:

And God said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon

the earth." So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.

James continues by saying that humans bless and curse out of the same mouth and that such action should not occur. James provides further clarity in the next verse. In other words James is saying: How can a human curse another human that is made in the image of God? Davids states that one cannot pretend to bless the person (God) and logically curse the representation of that person (a human) that was blessed by God.[61]

Does a spring

       pour forth from the same opening

              both fresh and brackish water?

Figure 11. Sentence diagramming of James 3:11.

Can the fig tree,

       my brothers and sisters,

          yield olives,

          or a grapevine figs?

             no more can salt water yield fresh.

Figure 12. Sentence diagramming of James 3:12.

In verses 11 and 12, James places in the mind of the audience a fountain or spring and asks if sweet and bitter or salt water can come out of the same spring. He further asks two similar questions in verse 12, thus planting trees in the minds of the audience. He asks if a fig tree can produce olive berries or if a vine can produce figs. James concludes that the spring cannot produce fresh water and salt water from the same fountain. A question that one may ask is: What fountain could James be referring to as there were no fountains as understood in 21st century and during New Testament

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[61] Davids, *The Epistle of James*, 146.

times? It must also be mentioned that opposites in words (sweet and bitter, bless and curse, salt and fresh) are used to show that the tongue or mouth should not produce both good and bad. This form of comparison is quite confusing. It implies that the tongue or mouth can either produce good or bad, however it seems that the message that James tries to portray is that one should not offend or make a mistake by the use of the words that comes from one's mouth, yet says that the tongue cannot be controlled. The question is then: How can the tongue be controlled? Davids discusses that the fountain for which James referenced was "quite a natural phenomenon commonly observed on the edges of the Jordan rift valley and similar geologically active locations around the Mediterranean that the same spring does not put out two types of water."[62]

In summary, this section provided sentence diagramming and the pronouns used within James 12: 1-12. The next section shows how metaphors are used within the text.

Metaphor Usage

A metaphor represents what is sought to understand and to explain. Morgan states that metaphors can be used to explain organizations and defines metaphor as "a way of thinking and a way of seeing."[63] Lakoff states, "We may not always know it, but we think in metaphor."[64] The idea is that one thinks metaphorically in our everyday lives either knowingly or unknowingly, conscious or unconsciously, in understanding one thing while comparing to a different thing, yet both things have a common meaning. Through the use of metaphors, one is able to see the similarities between the two things or objects being compared, but the differences can be missed; so on the other hand, the use of metaphors can be incomplete, biased, and potentially misleading.[65]

Vondey describes the church organization using the metaphor of bread.[66] The word *bread* signifies source, strength, nutrient, and provision. The Lord provided manna to the children of Israel in the wilderness (Ex 16:15) for 40 years. It is described as tasting like honey (Ex 16:31). Special instructions were given for none to remain over till morning (Ex 16:20). The bread did not last, got spoiled, or would not be fit for eating. It became stank and bred worms (Ex 16:20). Using the metaphor of bread to describe the church there are two sides: a good and a bad.

Similarly, James used several metaphors to describe one's tongue in James 3 regarding those that were part of the church leadership community. The tongue is described as producing good and bad results, basically as blessing or cursing. Metaphor usage in the text can be summarized in table 7.

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[62] Ibid., 147-148.

[63] Gareth Morgan, *Images of Organization* (Thousand Oaks, CA: Sage, 2006), 4.

[64] George Lakoff, "Metaphor, Morality, and Politics or Why Conservatives Have Left Liberals in the Dust," *Webster's World of Cultural Democracy,* http://www.wwcd.org/issues/Lakoff.html.

[65] Morgan, *Images of Organization*.

[66] Wolfgang Vondey, *People of Bread: Rediscovering Ecclesiology* (New York: Paulist Press, 2008).

Table 7. Metaphor/comparison for mouth and tongue

Verse	Part	Metaphor/comparison	Result
3	Mouth	Bit of horse	
4	Mouth	Rudder of ship	
5	Tongue	Small member	Boasts great things or exploits
5		Small fire	Set ablaze
6	Tongue	Fire	World of iniquity
6	Tongue	Among our members	Stain or defile whole body
6		Sets on fire	Cycle of nature
6		Set on fire	By hell
8	Tongue	No one can tame	Unruly or restless evil full of deadly poison
9		Bless God	Curse humans
10	Out of mouth	Blessing	Cursing

This section concludes the inner texture analysis portion of James 3:1-12. An examination of the scriptural text has been conducted through identification of the background cultural setting; narratological units; repetitive progression; open, middle, and closing analysis; narrational and argumentative texture; prounouns and sentence diagramming; and metaphor.

III. THE IMPORTANCE OF CONTROLLING THE TONGUE

Although an inner texture analysis has been performed on James 3:1-12, there still remains unanswered questions. It is evident that the controlling of one's tongue was important enough for James to address, therefore leading to the question of why James gave advice for controlling the tongue. According to Neyrey,[67] control of the tongue was a standard topic in traditional moral exhortations and much traditional material such as proverbs, stock phases, and typical illustrations are seen in the text[68] as emphasis was placed on careful speech. DeSilva states that James "treats many of the same topics in much the same way as the earlier Jewish wisdom tradition, adding to the collective wisdom of that tradition."[69] Rieser also agrees that the book of James is considered wisdom theology; a letter that grows out of the Old Testament and intertestamental

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[67] Neyrey, *Collegeville Bible Commentary,* 56.
[68] Davids, *The Epistle of James*, 135.
[69] deSilva, *An Introduction,* 821.

wisdom literature.[70] James can be considered a book that employs Jewish wisdom tradition. As described by DeSilva,[71] regarding the topic for control of the tongue, James can be compared with other wisdom literature such as:

1. James 1:19 and Sirach 5:11-6:1 (also Sir 22:27-23:1; 23:7-8)—slow to speak
2. James 3:6, Proverbs 16:27—on speech being like a fire
3. James 3:9-12, Sirach 28:12—the anomaly of the mouth as the source of opposite substances and effects
4. James 5:12; Sirach 23:9-11—against swearing oaths

Who Was James Giving This Advice To?

DeSilva states that James addressed the 12 tribes in the Diaspora thus suggesting that there was a very broad audience whose situations or circumstances would vary from place to place.[72] There has been argument that the audience may have included Gentiles, however one cannot be sure about the ethnic composition.[73] It seems as though James is addressing leaders in the church. Arriving at this conclusion is based on James 3:1, "Not many of you should become teachers, my brothers and sisters, for you know that we who teach will be judged with greater strictness." It seems that the audience being addressed is held up to higher standards or accountability than others, therefore implying an audience of leaders. DeSilva further states that James assumes a number of things about his readers. He expects them to assemble together and to have teachers and elders as leaders in the group.[74] Teachers were considered to be officials in the early church (Acts 13:1; 1 Cor 12:28; Eph 4:11) and the charismatic office of a teacher was valued and thus in high status.[75] Davids further states that the charismatic office of a teacher was built from what was known in the gospels as rabbi or scribe and was probably considered to be a leading role in Christianity.[76] Neyrey states that teachers were considered to be different from prophets as they gave new insights into old materials, as people who guard and reinterpret the tradition.[77] James was considered to be among the group of teachers and was seen as one to reinterpret the law (Jas 2:8, 10), reapply scriptures (Jas 1:10, 2:23), and reuse Jesus' teaching (Jas 1:5, 17; 4:3).

