

AI-generated. These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Letter of James, Chapter 1

ΙΑΚΩΒΟΥ Α΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

- A · 1:1 **Greeting**
James, a slave of God and of the Lord Jesus Christ, greets the twelve tribes of the Diaspora — a single packed verse identifying author, audience, and the letter's wisdom-and-dispersion horizon.
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- B · 1:2-4 **Trials and steadfastness**
Count trials all joy (2), for the testing of faith produces endurance (3); and let endurance have its complete work, that you may be perfect and whole, lacking nothing (4) — the goal of maturity governs the whole chapter.

C · 1:5–8

Asking for wisdom

If anyone lacks wisdom, let him ask of the generous God who gives without reproach (5); but let him ask in faith, not doubting (6), for the doubter is a wind-tossed wave (6b) and must not expect to receive anything (7) — a double-minded man, unstable in all his ways (8).

D · 1:9–11

The lowly and the rich

Let the lowly brother boast in his exaltation (9) and the rich in his humiliation (10), for the rich man, like a flower of the grass scorched by the sun, will fade away in the midst of his pursuits (10b–11).

E · 1:12–18

Testing, desire, and the giver of good gifts

Blessed is the one who endures trial, for he will receive the crown of life (12). No one is tempted by God (13); each is lured by his own desire, which conceives sin, and sin brings forth death (14–15). Do not be deceived (16): every good gift comes down from the Father of lights, who is changeless (17), and who brought us forth by the word of truth as firstfruits (18).

F · 1:19–27

Doers, not hearers only — pure religion

Be quick to hear, slow to speak and to anger (19–20); put away filth and receive the implanted word that saves (21). Be doers of the word, not hearers only, who deceive themselves (22); the hearer-only is like a man forgetting his face in a mirror (23–24), but the doer who looks into the law of liberty is blessed in his doing (25). Religion that does not bridle the tongue is worthless (26); pure religion is to care for orphans and widows and to keep oneself unstained (27).

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

James, a slave of God and of the Lord Jesus Christ, to the twelve tribes that are in the Dispersion:
greetings.

GREETING **ASYNDETON** The barest epistolary prescript — sender, addressee, and the infinitive χαίρειν of Hellenistic letters (cf. Acts 15:23; 23:26). No thanksgiving follows; the letter plunges straight into exhortation.

Ἰάκωβος

James

Nominative

nominative (letter sender)

Ἰάκωβος: the Greek form of Hebrew Ya‘aqob ('Jacob'); traditionally James the brother of the Lord and head of the Jerusalem church (Acts 15; Gal 1:19).

θεοῦ

of God

Genitive

genitive of relationship (whose slave)

θεός: God; James's slavery is owed jointly to God and to the Lord Jesus, set side by side.

καὶ
and

connective conjunction

κυρίου

of the Lord

Genitive

genitive of relationship (whose slave)

κύριος: 'Lord'; applied to Jesus alongside θεός, a high christological coupling within the very first line.

Ἰησοῦ

Jesus

Genitive

genitive (apposition to κυρίου)

Ἰησοῦς: Jesus; the personal name, here in the solemn full title.

Χριστοῦ

Christ

Genitive

genitive (apposition to κυρίου)

Χριστός: 'Anointed, Messiah'; one of only two explicit uses of the name in the letter (cf. 2:1).

δοῦλος

slave

Nominative

nominative in apposition (self-designation)

δοῦλος: 'bondservant, slave'; a title of total belonging, echoing the prophets as 'servants of the LORD' (cf. Rom 1:1; Phil 1:1).

ταῖς

to the

Dative

article (dat. of recipient)

δώδεκα

twelve

Dative

indeclinable numeral (attributive)

δώδεκα: 'twelve'; the restored people of God under the imagery of the twelve tribes (cf. Matt 19:28; Rev 7).

φυλαῖς

tribes

Dative

indirect object (addressee)

φυλή: 'tribe'; here figuratively of the messianic people scattered abroad, a Jewish-Christian readership.

ταῖς

the ones

Dative

article (attributive, with prep. phrase)

ἐν

in

preposition + dative (location)

τῆ

the

Dative

article

διασπορᾶ

Dispersion

Dative

object of ἐν (location)

διασπορά: 'Dispersion, Diaspora'; the technical term for Jews scattered among the nations (Deut 28:25 LXX; John 7:35), applied to the scattered church (cf. 1 Pet 1:1).

χαίρειν

greetings

Pres Act Inf · χαίρω

infinitive absolute (epistolary salutation)

→ idiomatic infinitive

χαίρω: 'rejoice'; the bare infinitive ('greeting') of the Hellenistic letter-opening, here perhaps echoed in the χαρά of v.2.

2 Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

Consider it all joy, my brothers, whenever you fall into various trials,

TRIALS AND JOY ASYNDETON The first command, asyndetic and arresting; trials are to be met with deliberate, total joy. χαρά picks up the χαίρειν of v.1 by paronomasia.

Πᾶσαν

all

Accusative

attributive adjective (with χαρὰν)

πᾶς: 'all, every'; here 'sheer, unmixed joy' — joy of every kind, with nothing held back.

χαρὰν

joy

Accusative

complement (double accusative with ἠγήσασθε)

χαρά: 'joy'; the predicate of the reckoning — to regard trials as occasion for joy (cf. Matt 5:12; Rom 5:3).

ἠγήσασθε

consider

Aor Mid Impv 2 Pl · ἠγέομαι

imperative (main verb)

→ constative aorist (commanded reckoning)

ἠγέομαι: 'lead; consider, reckon'; a deliberate act of judgment — to assess trials over against their outcome (cf. Phil 3:7–8).

ἀδελφοί

brothers

Vocative

vocative (direct address)

ἀδελφός: 'brother'; the warm, recurring address (some fifteen times) marking each new turn in James's argument.

μου

my

Genitive

genitive of relationship (possessive)

ὅταν

whenever

temporal conjunction (indefinite)

ὅταν: 'whenever'; with the subjunctive, trials are assumed not as 'if' but as recurring 'when' — a normal feature of the life of faith.

πειρασμοῖς

trials

Dative

object of περιπέσητε (dat. with verb)

πειρασμός: 'trial, test, temptation'; here outward trials/afflictions, the sense that will shift toward inner 'temptation' in vv.13–14.

περιπέσητε

you fall into

Aor Act Subj 2 Pl · περιπίπτω

subjunctive (indefinite temporal clause)

→ *ingressive aorist (encounter)*

περιπίπτω: 'fall in with, encounter'; lit. 'fall around into' as a traveler 'falls among robbers' (Luke 10:30) — being unexpectedly surrounded by trials.

ποικίλοις

various

Dative

attributive adjective (with πειρασμοῖς)

ποικίλος: 'many-colored, manifold, various'; trials of every shade and kind (cf. 1 Pet 1:6, the same phrase).

3 γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·

| knowing that the testing of your faith produces endurance;

GROUND (WHY JOY) ASYNDETON The reason joy is reasonable: trials are a refining test whose product is ὑπομονή. The participle γινώσκοντες grounds the imperative of v.2.

γινώσκοντες

knowing

Pres Act Ptc · Nom Pl Masc · γινώσκω

causal participle (grounds v.2)

→ gnostic present

γινώσκω: 'know, recognize'; the settled knowledge of faith's outcome that makes joy in trial possible.

ὅτι

that

conjunction (content clause)

τὸ

the

Nominative

article (with δοκίμιον)

δοκίμιον

testing

Nominative

subject

δοκίμιον: 'the testing, proving' (or 'genuineness'); the assaying of metal applied to faith (Prov 27:21 LXX; 1 Pet 1:7).

ὑμῶν

your

Genitive

genitive (possessive, with πίστεως)

τῆς

of the

Genitive

article (with πίστεως)

πίστεως

of faith

Genitive

objective genitive (what is tested)

πίστις: 'faith, faithfulness'; the trust in God that the trial assays and so strengthens.

κατεργάζεται

produces

Pres Mid Indic 3 Sg · κατεργάζομαι

main verb (of the content clause)

→ gnostic present

κατεργάζομαι: 'work out, bring about, produce'; an intensive of ἐργάζομαι — the trial effectively manufactures endurance (cf. Rom 5:3).

ὑπομονήν

endurance

Accusative

direct object

ὑπομονή: 'endurance, steadfastness'; lit. 'remaining under' — not passive resignation but active perseverance under pressure (cf. Rom 5:3–4; Luke 21:19).

4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἔχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

and let endurance have its complete work, that you may be perfect and whole, lacking in nothing.

GOAL OF ENDURANCE **δὲ** From endurance to maturity: endurance must be allowed to finish its work, so that the believer is τέλειος — the chapter's goal-word, framing all that follows.

ἡ

the

Nominative

article (with ὑπομονή)

δὲ

and

connective particle (continuative)

δέ: 'and, but'; here mild continuation, carrying ὑπομονή forward from v.3 by 'staircase' linkage.

ὑπομονή

endurance

Nominative

subject

ὑπομονή: 'endurance' (see v.3); now personified as a worker whose task must be allowed to reach completion.

ἔργον

work

Accusative

direct object

ἔργον: 'work, deed'; the finished product or effect that endurance is meant to bring about.

τέλειον

complete

Accusative

attributive adjective (with ἔργον)

τέλειος: 'complete, mature, perfect'; from τέλος ('end, goal') — a work brought to its intended end, not flawlessness but maturity.

ἔχέτω

let have

Pres Act Impv 3 Sg · ἔχω

imperative (third person)

→ progressive present (ongoing)

ἔχω: 'have, hold'; the command not to cut short the process — to let endurance keep doing its work.

ἵνα

that

conjunction (purpose/result)

ἵνα: 'in order that'; introducing the goal of the whole sequence — mature, complete believers.

ᾗτε

you may be

Pres Act Subj 2 Pl · εἰμί

subjunctive (purpose clause)

→ stative present

εἰμί: 'be'; the resulting settled condition of completeness.

τέλειοι

perfect

Nominative

predicate adjective

τέλειος: 'complete, mature' (see above); James's key virtue-word for the whole-hearted, undivided person (cf. 1:17, 25; 3:2).

καὶ

and

connective conjunction

ὁλόκληροι

whole

Nominative

predicate adjective

ὁλόκληρος: 'whole, intact, complete in every part' (ὅλος + κληρός); sound and entire, with no part missing — the antithesis of the 'double-minded' man (v.8).

ἐν

in

preposition + dative (respect)

μηδενὶ

nothing

Dative

object of ἐν (dat. of respect)

μηδεὶς: 'no one, nothing'; 'in no respect falling short' — total sufficiency.

λειπόμενοι

lacking

Pres Mid/Pass Ptc · Nom Pl Masc · λείπω

participle (predicate, attendant)

→ progressive present

λείπω: 'leave, lack, fall short'; the verb whose noun-link prepares the next thought — 'if anyone lacks (λείπεται) wisdom' (v.5).

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ.

But if any of you lacks wisdom, let him ask of God, who gives to all generously and without reproach, and it will be given to him.

ASKING FOR WISDOM **δέ** Catchword link on 'lacking': the trial-tested life will lack wisdom, and James points to the giving God. The first of several conditional 'if anyone' instructions (cf. vv.23, 26).