What Are the Outcomes for Noncontrol of the Tongue?

Neyrey states that as dangerous and as extensive as the damage which an unbridled tongue can bring, it is also uncontrollable and demands constant attention.[78] According to James 3:5-9, negative outcomes are derived from noncontrol of the

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[70] Riesner, "James."

[71] deSilva, *An Introduction.*

[72] Ibid., 817.

[73] Ibid., 818.

[74] Ibid.*,* 818.

[75] Davids, *The Epistle of James,* 136.

[76] Ibid., 136.

[77] Neyrey, *Collegeville Bible Commentary,* 55.

[78] Neyrey, *Collegeville Bible Commentary,* 56-57.

tongue. There is death, lack of control, destruction, corruption, defilement, judgment, and untruth.

What Are the Outcomes for Controlling the Tongue?

James 3:2 states, "For all of us make many mistakes. Anyone who makes no mistakes in speaking is perfect, able to keep the whole body in check with a bridle." According to James, the positive outcome that is gained for controlling the tongue is perfection. Perfection is completeness or totality of one's growth in faith;[79] therefore it is perseverance (Jas 1:4) that brings perfection and the hearer of faith is perfection (Jas 1:25) and faith is perfected by faithful actions (Jas 2:22). The idea is that perfection requires perseverance, faith, and action.[80] Self-control and integrity are also positive outcomes.

Why Was It So Important to Address the Issue of Controlling the Tongue?

DeSilva mentions that James gives considerable space to the topic of controlling one's speech like Proverbs and Ben Sira.[81] DeSilva further states that the topic "is seen to be of sufficient importance that the lack of control of the tongue renders our religion empty."[82] DeSilva states that Ben Sira "spoke with even greater trepidation concerning his fear lest his speech lead him to ruin" (Sir 22:27-23:3, 7-8).[83] In other words, Ben Sira recognized the power of speech. Ben Sira placed special emphasis on the blessing God and cursing men that are made in the image of God. James informs one that this should not be and that if one believes in blessing God then they should automatically honor both God and man, therefore not cursing. Similarly, Neyrey stated that our speech should never be cursing but only blessing.[84]

Neyrey further stated that it is not clear why there should be few teachers (v. 1); however, the simple answer is that a teacher is held more accountable for the words that come out of his or her mouth.[85] A further explanation that is not clearly addressed within James 3, but should be considered, is the use of oaths. An oath was used to establish true speech in a culture in which speaking truth or deceit were both acceptable strategies for dealing with people outside one's kinship group.[86] In other words, oaths may not have been reliable or true speech. DeSilva states that Ben Sira spoke at some length about the danger of oaths, in that they invite divine scrutiny and may not measure up to be true. James mentions the use of oaths in chapter 5 and that Jesus forbids the use of oaths as indicated in Matthew 5:34-37:

> But I say unto you, swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the

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[79] Ibid., 56.
[80] Ibid., 56.
[81] deSilva, *An Introduction,* 828.
[82] Ibid., 828.
[83] Ibid.
[84] Neyrey, *Collegeville Bible Commentary.*
[85] Ibid.
[86] deSilva, *An Introduction,* 829.

great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.[87]

Davids identified a problem that was occurring in the church, therefore giving more reason as to why it was so important to address the issue of controlling the tongue. The title of teacher was considered to be of high value and standard in the Christian community, however there was charismatic teacher and rabbi or scribal. Those that possessed the teacher title were considered to be part of some social rank or class, thus several others sought a leadership teaching position wanting to fit in. Such a situation was problematic; therefore, the false teacher had to be weeded out to distinguish the true teacher. Davids states that such a process also occurred in 1 John 3, 1 Peter 2:1, 1 Timothy 6:3, 2 Timothy 4:3, and in Jude. The false teachers were subversive, therefore implying that they were insubordinate and rebellious.[88] The overarching problem in the church was that many wanted only position and title and did not have ethical or moral standards. This explains James's reasoning in addressing such an issue with those wanting to be teachers. In other words, it is not all about position and title, but such a position or title comes with accountability, trust, and responsibility.

In addition, James warns that speaking ill of one another brings judgment (4:1) and Jesus prohibits name-calling and slander (Mt 5:22); even more reason to control one's speech. Neyrey further states that the early church valued charity and brotherhood.[89] It is apparent that the control of the tongue and the use of true speech of integrity are valued. One that has good speech has integrity or honest speech. Jewish custom and tradition honored true speech.

IV. CONCLUSION OF EXEGETICAL ANALYSIS

One's speech is seen to be of vital importance. James uses the words or teachings of Jesus regarding speech as seen in Matthew 12:36-27 to convey similarly in James 3:1. Matthew 12:36-37 states, "I tell you, on the day of judgment you will have to give an account for every careless word you utter; for by your words you will be justified, and by your words you will be condemned."[90] In other words, one will be held accountable for every word that produces nothing good. In James 3:1, warning is given that there should not be many teachers as the teacher will receive stricter judging. Davids shared that it must have been a common teaching that teachers would be held to a stricter standard, as they would be severely judged (Lk 20:47; Mk 12:20; Mt 23:-33) and were considered to serve in a leading role. Teachers are the ones that can cause greater damage and claims to have a more perfect understanding of doctrine and ethics.[91] James continues to show the power of the tongue through the use of metaphors; for example, bit and small rudder show how something small can steer and

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[87] King James Version.
[88] Davids, *The Epistle of James,* 136.
[89] Neyrey, *Collegeville Bible Commentary.*
[90] Mt 12:36-37.
[91] Davids, *The Epistle of James,* 137.

control something big. As mentioned by DeSilva, James is aware that the tongue can steer the whole body and lead a person into trouble, disgrace, or a compromising position, but the real challenge is for one to control their tongue.[92] Is this possible? As James further states, the tongue cannot be controlled or tamed. The answer to this question can be explained as one continues to read down through verse 13 of the text: "Who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom." The implication here is that wisdom is required in controlling the tongue.

Upon completing socio-rhetorical analysis on James 3:1-12, leadership concepts and constructs were derived. Teachers are considered to be leaders within the church, are held accountable at a higher level than others, and are responsible for their words and actions. Teachers are to control themselves from false teaching and offending others. The underlying goal of this research was to develop leadership constructs that show control of one's speech in organizations, thus discovering how such a construct can benefit organizations. James identified both positive and negative outcomes regarding speech.

It is already established that the leader must be accountable, responsible, trustworthy, and willing to confess their mistakes. In James 3:2, the benefit to controlling one's speech is identified. This benefit is one that is perfect and has self-control. Defined more clearly, perfection requires perseverance, faith, action, self-control, and integrity. The negative outcomes are identified in James 3:6-8: world of iniquity, defilement, lack of control, death, judgment, destruction, and untruth (no integrity). This is displayed more clearly in figure 13.