Εἰ

if

conjunction (first-class condition)

εἰ: 'if'; with the indicative, a condition assumed real — and indeed some do lack wisdom.

δέ

but

connective particle (transitional)

δέ: 'but, and'; marking the turn to the new topic of wisdom.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone, anyone'; the individual application of the general exhortation.

ὑμῶν

of you

Genitive

partitive genitive

λείπεται

lacks

Pres Mid/Pass Indic 3 Sg · λείπω

main verb (protasis)

→ stative present

λείπω: 'lack, fall short of'; with the genitive of the thing lacked (σοφίας) — picking up λειπόμενοι of v.4.

σοφίας

wisdom

Genitive

genitive (of the thing lacked)

σοφία: 'wisdom'; not mere knowledge but the practical, God-given skill for living rightly under trial (cf. 3:13–18; Prov 2:6).

αἰτείτω

let him ask

Pres Act Impv 3 Sg · αἰτέω

imperative (apodosis)

→ progressive present (keep asking)

αἰτέω: 'ask, request'; the prescribed response to lack — prayer to the giving God (cf. Matt 7:7; Jas 4:2–3).

παρά

from

preposition + genitive (source)

παρά: 'from beside, from'; the source of the gift — directly from God himself.

τοῦ

the

Genitive

article (with θεοῦ)

διδόντος

who gives

Pres Act Ptc · Gen Sg Masc · δίδωμι

attributive participle (with θεοῦ)

→ gnomic present (characteristic)

δίδωμι: 'give'; the present describes God's settled character as the constant giver.

θεοῦ

God

Genitive

object of παρά (source)

θεός: God; the generous, single-minded Giver — the antithesis of the double-minded asker of v.8.

πᾶσιν

to all

Dative

indirect object (with δίδόντος)

πᾶς: 'all'; God gives to all who ask, without partiality.

ἀπλῶς

generously

adverb (manner)

ἀπλῶς: 'simply, single-mindedly, generously'; from ἀπλοῦς ('single') — open-handed giving with no ulterior motive or holding back (cf. Rom 12:8).

καί

and

connective conjunction

μὴ

not

negative (with participle)

μὴ: 'not'; negating ὀνειδίζοντος — God does not give grudgingly.

ὀνειδίζοντος

reproaching

Pres Act Ptc · Gen Sg Masc · ὀνειδίζω

attributive participle (with θεοῦ)

→ gnomic present (characteristic)

ὀνειδίζω: 'reproach, upbraid, find fault'; God does not throw the request back in the asker's face or grumble at being asked (contrast human grudging).

καὶ
and

connective conjunction

δοθήσεται

it will be given

Fut Pass Indic 3 Sg · δίδωμι

main verb (promise)

→ *predictive future (divine passive)*

δίδωμι: 'give'; the passive 'will be given' is a divine passive — God himself will surely grant it (cf. Matt 7:7).

αὐτῷ

to him

Dative

indirect object

6 αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

But let him ask in faith, doubting nothing; for the one who doubts is like a wave of the sea, driven by the wind and tossed.

MANNER OF ASKING δὲ The condition of effective asking: faith without wavering. The doubter is vividly imaged as a surging sea — the first of the chapter's nature-similes.

αἰτείτω

let him ask

Pres Act Impv 3 Sg · αἰτέω

imperative (main verb)

→ *progressive present*

αἰτέω: 'ask' (see v.5); now qualified by the manner — ἐν πίστει.

δὲ

but

connective particle

δέ: 'but'; adding the indispensable qualification to the command to ask.

ἐν

in

preposition + dative (manner/sphere)

πίστει

faith

Dative

object of ἐν (manner)

πίστις: 'faith, trust'; here confident reliance on God's character as giver — the opposite of inner division.

μηδέν

nothing

Accusative

accusative of respect (with participle)

μηδεῖς: 'nothing!'; 'in no way wavering' — adverbial.

διακρινόμενος

doubting

Pres Mid Ptc · Nom Sg Masc · διακρίνω

participle (manner, negated)

→ progressive present

διακρίνω: 'discriminate'; in the middle 'be divided in mind, waver, doubt' — to be at odds with oneself, pulled two ways (cf. Matt 21:21; Rom 4:20).

ὁ

the one

Nominative

article (substantivizing the participle)

γάρ

for

conjunction (explanatory)

γάρ: 'for'; grounding the warning against doubt with the simile that follows.

διακρινόμενος

who doubts

Pres Mid Ptc · Nom Sg Masc · διακρίνω

substantival participle (subject)

→ gnomic present

διακρίνω: 'waver, doubt' (see above); the doubter as a settled type.

ἕοικεν

is like

Perf Act Indic 3 Sg · ἕοικα

main verb (of the simile)

→ stative perfect (resembles)

ἕοικα: 'be like, resemble'; a perfect with present sense, found in the NT only here and v.23 — both James's vivid similes.

κλύδωνι

a wave

Dative

dative (complement of ἕοικεν)

κλύδων: 'surge, billow, rough water'; the heaving swell of the sea (cf. Luke 8:24) — restless and shapeless.

θαλάσσης

of the sea

Genitive

genitive (source/description)

θάλασσα: 'sea'; the realm of chaos and instability in biblical imagery.

ἀνεμιζομένω

driven by wind

Pres Pass Ptc · Dat Sg Masc · ἀνεμίζω

attributive participle (with κλύδωνι)

→ progressive present (continual)

ἀνεμίζω: 'be driven by the wind'; a rare verb (here only in the NT), from ἄνεμος — the wave at the mercy of every gust.

καὶ

and

connective conjunction

ῥιπιζομένω

tossed

Pres Pass Ptc · Dat Sg Masc · ῥιπίζω

attributive participle (with κλύδωνι)

→ progressive present (continual)

ῥιπίζω: 'fan, blow up, toss'; originally of fanning a flame, then of wind whipping the sea — the wave flung this way and that (NT hapax).

7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου

For that person must not suppose that he will receive anything from the Lord—

CONSEQUENCE FOR THE DOUBTER **γὰρ** The blunt verdict on the wavering asker: he should expect nothing. The clause runs on into v.8's diagnosis.

μὴ

not

negative (with imperative)

μὴ: 'not'; the negative of prohibition with the imperative οἰέσθω.

γὰρ

for

conjunction (explanatory)

γὰρ: 'for'; drawing out the implication of the wave-simile.

οἰέσθω

let him suppose

Pres Mid Impv 3 Sg · οἶομαι

imperative (prohibition)

→ progressive present

οἶομαι: 'think, suppose, imagine'; here negated — 'let him not even imagine' that prayer offered in such division will be answered.

ὁ

the

Nominative

article (with ἄνθρωπος)

ἄνθρωπος

person

Nominative

subject

ἄνθρωπος: 'human being, person'; the doubter generically.

ἐκεῖνος

that

Nominative

demonstrative (with ἄνθρωπος)

ἐκεῖνος: 'that one'; a touch of distancing — 'that sort of man.'

ὅτι

that

conjunction (content clause)

λήμψεται

he will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb (content clause)

→ predictive future

λαμβάνω: 'take, receive'; what the doubter must not expect — answered prayer.

τι

anything

Accusative

direct object (indefinite)

τις: 'anything'; not the wisdom asked for, nor anything else.

παρὰ

from

preposition + genitive (source)

παρὰ: 'from'; the same construction as v.5 — but now nothing is forthcoming.

τοῦ

the

Genitive

article (with κυρίου)

κυρίου

Lord

Genitive

object of παρὰ (source)

κύριος: 'Lord'; here of God the giver (cf. v.5).

8 ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

a double-minded man, unstable in all his ways.

DIAGNOSIS (THE DOUBTER) ASYNDETON An appositional verdict: the doubter is δίψυχος — 'two-souled!' The asyndeton drops the label like a diagnosis on the man of v.7.

ἀνὴρ

a man

Nominative

nominative in apposition (to ἄνθρωπος, v.7)

ἀνὴρ: 'man, husband'; here the doubter, summed up in a label.

δίψυχος

double-minded

Nominative

attributive/predicate adjective

δίψυχος: 'double-souled, of two minds' (δίς + ψυχή); apparently coined by James (here and 4:8, the earliest occurrences) for the divided self — the antithesis of ὁλόκληρος (v.4).

ἀκατάστατος

unstable

Nominative

predicate adjective

ἀκατάστατος: 'unstable, restless, disorderly'; the same root as the 'disorder' of 3:16 — the doubter cannot hold a steady course (cf. the tossed wave, v.6).

ἐν

in

preposition + dative (respect)

πάσαις

all

Dative

attributive adjective (with ὁδοῖς)

πᾶς: 'all'; the instability pervades the whole of life, not one corner.

ταῖς

the

Dative

article (with ὁδοῖς)

ὁδοῖς

ways

Dative

object of ἐν (respect)

ὁδός: 'way, road'; metaphorically of conduct and the course of life (a Hebraic idiom, cf. Ps 1).

αὐτοῦ

his

Genitive

genitive (possessive)

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

Let the lowly brother boast in his exaltation,

THE LOWLY AND THE RICH ΔΕ A new theme of reversal: the poor believer is to glory in the honor his faith confers. The first of the letter's reversals of worldly status (cf. 2:5).

<p>Καυχάσθω let him boast</p> <p>Pres Mid Impv 3 Sg · καυχάομαι <i>imperative (main verb)</i></p> <p>→ progressive present</p> <p>καυχάομαι: 'boast, glory, exult'; legitimate boasting — in what God has done, not in self (cf. Jer 9:23–24; 1 Cor 1:31).</p>	<p>δὲ and</p> <p><i>connective particle (transitional)</i></p> <p>δέ: 'and, but'; introducing the new theme.</p>	<p>ὁ the</p> <p>Nominative <i>article (with ἀδελφός)</i></p>	<p>ἀδελφός brother</p> <p>Nominative <i>subject</i></p> <p>ἀδελφός: 'brother'; the believer, here the poor member of the community.</p>
<p>ὁ the</p> <p>Nominative <i>article (with ταπεινός, attributive)</i></p>	<p>ταπεινός lowly</p> <p>Nominative <i>attributive adjective (with ἀδελφός)</i></p> <p>ταπεινός: 'low, humble, of low estate'; socially the poor and powerless, those God lifts up (cf. Luke 1:52; Jas 4:6).</p>	<p>ἐν in</p> <p><i>preposition + dative (basis of boasting)</i></p>	<p>τῷ the</p> <p>Dative <i>article (with ὕψει)</i></p>
<p>ὑψει exaltation</p> <p>Dative <i>object of ἐν (ground)</i></p> <p>ὑψος: 'height, exaltation'; the high standing the poor believer has in Christ — heir of the kingdom (cf. 2:5).</p>	<p>αὐτοῦ his</p> <p>Genitive <i>genitive (possessive)</i></p>		

10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

and the rich in his humiliation, because like a flower of the grass he will pass away.

THE RICH MAN'S LOWERING **δὲ** The reversal completed: the rich man glories in his abasement, for his wealth and he himself are as fleeting as a wildflower — an echo of Isa 40:6–8.

ὁ

the

Nominative

article (with πλούσιος)

δὲ

but

connective particle (contrast)

δέ: 'but'; setting the rich over against the poor brother.