The figure shows that leaders within organizations are ones that are held accountable and are responsible for achieving outcomes in the organization. They are considered to be in high-standing positions or are looked up to by their subordinates or staff. Leaders can impart into others through vision or mission. Leaders may teach their staff how to perform work, tasks, and deliverables; however, leaders can destroy or build up the organization depending upon the words that are spoken to their staff. The outcomes can either be good or bad. For example, remaining questions that need to be addressed and will hopefully be revealed after testing the constructs are:

- How does controlling the tongue apply within an organizational context?
- Is organizational performance increased when leaders control their tongue?
- Are employees' self-esteem decreased when leaders do not control their tongues?

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[92] DeSilva, *An Introduction,* 828.

Leader

Man

Can control the earth

Nature

Control the tongue

Accountability

Responsibility

Trust

Confession

Man

Cannot control the tongue

Uncontrolled tongue

Perfection

Iniquity

Perseverance

Faith

Action

Self-control

Defilement

Death

Judgment

Destruction

No integrity
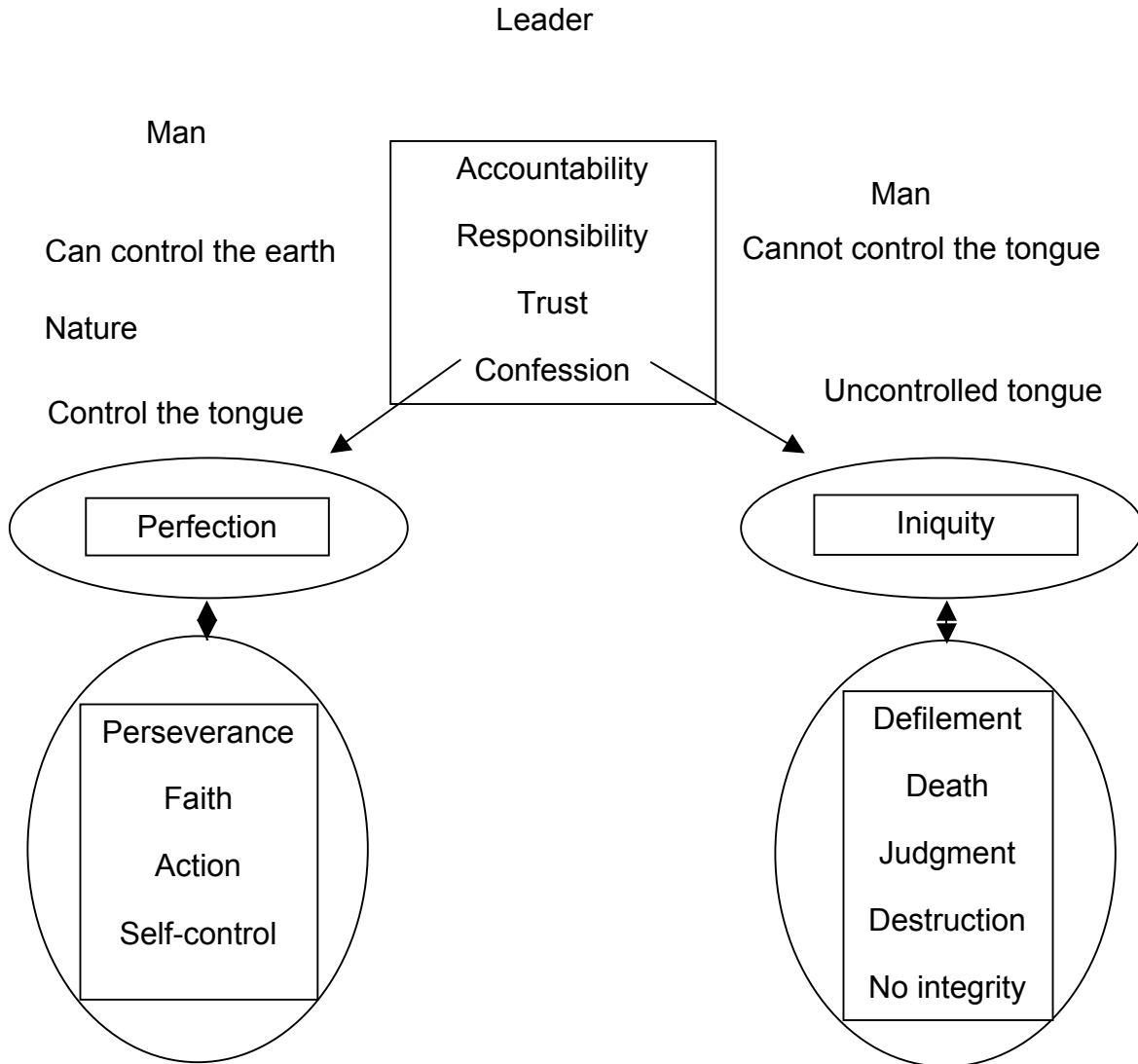
Figure 13. Leadership constructs of control and noncontrol of tongue.

V. METHODOLOGY APPROACH AND QUANTITATIVE DESIGN

To further this inquiry of research, a quantitative research design was conducted to test the validity of James 3:1-12 in an ecclesial organizational context, thus discovering the effect in organizational performance and self-esteem. To do this, a measurement scale was developed to measure the outcome variables of James 3:12.

DeVellis' guidelines were followed to construct such a measurement.[93] Specifically, these guidelines are: (1) determine clearly what it is one wants to measure, (2) generate an item pool, (3) determine the format for measurement, (4) have initial item pool reviewed by experts, (5) consider inclusion of validation items, (6) administer items to a development sample, (7) evaluate the items, and (8)optimize scale length.

VI. DEVELOPMENT OF INSTRUMENT

An instrument of measure was developed to be used within an ecclesial leadership quantitative study for purposes of testing the constructs that were identified after performing a socio-rhetorical inner textual analysis of James 3:1-12. Leadership concepts and constructs were revealed through such analysis which can potentially benefit organizations. Specifically, four variables—accountable, responsible, trust, and confession—were identified as characteristics that define a leader; five variables—perfection, perseverance, faith, faithful actions, and self-control—were identified as outcomes for a leader who control the tongue; and six variables—iniquity, defilement, death, judgment, destruction, and no integrity—were identified as outcomes for a leader who does not control their tongue. The next sections provide information on the scale development process.

VII. SCALE DEVELOPMENT PROCESS

DeVellis was used as a guide to developing the scale measurement Controlling One's Tongue in Leadership Survey (COTILS).[94] The original scale developed consisted of 49 items. The researcher chose to develop a 7-point Likert scale for the capturing of data with responses ranging between 1 (*strongly agree*) and 7 (*strongly disagree*). A Likert scale consists of declarative sentences that are followed by response options indicating varying degrees of agreement with or endorsement of the statement.

The researcher provided a draft version of the measurement scale to Dr. Corné Bekker, a professor at Regent University in the School of Business & Leadership. Dr. Bekker has a wealth of knowledge in organizational leadership, ecclesial leadership, and exegetical work and is considered to be an expert in these specified areas. Dr. Bekker informed the researcher that there were way too many items for measure. Suggestion was made to have one item of measure per construct and to include negative statements of measure to help with reverse scoring. The draft version of measurement is shown in table 16.

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[93] DeVellis, *Scale Development Theory.*
[94] Ibid., 79.