πλούσιος

rich

Nominative

subject (substantival adjective)

πλούσιος: 'rich, wealthy'; in James usually a figure of self-confident worldliness (cf. 2:6; 5:1) — here challenged to glory paradoxically in his lowering.

ἐν

in

preposition + dative (ground of boasting)

τῆ

the

Dative

article (with ταπεινώσει)

ταπεινώσει

humiliation

Dative

object of ἐν (ground)

ταπεινώσις: 'lowliness, humiliation'; the rich man's true standing before God and the leveling that awaits him — paired by wordplay with ταπεινός (v.9).

αὐτοῦ

his

Genitive

genitive (possessive)

ὅτι

because

conjunction (causal)

ὅτι: 'because'; giving the reason for the rich man's paradoxical boast — his transience.

ὡς

like

comparative particle

ὡς: 'as, like'; introducing the flower simile drawn from Isa 40.

ἄνθος

a flower

Nominative

predicate (subject of simile)

ἄνθος: 'flower, blossom'; the wildflower of the field, beautiful but short-lived (Isa 40:6–7; 1 Pet 1:24).

χόρτου

of grass

Genitive

genitive (source/description)

χόρτος: 'grass, vegetation'; the grass that withers under the eastern sun, image of human frailty.

παρελεύσεται

he will pass away

Fut Mid Indic 3 Sg · παρέρχομαι

main verb (of the simile)

→ predictive future

παρέρχομαι: 'pass by, pass away, perish'; the rich man, like the flower, will simply be gone.

11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπόλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

For the sun rises with its scorching heat and withers the grass, and its flower falls and the beauty of its appearance perishes; so also the rich man will fade away in the midst of his pursuits.

THE SIMILE UNFOLDED **γὰρ** The flower-simile expanded into a gnomic narrative — sunrise, scorching, withering, falling — then applied (οὕτως) to the rich man's fading. The string of aorists paints the swift, certain process.

ἀνέτειλεν

rose

Aor Act Indic 3 Sg · ἀνατέλλω

main verb

→ gnomic aorist (typical event)

ἀνατέλλω: 'rise, spring up' (of the sun); the gnomic aorist describes what regularly happens.

γὰρ

for

conjunction (explanatory)

γὰρ: 'for'; expounding the flower-image of v.10.

ὁ

the

Nominative

article (with ἥλιος)

ἥλιος

sun

Nominative

subject

ἥλιος: 'sun'; the agent of withering.

σὺν

with

preposition + dative (accompaniment)

σὺν: 'with, together with'; the heat accompanies the sunrise.

τῷ

the

Dative

article (with καύσωνι)

καύσωνι

scorching heat

Dative

object of σὺν (accompaniment)

καύσων: 'burning heat, the scorching east wind (sirocco)'; the searing blast that withers vegetation (cf. Jon 4:8; Matt 20:12).

καὶ

and

connective conjunction

ἐξήρανεν

withered

Aor Act Indic 3 Sg · ξηραίνω

main verb

→ gnomic aorist

ξηραίνω: 'dry up, wither, parch'; the grass dried out by the heat (Isa 40:7).

τὸν

the

Accusative

article (with χόρτον)

χόρτον

grass

Accusative

direct object

χόρτος: 'grass' (see v.10).

καὶ

and

connective conjunction

τὸ

the

Nominative

article (with ἄνθος)

ἄνθος

flower

Nominative

subject

ἄνθος: 'flower' (see v.10).

αὐτοῦ

its

Genitive

genitive (possessive, of the grass)

ἐξέπεσεν

fell

Aor Act Indic 3 Sg · ἐκίπτω

main verb

→ gnomic aorist

ἐκίπτω: 'fall off, drop'; the blossom drops from the stalk.

καὶ

and

connective conjunction

ἡ

the

Nominative

article (with εὐπρέπεια)

εὐπρέπεια

beauty

Nominative

subject

εὐπρέπεια: 'beauty, comeliness, splendid appearance'; a NT hapax — the showy attractiveness that perishes with the flower.

τοῦ

of the

Genitive

article (with προσώπου)

προσώπου

appearance

Genitive

genitive (of which the beauty is)

πρόσωπον: 'face, appearance, surface'; here the outward look of the flower.

αὐτοῦ

its

Genitive

genitive (possessive)

ἀπόλετο

perished

Aor Mid Indic 3 Sg · ἀπόλλυμι

main verb

→ gnomic aorist

ἀπόλλυμι: 'destroy; (mid.) perish, be lost'; the beauty is utterly gone.

οὕτως

so

adverb (drawing the comparison)

οὕτως: 'thus, so'; applying the picture to the rich man.

<p>καὶ also <i>adverbial (ascensive)</i></p> <p>καί: 'also, even'; 'so also' — the rich man no less than the flower.</p>	<p>ὁ the Nominative <i>article (with πλούσιος)</i></p>	<p>πλούσιος rich man Nominative <i>subject (substantival adjective)</i></p> <p>πλούσιος: 'rich' (see v.10).</p>	<p>ἐν in <i>preposition + dative (sphere/circumstance)</i></p>
<p>ταῖς the Dative <i>article (with πορείαις)</i></p>	<p>πορείαις pursuits Dative <i>object of ἐν (sphere)</i></p> <p>πορεία: 'journey, way, pursuit'; here the rich man's 'goings,' his business ventures and enterprises — cut off mid-course (cf. Luke 13:22).</p>	<p>αὐτοῦ his Genitive <i>genitive (possessive)</i></p>	<p>μαρανθήσεται will fade away Fut Pass Indic 3 Sg · μαραίνω <i>main verb (application)</i></p> <p>→ predictive future</p> <p>μαραίνω: 'wither, waste away, fade'; used of withering plants and of dying embers — a NT hapax, the rich man's life snuffed out.</p>

12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν.

Blessed is the man who endures trial, because, having stood the test, he will receive the crown of life, which he has promised to those who love him.

BEATITUDE ON ENDURANCE ASYNDETON A beatitude rounds off the trials theme (vv.2–4) and turns it: enduring testing earns the crown of life. The asyndeton marks a fresh, weighty pronouncement.

Μακάριος

blessed

Nominative

predicate adjective (beatitude)

μακάριος: 'blessed, happy'; the beatitude formula (Matt 5:3ff.; Ps 1:1) — congratulating the one who endures.

άνήρ

the man

Nominative

subject

άνήρ: 'man'; here generically of the person who endures.

ὃς

who

Nominative

relative pronoun (subject of clause)

ὃς: 'who'; introducing the defining relative clause.

ὑπομένει

endures

Pres Act Indic 3 Sg · ὑπομένω

verb (relative clause)

→ *gnomic present*

ὑπομένω: 'remain under, endure, persevere'; the verbal cognate of ὑπομονή (vv.3-4) — to hold up under the trial.

πειρασμόν

trial

Accusative

direct object

πειρασμός: 'trial, testing' (see v.2); here the trial endured, pivoting toward the inner 'temptation' of v.13.

ὅτι

because

conjunction (causal)

ὅτι: 'because'; giving the ground of the blessing — the promised reward.

δόκιμος

approved

Nominative

predicate adjective (with participle)

δόκιμος: 'tested and approved, genuine'; the metal that passes the assay (cf. δοκίμιον, v.3) — proven character.

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

temporal participle (antecedent)

→ *constative aorist*

γίνομαι: 'become, come to be'; 'having proved approved' — the endurance results in tested genuineness.

λήμψεται

he will receive

Fut Mid Indic 3 Sg · λαμβάνω

main verb (of causal clause)

→ *predictive future*

λαμβάνω: 'receive' (cf. v.7); now positively — the reward of endurance.

τόν

the

Accusative

article (with στέφανον)

στέφανον

crown

Accusative

direct object

στέφανος: 'wreath, crown'; the victor's garland of the games, image of eschatological reward (cf. 1 Cor 9:25; 2 Tim 4:8; Rev 2:10).

τῆς

of

Genitive

article (with ζωῆς)

ζωῆς

life

Genitive

genitive of apposition (the crown = life)

ζωή: 'life'; the crown that consists in (eternal) life itself.

ὃν

which

Accusative

relative pronoun (object of ἐπηγγείλατο)

ὅς: 'which'; referring back to the crown.

ἐπηγγείλατο

he has promised

Aor Mid Indic 3 Sg · ἐπαγγέλλομαι

verb (relative clause)

→ *constative aorist*

ἐπαγγέλλομαι: 'promise'; the subject ('the Lord/God') is left unexpressed in the best text, supplied by context (cf. 2:5).

τοῖς

to those

Dative

article (substantivizing participle, indirect object)

ἀγαπῶσιν

who love

Pres Act Ptc · Dat Pl Masc · ἀγαπάω

substantival participle (indirect object)

→ *gnomic present*

ἀγαπάω: 'love'; 'those who love God' — a fixed designation of the faithful (Exod 20:6; Rom 8:28; Jas 2:5).

αὐτόν

him

Accusative

direct object (of ἀγαπῶσιν)

13 μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπο θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν, πειράζει δὲ αὐτὸς οὐδένα.

Let no one say when he is tempted, "I am being tempted by God"; for God cannot be tempted by evil, and he himself tempts no one.

GOD NOT THE SOURCE OF TEMPTATION **ASYNDETON** A sharp turn from outward trial to inner temptation: God is never its author. The wordplay on πειρασμός/πειράζω hinges on the shift from 'test' to 'entice to sin.'

μηδείς

no one

Nominative

subject (with imperative)

μηδείς: 'no one'; emphatic prohibition — let absolutely no one say this.

πειραζόμενος

being tempted

Pres Pass Ptc · Nom Sg Masc · πειράζω

temporal participle (when tempted)

→ progressive present

πειράζω: 'test, tempt, entice'; here clearly 'tempt to sin,' the inner solicitation distinguished from God's testing.

λεγέτω

let him say

Pres Act Impv 3 Sg · λέγω

imperative (prohibition)

→ progressive present

λέγω: 'say'; negated — no one is to make this excuse.

ὅτι

that

conjunction (recitative, introduces quote)

ὅτι: here recitative, introducing direct speech (the quoted excuse).

ἘΠὸ

from

preposition + genitive (source)

ἄπο: 'from'; 'temptation proceeding from God' — the excuse denied.

θεοῦ

God

Genitive

object of ἘΠὸ (source)

θεός: God; falsely alleged as the source of temptation.

πειράζομαι

I am tempted

Pres Pass Indic 1 Sg · πειράζω

main verb (of the quoted speech)

→ progressive present

πειράζω: 'be tempted'; the self-exculpating claim — shifting blame to God (cf. Sir 15:11–12).

ὁ

the

Nominative

article (with θεός)

γάρ

for

conjunction (explanatory)

γάρ: 'for'; grounding the prohibition in God's nature.

θεός

God

Nominative

subject

θεός: God; whose moral nature excludes both being tempted and tempting.

ἀπείραστός

untemptable

Nominative

predicate adjective

ἀπείραστος: 'not to be tempted, incapable of being tempted'; a rare verbal adjective (NT hapax) — God is impervious to evil's solicitation.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula

→ stative present

εἰμί: 'be'; linking God to his unttemptable nature.