Table 16. COTILS survey—draft 1

Statement	Construct	Item
1. My supervisor is an accountable person.	Leadership characteristics	Accountable
2. My supervisor is a responsible person.	Leadership characteristics	Responsible
3. My supervisor is a trustworthy person.	Leadership characteristics	Trust
4. My supervisor will confess to their mistakes.	Leadership characteristics	Confession
5. My supervisor is held accountable to my organization.	Leadership characteristics	Accountable
6. My supervisor has a lot of responsibility for my organization.	Leadership characteristics	Responsible
7. My supervisor is liable for the organization.	Leadership characteristics	Accountable
8. My supervisor is held responsible for my organization.	Leadership characteristics	Responsible
9. My supervisor tells the truth.	Leadership characteristics	Trust
10. My supervisor admits when they are wrong.	Leadership characteristics	Confession
11. My supervisor recognizes their importance to the organization.	Leadership characteristics	Responsible
12. My supervisor is an honest person.	Leadership characteristics	Trust
13. My supervisor wants to be a perfect person.	Outcomes for control of the tongue	Perfection
14. My supervisor strives for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
15. My supervisor has faith in God.	Outcomes for control of the tongue	Faith
16. My supervisor believes and trusts in God.	Outcomes for control of the tongue	Faith
17. My supervisor is a faithful person.	Outcomes for control of the tongue	Faithful actions
18. My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
19. My supervisor is committed to my needs in the organization.	Outcomes for control of the tongue	Faithful actions
20. My supervisor is committed to God.	Outcomes for control of the tongue	Faithful actions
21. My supervisor controls themselves in conflicting situations.	Outcomes for control of the tongue	Self-control
22. My supervisor handles situations of conflict within the organization well.	Outcomes for control of the tongue	Self-control

Statement	Construct	Item
23. My supervisor does not get upset easily.	Outcomes for control of the tongue	Self-control
24. My supervisor does not let a situation control them.	Outcomes for control of the tongue	Self-control
25. My supervisor takes control and manages a situation to perfection.	Outcomes for control of the tongue	Self-control
26. My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
27. My supervisor shows urgency in getting things done.	Outcomes for control of the tongue	Perseverance
28. My supervisor is quick to resolve any issues that arise in the organization.	Outcomes for control of the tongue	Perseverance
29. My supervisor let a situation get the best of him or her.	Outcomes for noncontrol of the tongue	Lack of self-control
30. My supervisor does not manage situations well in the organization.	Outcomes for noncontrol of the tongue	Lack of self-control
31. My supervisor gets upset easily.	Outcomes for noncontrol of the tongue	Lack of self-control
32. My supervisor is quick to speak before thinking about the repercussions of what they say.	Outcomes for noncontrol of the tongue	Lack of self-control
33. Since my supervisor does not think before responding the organization has suffered.	Outcomes for noncontrol of the tongue	Destruction
34. My supervisor is not a trustworthy person.	Outcomes for noncontrol of the tongue	No integrity
35. My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
36. My supervisor is a dishonest person.	Outcomes for noncontrol of the tongue	No integrity
37. My supervisor is untruthful.	Outcomes for noncontrol of the tongue	No integrity
38. My supervisor does not admit when they are wrong.	Outcomes for noncontrol of the tongue	Iniquity
39. My supervisor does not confess their mistakes/sin.	Outcome for noncontrol of the tongue	Iniquity
40. My supervisor has said things to me that have hurt my feelings.	Outcomes for noncontrol of the tongue	Death
41. Since my supervisor said hurtful words to me it caused me not to want to do my work.	Outcomes for noncontrol of the tongue	Death
42. I did not do my work because of the hurtful words that my supervisor said to me.	Outcomes for noncontrol of the tongue	Death

Statement	Construct	Item
43. My supervisor has provided me with incorrect advice.	Outcomes for noncontrol of the tongue	Defilement
44. My supervisor did not provide me with correct information to do my work.	Outcomes for noncontrol of the tongue	Defilement
45. Since my supervisor did not provide me with correct information to do my work, the task did not get completed on time.	Outcomes for noncontrol of the tongue	Defilement
46. My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
47. My supervisor shows preferential treatment to particular staff.	Outcomes for noncontrol of the tongue	Iniquity
48. My supervisor is not fair.	Outcomes for noncontrol of the tongue	Iniquity
49. My supervisor has said things to me that have destroyed me emotionally.	Outcomes for noncontrol of the tongue	Death

The researcher incorporated suggested changes from Dr. Bekker; thus items were reduced down to 25 with eight items for measuring leadership characteristics, nine items for measuring outcomes for control of the tongue, and eight items for measuring noncontrol of the tongue. The scale with the reduced items are shown in table 17.

Table 17. COTILS survey—draft 2

Statement	Construct	Item
1. My supervisor is held responsible for my organization.	Leadership characteristics	Accountable
2. My supervisor is not held responsible for my organization.	Leadership characteristics	Accountable
3. My supervisor is in charge of a lot within the organization.	Leadership characteristics	Responsible
4. My supervisor is not in charge of a lot within the organization.	Leadership characteristics	Responsible
5. My supervisor is a trustworthy person.	Leadership characteristics	Trust
6. My supervisor is not a trustworthy person.	Leadership characteristics	Trust
7. My supervisor admits when they are wrong.	Leadership characteristics	Confession
8. My supervisor does not admit when they are wrong.	Leadership characteristics	Confession
9. My supervisor strives for perfection in	Outcomes for control of the tongue	Perfection

Statement		Construct	Item
	the work performed in the organization.		
10.	My supervisor does not strive for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
11.	My supervisor has faith in God.	Outcomes for control of the tongue	Faith
12.	My supervisor does not believe in God.	Outcomes for control of the tongue	Faith
13.	My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
14.	My supervisor is not committed to the organization.	Outcomes for control of the tongue	Faithful actions
15.	My supervisor thinks before responding to issues in the organization.	Outcome for control of the tongue	Self-control
16.	My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
17.	My supervisor is not determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
18.	My supervisor does not confess their mistakes/sin.	Outcomes for noncontrol of the tongue	Iniquity
19.	My supervisor has said things to me that have ruined my reputation.	Outcomes for noncontrol of the tongue	Defilement
20.	My supervisor has said things to me that have harmed me emotionally.	Outcomes for noncontrol of the tongue	Death
21.	My supervisor has said things that have caused employee loss in the organization.	Outcomes for noncontrol of the tongue	Death
22.	My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
23.	My supervisor has been judged by higher authorities because of the damage caused in the organization.	Outcomes for noncontrol of the tongue	Judgment
24.	My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
25.	My supervisor is quick to speak before thinking about the repercussions of what they say to their staff.	Outcomes for noncontrol of the tongue	Lack of self-control

The researcher resubmitted the scale with the reduced items to Dr. Bekker for further comments. Comments received from Dr. Bekker were that the scale still had too many items and that some of the items were measuring the same thing. Suggestion

was made to remove such items and to incorporate negative statements to help with reverse scoring. The items that were removed are shown in table 18.