κακῶν

by evils

Genitive

genitive (of agency/source with ἀπείραστος)

κακός: 'evil, bad'; God cannot be enticed by evil things; the genitive marks that by which one might tempt.

πειράζει

tempts

Pres Act Indic 3 Sg · πειράζω

main verb

→ **gnomic present**

πειράζω: 'tempt' (active); God does not solicit anyone to evil.

δὲ

and

connective particle

δέ: 'and'; coordinating the second denial.

αὐτὸς

himself

Nominative

intensive pronoun (with subject)

αὐτός: 'himself'; emphatic — God for his part tempts no one.

οὐδένα

no one

Accusative

direct object

οὐδεὶς: 'no one'; the categorical denial — not a single person.

14 ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

But each one is tempted when he is dragged away and enticed by his own desire.

TRUE SOURCE OF TEMPTATION δὲ The real culprit named: a man's own ἐπιθυμία. The two participles draw a hunting/fishing image — 'lured out and baited.'

ἕκαστος

each one

Nominative

subject

ἕκαστος: 'each, every one'; the responsibility falls on the individual, not God.

δὲ

but

connective particle (contrast)

δέ: 'but'; setting the true source over against the false claim of v.13.

πειράζεται

is tempted

Pres Pass Indic 3 Sg · πειράζω

main verb

→ **gnomic present**

πειράζω: 'be tempted' (see v.13); the passive whose agent is now identified as inner desire.

ὑπὸ

by

preposition + genitive (agent)

ὑπό: 'by'; marking the agent of the passive — one's own desire.

τῆς

the

Genitive

article (with ἐπιθυμίας)

ιδίας

own

Genitive

attributive adjective (with ἐπιθυμίας)

ἴδιος: 'one's own'; emphatic — the temptation springs from within, not from God.

ἐπιθυμίας

desire

Genitive

object of ὑπό (agent)

ἐπιθυμία: 'desire, craving, lust'; the disordered appetite (cf. 4:1-2) — here personified as a seductress who conceives (v.15).

ἐξελκόμενος

being dragged away

Pres Mid/Pass Ptc · Nom Sg Masc · ἐξέλκω

circumstantial participle (manner)

→ progressive present

ἐξέλκω: 'draw out, drag away'; a hunting term — the prey lured from its safe cover (NT hapax).

καὶ

and

connective conjunction

δελεαζόμενος

enticed

Pres Pass Ptc · Nom Sg Masc · δελεάζω

circumstantial participle (manner)

→ progressive present

δελεάζω: 'lure with bait, entice'; from δέλεαρ ('bait') — the fish drawn to the hook (cf. 2 Pet 2:14, 18).

15 εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

Then desire, when it has conceived, gives birth to sin; and sin, when it is full-grown, brings forth death.

GENEALOGY OF SIN **εἶτα** The fatal sequence dramatized as a generation: desire conceives and bears sin; sin matures and bears death. The birth-metaphor (συλλαβοῦσα, τίκτει, ἀποκύει) runs through the verse.

εἶτα

then

adverb (temporal sequence)

εἶτα: 'then, next'; marking the next stage in the deadly progression.

ἡ

the

Nominative

article (with ἐπιθυμία)

ἐπιθυμία

desire

Nominative

subject

ἐπιθυμία: 'desire' (see v.14); now the mother who conceives.

συλλαβοῦσα

having conceived

Aor Act Ptc · Nom Sg Fem · συλλαμβάνω

temporal participle (antecedent)

→ constative aorist

συλλαμβάνω: 'seize; conceive (a child)'; the metaphor of desire as a pregnant woman (cf. Luke 1:24, 31).

τίκτει

gives birth to

Pres Act Indic 3 Sg · τίκτω

main verb

→ gnomic present

τίκτω: 'bear, bring forth'; desire's offspring is sin.

ἁμαρτίαν

sin

Accusative

direct object

ἁμαρτία: 'sin, missing the mark'; the child born of desire.

ἡ

the

Nominative

article (with ἁμαρτία)

δὲ

and

connective particle

δέ: 'and'; carrying the chain to its next link.

ἁμαρτία

sin

Nominative

subject

ἁμαρτία: 'sin' (see above); now itself the mother of death.

ἀποτελεσθεῖσα

when full-grown

Aor Pass Ptc · Nom Sg Fem · ἀποτελέω

temporal participle (antecedent)

→ constative aorist

ἀποτελέω: 'bring to completion, accomplish'; sin grown to full term/maturity — the perfected, fully-formed thing.

ἀποκύει

brings forth

Pres Act Indic 3 Sg · ἀποκύω

main verb

→ gnomic present

ἀποκύω: 'give birth to, bring forth'; a vivid birthing term (here and v.18) — sin's offspring is death.

θάνατον

death

Accusative

direct object

θάνατος: 'death'; the end of the line — the opposite of the 'crown of life' (v.12).

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

Do not be deceived, my beloved brothers.

WARNING / TRANSITION ASYNDETON A pivot-warning: the lie that God is the author of evil is a deadly self-deception. The affectionate address softens the rebuke and turns toward the truth of v.17.

Μὴ

not

negative (with imperative)

μὴ: 'not'; prohibition with the present imperative — 'stop being deceived / do not go on deceiving yourselves.'

πλανᾶσθε

be deceived

Pres Pass Impv 2 Pl · πλανᾶω

imperative (prohibition)

→ progressive present

πλανᾶω: 'lead astray, deceive'; from πλάνη ('wandering') — do not be led off course by the false view of God just refuted.

ἀδελφοί

brothers

Vocative

vocative (direct address)

ἀδελφός: 'brother' (cf. v.2).