Table 18. COTILS items removed

Statement removed	Construct	Item
2. My supervisor is not held responsible for my organization.	Leadership characteristics	Accountable
3. My supervisor is in charge of a lot within the organization.	Leadership characteristic	Responsible
6. My supervisor is not a trustworthy person	Leadership characteristic	Trust
7. My supervisor admits when they are wrong.	Leadership characteristic	Confession
9. My supervisor strives for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
12. My supervisor does not believe in God.	Outcomes for control of the tongue	Faith
13. My supervisor is committed to the organization.	Outcomes for control of the tongue	Faithful actions
16. My supervisor is determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
21. My supervisor has said things that have caused employee loss in the organization.	Outcomes for noncontrol of the tongue	Death

The items removed from the measurement scale were items 2, 3, 6, 7, 9, 12, 13, 16, and 21, thus the scale was reduced down to 16 items. This is represented in table 19.

To increase content validity for the measurement, the researcher sought guidance from another expert. The researcher chose to show the list of declarative statements for the measurement to Pastor Brenda Anderson. Pastor Anderson has a master of arts in religious studies, and knows the Biblical scripture. Pastor Anderson also has knowledge regarding strategic leadership and is considered an expert within the fields specified. The researcher wanted to receive comments from one who is considered to be a Biblical scholar and understands scripture. Pastor Anderson's knowledge and skill is acceptable in knowing if the derived constructs were interpreted correctly from James 3:1-12. The researcher informed Pastor Anderson that the measurement results were derived from James 3:1-12 through exegetical research. Pastor Anderson was asked to evaluate the 25 reduced-item version of the scale and to provide comments regarding the measurement and if it measured what it was supposed to measure. She provided the same comments as given by Dr. Bekker in that some of the items were measuring for the same thing. Anderson stated, "Some statements answer each other."

Table 19. COTILS survey draft 3

Statement	Construct	Item
1. My supervisor is held responsible for my organization.	Leadership characteristics	Accountable
2. My supervisor is not in charge of a lot within the organization.	Leadership characteristics	Responsible
3. My supervisor is a trustworthy person.	Leadership characteristics	Trust
4. My supervisor does not admit when they are wrong.	Leadership characteristics	Confession
5. My supervisor does not strive for perfection in the work performed in the organization.	Outcomes for control of the tongue	Perfection
6. My supervisor has faith in God.	Outcomes for control of the tongue	Faith
7. My supervisor is not committed to the organization.	Outcomes for control of the tongue	Faithful actions
8. My supervisor thinks before responding to issues in the organization.	Outcomes for control of the tongue	Self-control
9. My supervisor is not determined to get things done in the organization.	Outcomes for control of the tongue	Perseverance
10. My supervisor does not confess their mistakes/sin.	Outcomes for noncontrol of the tongue	Iniquity
11. My supervisor has said things to me that have ruined my reputation.	Outcomes for noncontrol of the tongue	Defilement
12. My supervisor has said things to me that have harmed me emotionally.	Outcomes for noncontrol of the tongue	Death
13. My supervisor has said things that have caused damage to the organization or to me.	Outcomes for noncontrol of the tongue	Destruction
14. My supervisor has been judged by higher authorities because of the damage caused in the organization.	Outcomes for noncontrol of the tongue	Judgment
15. My supervisor does not keep their word.	Outcomes for noncontrol of the tongue	No integrity
16. My supervisor is quick to speak before thinking about the repercussions of what they say to their staff.	Outcomes for noncontrol of the tongue	Lack of self-control

The researcher created a 7-point Likert online scale of the 16 reduced version then submitted to Pastor Anderson. Pastor Anderson suggested including "yes" and "no" questions for items 1, 2, and 3. She shared that pastors within her Church of God

denomination do not have a supervisor. It was suggested to change the word *supervisor* to *leader* in the measurement scale. Pastor Anderson also indicated that for some of the questions there was no basis to judge, thus suggesting that the respondent should be able to indicate "don't know" to a statement. It was also suggested to change the wording of item two. The wording for item 2 was changed to: "My leader is not in charge of a great deal of work within the organization"; "a lot" was replaced with "great deal." It was also suggested to change the way in which to measure scale item 10, "My leader does not confess their mistakes/sin." Suggestion was made to still be a Likert scale, but to measure on a scale range from 1 (*never*) to 5 (*always*). Pastor Anderson believed that a better assessment could be given by the respondent verses using the 1 (*strongly agree*) to 7 (*strongly disagree*) form of measure.

The researcher included two more items on the measurement scale with intent to also measure for self-esteem and organizational performance. In addition, demographic items were added to the scale for the collection of gender, age range, and church affiliation.

To help increase content validity further, the researcher sought guidance from another influential expert. Dr. Zannie McNeil, Jr., is a pastor, Biblical scholar, and teacher at Ebenezer Bible Institute. Dr. McNeil has a Bachelor of Arts in Psychology with an emphasis in Biblical education, a Master of Divinity degree, and a Doctor of Divinity degree. Dr. McNeil was consulted for his expertise in ensuring that the measurement items represented the constructs identified in James 3:1-12 through exegetical means. Dr. McNeil is very knowledgeable in exegetical methods and practices and is also well versed in Biblical scripture, theology, psychology, church history, and education. His blend of expert knowledge and skills combined offers a platform to understanding the past, present, and future of organizational leadership within ecclesial organizations through leadership studies. The researcher provided Dr. McNeil with the exegetical material as well as the measurement instrument. Dr. McNeil reviewed the exegetical material and the measurement instrument. Dr. McNeil commented that the exegetical material and the measurement instrument "flowed well."

In summary, the measurement scale COTILS was developed to measure the leadership concepts and constructs that emerged from an exegetical study of James 3:1-12. DeVellis was used as a guide to developing the scale measurement.[95] The scale was developed to access if a leader produced good or bad outcomes for the organization. The final version of the scale resulted in an 8-point Likert scale with 15 items and three items for "yes, no" measurement. Demographic items were included as well. Three panel experts provided comments and suggestions in which the researcher incorporated to increase content validity for the measure.

VIII. DESIGN METHODOLOGY

According to Creswell, the most rigorous method for selecting a sample is to choose individuals using a random numbers table and suggests that a sample size

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[95] DeVellis. *Scale Development.*

formula be used to compute the number of individuals in a sample.[96] He recommends selecting a random sample where individuals have an equal probability of being selected[97] or an equal chance to make it into the sample; however, convenience and snowball sampling was used for this quantitative research study. Part of the sample consisted of three different church organizations.

According to the rule of thumb, there should be 15 to 20 people in a sample per independent variable or 10 people per number of items of the measure. For this particular study, there are three independent variables (control of tongue, noncontrol of the tongue, and leader). Following the rule of thumb, there should be 45 to 60 people in the sample; however, the researcher received only received 52 responses. Surveys were distributed electronically for completion by respondents and surveys were also distributed at church organizations.

Data Collection

COTILS was used to collect data from 52 respondents. The purpose of this survey was to capture information regarding how the leader impacts the organization and individuals based on the words that they say. Leaders can bring positive or negative outcomes in the organization. This survey was developed based on the leadership concepts and constructs of James 3:1-12 by the researcher.

Sample

The survey was emailed to Church of God pastors from the Washington DC metropolitan area and to pastors that serve in the northeast region of the United States, specifically New York, New Jersey, and Pennsylvania. Each pastor was asked to forward the survey to others whom they thought would benefit from taking the survey. The survey was also emailed to those whom the researcher knew that attended church on a regular basis. They were also asked to send to others whom they thought would benefit from completing the survey. The survey was also made available in the LinkedIn network; a network of people that are connected via asynchronous means to share information with one another. This network is considered to be a professional networked group of individuals which includes a wide spectrum of those with various professions. A total of 79 surveys were emailed to those that attend church on a regular basis or were part of a church ministry organization. Of the 79 surveys, only seven completed the online survey (group 3).

To increase the number of responses to the survey, the researcher chose to also distribute the survey to members of specific church organizations at their churches. The selected churches were from the Washington DC–Maryland area. The researcher contacted the pastors of each church and received permission or approval to distribute the survey. The survey was distributed at church 1 (group 1) and immediately completed by respondents. The researcher placed the completed surveys in a folder.

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[96] John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (Los Angeles: Sage, 2003) 157.

[97] Ibid.*,* 156.

Surveys were also distributed at church 2 (group 2) by the pastor of the congregation, then sent to the researcher. The researcher placed the completed surveys in a different folder. For group 1, a total of 14 completed surveys were received. For group 2, a total of 20 completed surveys were received.

The researcher also chose to distribute the surveys to a group of church attendees. The researcher attended a birthday celebration and decided to distribute the survey after the function was over. The majority of the individuals attended the same church with the exception of three, however at one time were affiliated with the same church. Some had moved out of the area or had transferred to another church organization or ministry. A total of 10 surveys were completed from this group (group 4).

In summary, seven responses were received from the online version of the survey (group 3), 14 from group 1, 20 from group 2, and 10 from group 4.

IX. STATISTICAL TESTS AND RESULTS

The researcher entered all data within Statistical Package for Social Scientists (SPSS) software to observe and calculate the results of the data. The researcher identified variable names for each questionnaire item and assigned values for each measurement item. The researcher performed factor analysis, correlation analysis, reliability analysis, and frequency statistical analysis. Demographic information is provided as well.

Demographic Data

The demographic data for the 52 respondents are shown in table 20.

Reliability Analysis

Reliability analysis of scale items was performed. Reliability statistics were calculated for all measurements used within the study. The purpose for this test is to learn if there is internal reliability for each measurement item in the study. After performing the reliability function in SPSS, results revealed a Cronbach alpha of .67 for 18 items. When performing reliability on the constructs separately, statistics revealed a -.18 Cronbach alpha for four items (accountable, responsible, trust, and confession). When conducting reliability on the variables for control of the tongue, reliability statistics revealed a Cronbach alpha of .25 for five items (perfection, faith, faithful actions, perseverance, and self-control). The reliability statistics for noncontrol of the tongue revealed a Cronbach alpha score of .78 for seven items (iniquity, destruction, death, no integrity, defilement, judgment, lack of self-control). The Cronbach alpha score was -.28 for the two items (organizational performance and self-esteem).

Table 20. Demographic information

Demographic	n	%
Gender		
Male	14	26.9
Female	38	73.1
Age		
18-25	5	9.6
26-33	7	13.5
34-41	5	9.6
42-49	6	11.5
50-57	12	23.1
58 and above	12	23.1
Not reported	5	9.6
Church affiliation		
AME	5	9.6
Baptist	2	3.8
COG(Cleveland)	28	53.8
COG in Christ	4	7.7
Presbyterian	1	1.9
Other	12	23.1
Group		
Group 1	15	28.8
Group 2	20	38.5
Group 3	7	13.5
Group 4	10	19.2

NOTE: N = 52 respondents.

Frequency Statistics

Frequency statistics show the number of times a measurement received the same response. The results are shown in table 21.

Table 21. Leadership constructs frequency statistics

Construct	f	%	Measurement item
Accountable			
Yes	47	90.4	My leader is held responsible for my
No	5	9.6	organization.
Responsible			
Yes	15	28.8	My leader is not in charge of a great
No	36	69.2	deal of work within the organization.
Trust			
Yes	50	96.2	My leader is a trustworthy person.
No	1	1.9	
Confession			
Strongly agree	6	11.5	My leader does not admit when they
Agree	4	7.7	are wrong.
Slightly agree	1	1.9	
Indifferent	1	1.9	
Slightly disagree	3	5.8	
Disagree	10	19.2	
Strongly disagree	19	36.5	
Don't know	6	11.5	

The results for control of the tongue are recorded in table 22.

Table 22. Control of the tongue frequency statistics

Construct	f	%	Measurement item
Perfection			
Strongly agree	31	59.6	My leader strives for perfection in the
Agree	11	21.2	work performed in the organization.
Slightly agree	3	5.8	
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	—	—	
Strongly disagree	5	9.6	
Don't know	—	—	
Faith			
Strongly agree	3	5.8	My leader does not believe in God.
Agree	—	—	
Slightly agree	1	1.9	
Indifferent	—	—	
Slightly disagree	1	1.9	

Construct	*f*	%	Measurement item
Disagree	6	11.5	
Strongly disagree	40	76.9	
Don't know	—	—	
Faithful actions			
Strongly agree	40	76.9	My leader is committed to the
Agree	7	13.5	organization.
Slightly agree	2	3.8	
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	—	—	
Strongly disagree	2	3.8	
Don't know	1	1.9	
Self-control			
Strongly agree	26	50.0	My leader thinks before responding to
Agree	13	25.0	issues in the organization.
Slightly agree	3	5.8	
Indifferent	4	7.7	
Slightly disagree	2	3.8	
Disagree	1	1.9	
Strongly disagree	1	1.9	
Don't know	2	3.8	
Perseverance			
Strongly agree	2	3.8	My leader is determined to get things
Agree	2	3.8	done in the organization.
Slightly agree	1	1.9	
Indifferent	2	3.8	
Slightly disagree	1	1.9	
Disagree	8	15.4	
Strongly disagree	34	65.4	
Don't know	2	3.8	

The results for noncontrol of the tongue are shown in table 23.

Table 23. Noncontrol of the tongue frequency statistics

Construct	*f*	%	Measurement item
Iniquity			
Never	5	9.6	My leader does not confess their
Almost never	6	11.5	mistakes/sin.
Neutral	6	11.5	
Almost always	6	11.5	
Always	15	28.8	
Don't know	13	25.0	
Defilement			
Strongly agree	2	3.8	My leader has said things to me that
Agree	—	—	have ruined my reputation.
Slightly agree	—	—	
Indifferent	3	5.8	
Slightly disagree	2	3.8	
Disagree	6	11.5	
Strongly disagree	33	63.5	
Don't know	5	9.6	
Death			
Strongly agree	3	5.8	My leader has said things to me that
Agree	4	7.7	have harmed me emotionally.
Slightly agree	—	—	
Indifferent	—	—	
Slightly disagree	2	3.8	
Disagree	7	13.5	
Strongly disagree	34	65.4	
Don't know	—	—	
Destruction			
Strongly agree	1	1.9	My leader has said things to me that
Agree	4	7.7	have caused damage to the
Slightly agree	2	3.8	organization or to me.
Indifferent	2	3.8	
Slightly disagree	—	—	
Disagree	4	7.7	
Strongly disagree	36	69.2	
Don't know	1	1.9	
Judgment			
Strongly agree	1	1.9	My leader has been judged by higher
Agree	—	—	authorities because of the damage
Slightly agree	2	3.8	caused in the organization.
Indifferent	1	1.9	
Slightly disagree	—	—	
Disagree	6	11.5	

Construct	*f*	%	Measurement item
Strongly disagree	29	55.8	
Don't know	13	25.0	
No integrity			
Strongly agree	2	3.8	My leader does not keep their word.
Agree	2	3.8	
Slightly agree	1	1.9	
Indifferent	1	1.9	
Slightly disagree	4	7.7	
Disagree	6	11.5	
Strongly disagree	35	67.3	
Don't know	—	—	
Lack of self-control			
Strongly agree	2	3.8	My leader is quick to speak before
Agree	1	1.9	thinking about the repercussions of
Slightly agree	4	7.7	what they say to their staff.
Indifferent	—	—	
Slightly disagree	—	—	
Disagree	11	21.2	
Strongly disagree	24	46.2	
Don't know	9	17.3	

According to the frequency statistics, it seems that the leaders who were rated seemed to be overall good leaders; however there is indication that some leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. What is interesting is that some raters simply answered that they did not know to particular items, therefore implying that they opted out to truthfully responding.

Two additional scale items were included as part of the measurement scale. These items were: "My leader has said things that have lowered the self-esteem of the staff or me" and "My leader has said things that have increased my performance in the organization." The intent for adding these scale items was to measure self-esteem and organizational performance, then to see if a leader's control or noncontrol of the tongue impacted self-esteem and performance. For self-esteem, two people strongly agreed that their self-esteem was lowered, four agreed, one slightly agreed, two were indifferent, three people slightly disagreed, 10 disagreed, 27 strongly disagreed, and two responded with "don't know." Regarding performance, 25 individuals strongly agreed that their leader has said things that have increased their performance or staff, nine people agreed, seven slightly agreed, one was indifferent, two slightly disagreed, four disagreed, and two strongly agreed.

Overall, the leaders are seen as having good ratings; however, there is agreement that one's self-esteem has been lowered and that one's performance has been lowered because of what a leader has said to their staff.

Correlation Analysis

Correlation analysis was performed to see if relationships exist between variables. Pearson's coefficients are provided showing 0.01* and 0.05** significant levels. The variables that had significant levels of correlation are as follows: The variable accountable positively correlated with trust at .43** and negatively correlated with confession at -.28* significant levels. The variable trust positively correlated with the variable performance at .29* and negatively correlated with the variable confession at -.30 and with the variable faith at -.32 significant level. The variable confession positively correlated with the variable destruction at .29* and with variable judgment at .30* significant level. The variable perfection positively correlated with the variable faithful actions at .62** and with the variable self-control at .33* significance level. The variable faith negatively correlated with variables trust at -.32*, faithful action at -.31*, and with self-control at -.32* significance level. Faithful actions positively correlated with the variables self-control at .52**, and perfection at .62** significance level. The variable self-control also had a negative significant relationship with variables, perseverance (-.28*), death (-.37**), and self-esteem (-.29*). The variable defilement had a positive significant relationship with variables death (.45**), destruction (.47**), no integrity (.45**), lack of self-control (.36*), and self-esteem (.35). The variable death had a positive significant relationship with variables destruction (.93**), no integrity (.61**), lack of self-control (.33*), and self-esteem (.70**). The variable destruction had a positive relationship with variables judgment (.34*), no integrity (.73**), lack of self-control (.32*), and self-esteem (.56**). The variable no integrity also positively correlated with variables lack of self-control (.37**) and self-esteem (.60**). The variables responsible and iniquity did not significantly correlate with any variables negatively or positively.

Factor Analysis

Factor analysis, a technique used to identify factors that statistically explain the variation and co-variation among measures. Factor analysis can be looked at as data reduction techniques as it reduces a large number of overlapping measured variables to a much smaller set of factors as explained by Green and Salkind.[98] DeVellis explains that factor analysis of some sort should generally be a part of the scale development process[99] and that both principle component analysis and factor analysis is a statistical approach that can be used to analyze relationships among a large number of variables and to explain these variables in terms of their common underlying dimensions.[100]

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[98] Samuel B. Green and Neil J. Salkind, *Using SPSS for Windows and Macintosh: Analyzing and Understanding Data* (Upper Saddle River, NJ: Prentice Hall, 2008), 313.

[99] DeVellis, *Scale Development Theory,* 94.

[100] Joseph F. Hair and others, *Multivariate Data Analysis* (Upper Saddle River, NJ: Prentice Hall, 2006), 16.

Principle component analysis was conducted using the latent root criterion. Six components were extracted. These results are shown in tables 24 and 25.

Table 24. Component matrix

Variable	Component					
	1	2	3	4	5	6
Accountable	-.148	-.043	.572	.636	-.034	.064
Responsible	.039	-.114	.293	-.806	.332	.025
Trust	-.161	.239	.661	.198	.289	.396
Confession	.308	-.122	-.583	.053	.516	-.094
Perfection	-.059	.703	-.319	-.038	-.199	.057
Faith	.098	-.574	-.066	-.240	-.284	.127
Faithful actions	-.220	.801	-.240	-.182	-.201	-.011
Self-control	-.308	.762	-.057	-.199	-.079	.260
Perseverance	.599	.008	-.389	.180	-.104	.532
Iniquity	.109	.167	-.431	.454	.178	-.267
Defilement	.598	.155	.515	-.118	-.108	-.009
Death	.930	.127	.083	.029	.018	-.195
Destruction	.893	.120	-.018	-.002	.101	-.211
Judgment	.330	.173	-.093	.028	.674	.383
No integrity	.892	.217	.098	-.149	-.112	-.069
Lack of self-control	.629	.130	.147	.293	-.202	.057
Self-esteem	.829	-.027	.118	-.133	-.172	.113
Performance	-.137	.501	.434	.009	.261	-.441

In summary, through principle component analysis, six components were extracted utilizing the latent root criterion. The latent root criterion is a technique that can be either applied to component analysis or common factor analysis. One is able to identify the latent root by applying the criteria that an individual factor should account for the variance of at least a single variable if it is to be retained for further interpretation. Each factor having latent roots or eigenvalues greater than one are considered significant and those factors that have eigenvalues less than one are deemed insignificant and discarded.[101] The factors that had eigenvalues greater than one were accountable, responsible, trust, confession, perfection, and faith.

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[101] Ibid., 109.

Table 25. Principle component analysis—total variance explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.698	26.100	26.100	4.698	26.100	26.100
2	2.560	14.225	40.325	2.560	14.225	40.325
3	2.209	12.270	52.594	2.209	12.270	52.594
4	1.608	8.932	61.526	1.608	8.932	61.526
5	1.298	7.211	68.737	1.298	7.211	68.737
6	1.056	5.868	74.605	1.056	5.868	74.605
7	.837	4.650	79.255			
8	.734	4.077	83.331			
9	.679	3.771	87.102			
10	.521	2.897	89.999			
11	.488	2.709	92.709			
12	.417	2.317	95.025			
13	.306	1.702	96.727			
14	.218	1.213	97.939			
15	.155	.863	98.802			
16	.112	.623	99.426			
17	.081	.447	99.873			
18	.023	.127	100.000			

In addition, the scree test criterion was considered. The scree test criterion is used "to identify the optimum number of factors that can be extracted before the amount of unique variance begins to dominate the common variance structure."[102] Figure 14 shows the scree plot for principle component analysis extraction.
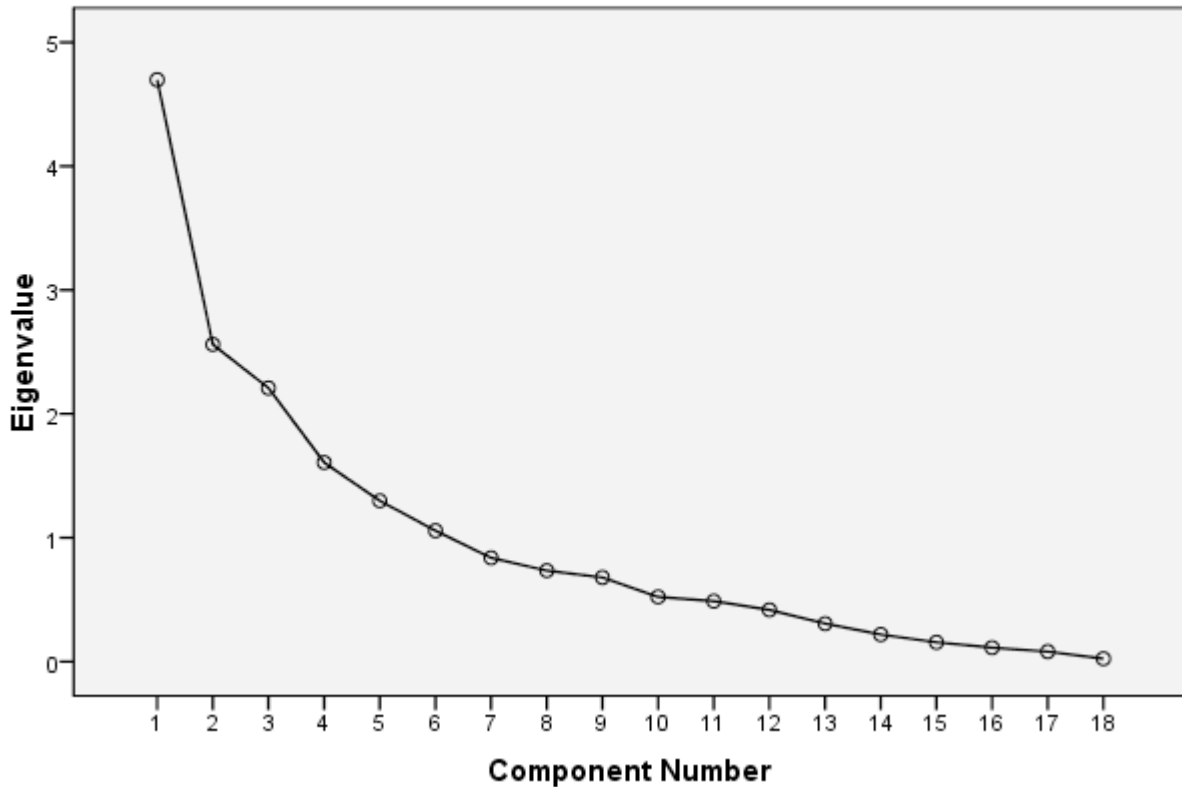
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[102] Ibid., 110.

Figure 14. Scree plot.

The scree plot considers factors at the point of when the curve begins to straighten or level off to a line. According to the scree plot diagram, additional factors can be considered for inclusion in factor analysis even if the factor is rejected through latent criterion. A general rule of thumb with scree tests is that at least one, two, or three more factors can be considered for inclusion than with the latent root criterion.[103] According to the scree plot variables, faithful actions, self-control, and perseverance can be considered for inclusion. The variables iniquity, defilement, death, destruction, judgment, no integrity, lack of self-control, self-esteem, and performance are factors that would be rejected and not considered.

X. CONCLUSION

The primary goal of this research study was to develop a measurement scale that successfully measures the constructs identified in James 3:1-12 through socio-

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[103] Ibid., 110.

rhetorical analysis. Specifically, the identified constructs were the leadership characteristics of accountable, responsible, trust, and confession; the outcomes for control of one's tongue perfection, faith, faithful actions (commitment), perseverance, and self-control; and the outcomes for noncontrol of one's tongue of iniquity, defilement, destruction, death, judgment, no integrity, and lack of self-control.

Three experts were used to assist with reviewing the measurement scale, thus increasing content validity for the instrument; however, the reliability statistics revealed that the constructs for leader characteristic variables and for control of the tongue were not reliable. The output results indicated that the value was negative due to a negative covariance among items and that this violates reliability model assumptions and to check item codings. However, the item codings for noncontrol of the tongue were reliable with a Cronbach alpha of .78. The entire measurement scale had a Cronbach alpha of .67. It is suggested that the item codings for leadership characteristics and for control of the tongue be re-evaluated.

Factor analysis was conducted with the intent to reduce the scale items, thus identifying the underlying constructs; however, is not recommended at this stage in the study. The items should be re-evaluated and it is suggested that the study be conducted with a larger sample. Data from 52 respondents are not enough to successfully factor analyze. It is preferable to have a sample size of 100 or larger, and as a general rule of thumb, the minimum is to have at least five times as many observations as the number of variables to be analyzed.[104] According to this rule of thumb, the sample size for this study should be at least 90. However, according to other researchers, there should be 20 times as many observations.[105] In this case, the sample should be 360.

Through correlation analysis, the only variables that did not correlate positively or negatively with any other variables were responsible and iniquity. The majority of the positive correlations occurred with the variables for noncontrol of the tongue.

According to the frequency statistics, it seems that overall the leaders that were rated seemed to be good leaders; however there is indication that leaders have destroyed one's reputation, destroyed one emotionally, have been judged by higher authorities, may not have integrity, and do not confess their sins. What is interesting is that some raters simply answered that they did not know to particular items, therefore implying that they opted out to truthfully responding.

Overall, the leaders are seen as having good ratings; however there is agreement that one's self-esteem has been lowered and that one's performance has been lowered because of what a leader has said to their staff.

Further Study

This study began with determining the constructs found within James 3:1-12 and evolved into developing a scale measurement. It should also be noted that this study should be considered a pilot study. It is recommended that further research be pursued in perfecting the measurement instrument, and that a larger sample be used to effectively factor analyze. There were not sufficient data to appropriately factor analyze,

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[104] Ibid., 102.
[105] Ibid., 102.

however the COTILS instrument proved to have Cronbach levels of acceptability. The Cronbach alpha .70 is the reliability coefficient which assesses the consistency of the entire scale and can be decreased to .60 for exploratory research.[106] The Cronbach alpha for the COTILS measurement scale was .67. Usefulness of the measurement scale is promising in that this is the first version of the measurement and can be improved through further research efforts which include refining some measurement items and then distributing to larger populations.

About the Author

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[106] Ibid., 125.