μου

my

Genitive

genitive (possessive)

ἀγαπητοί

beloved

Vocative

vocative adjective (with ἀδελφοί)

ἀγαπητός: 'beloved'; warming the address at the hinge of the argument (cf. vv.19; 2:5).

17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγή ἢ τροπῆς ἀποσκίασμα.

Every good gift and every perfect present is from above, coming down from the Father of lights, with whom there is no variation or shadow due to change.

GOD THE UNCHANGING GIVER ASYNDETON The positive counter-truth: not temptation but every good gift comes from God — the changeless 'Father of lights.' The astronomical imagery (lights, variation, shadow of turning) underlines his constancy.

πᾶσα

every

Nominative

attributive adjective (with δόσις)

πᾶς: 'every, all'; all genuine good without exception comes from God.

δόσις

gift

Nominative

subject

δόσις: 'giving, gift'; properly the act of giving; paired with δῶρημα for fullness.

ἀγαθὴ

good

Nominative

attributive adjective (with δόσις)

ἀγαθός: 'good'; intrinsically good — only such comes from God.

καὶ

and

connective conjunction

πᾶν

every

Nominative

attributive adjective (with δῶρημα)

πᾶς: 'every' (see above).

δῶρημα

present

Nominative

subject

δῶρημα: 'gift, present'; the thing given (the result), complementing δόσις (the act); a rare word (cf. Rom 5:16).

τέλειον

perfect

Nominative

attributive adjective (with δῶρημα)

τέλειος: 'perfect, complete' (cf. v.4); the gift lacking nothing, like the giver.

ἄνωθέν

from above

adverb (source)

ἄνωθεν: 'from above'; from heaven, from God (cf. 3:15, 17, the 'wisdom from above').

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'; locating the source of all good in heaven.

καταβαῖνον

coming down

Pres Act Ptc · Nom Sg Neut · καταβαίνω

attributive/predicate participle (with δώρημα)

→ progressive present (continual)

καταβαίνω: 'come/go down, descend'; the gifts perpetually streaming down from the Father, like light.

ἀπό

from

preposition + genitive (source)

ἀπό: 'from'; the ultimate source.

τοῦ

the

Genitive

article (with πατρός)

πατρός

Father

Genitive

object of ἀπό (source)

πατήρ: 'father'; God as 'Father of lights' — Creator of the heavenly luminaries (Gen 1:14–18; Ps 136:7).

τῶν

of the

Genitive

article (with φώτων)

φώτων

lights

Genitive

genitive (of relationship)

φῶς: 'light'; the heavenly bodies (sun, moon, stars) which vary and set — unlike their unchanging Maker.

παρ'

with

preposition + dative (in whose presence)

παρά: 'with, in the presence of'; 'with whom' — in God's own being.

ὃν

whom

Dative

relative pronoun (object of παρ')

ὃς: 'whom'; relative referring to the Father.

οὐκ

not

negative (with ἔνι)

οὐ: 'not'; the categorical denial of any change in God.

ἔνι

there is

Pres Act Indic 3 Sg · ἔνειμι

main verb (existential)

→ stative present

ἔνι: a strengthened form of ἐν/ἔνεστιν, 'there is in/among'; 'in him there exists no...!' — emphatic of God's immutability.

παραλλαγή

variation

Nominative

subject (of ἔνι)

παραλλαγή: 'change, variation'; an astronomical term for the changing of heavenly bodies — God knows no such shifting (NT hapax).

ἢ

or

disjunctive conjunction

ἢ: 'or'; joining the two metaphors of changelessness.

τροπῆς

of turning

Genitive

genitive (descriptive/source, with ἀποσκίασμα)

τροπή: 'turning, change'; the solstice/turning of the celestial bodies — the cause of shifting shadows; the phrase is grammatically difficult and variously construed.

ἀποσκίασμα

shadow

Nominative

subject (parallel to παραλλαγή)

ἀποσκίασμα: 'shadow, the shadow cast'; a NT hapax — no overshadowing or eclipse darkens God; with him is unwavering light.

18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

Of his own will he brought us forth by the word of truth, that we should be a kind of firstfruits of his creatures.

THE SUPREME GOOD GIFT **ASYNDETON** The crowning proof of God's generosity: by his deliberate will he gave us new birth through the gospel. ἀπεκύησεν deliberately echoes the deadly birth of v.15 — but now toward life.

βουληθεὶς

having willed

Aor Pass Ptc · Nom Sg Masc · βούλομαι

causal/temporal participle (of God)

→ constative aorist

βούλομαι: 'will, purpose, deliberately resolve'; our new birth flows from God's sovereign, gracious choice — not chance (contrast the inevitability of v.15).

ἀπεκύησεν

he brought forth

Aor Act Indic 3 Sg · ἀποκυέω

main verb

→ constative aorist

ἀποκυέω: 'give birth to' (cf. v.15); the same birthing verb, now of God begetting his people to life — the new birth (cf. John 1:13; 1 Pet 1:23).

ἡμᾶς

us

Accusative

direct object

ἐγώ: 'us'; the believers, God's new-born children.

λόγῳ

by the word

Dative

dative of means/instrument

λόγος: 'word, message'; the gospel as the instrument of the new birth (cf. 'the implanted word,' v.21; 1 Pet 1:23).

ἀληθείας

of truth

Genitive

genitive (descriptive/content)

ἀλήθεια: 'truth'; the gospel characterized as the word of truth (cf. Eph 1:13; Col 1:5) — the antidote to the deception of v.16.

εἰς

for

preposition + accusative (purpose, with articular inf.)

εἰς: 'unto, for'; with τὸ εἶναι expressing the purpose of the new birth.

τὸ

the

Accusative

article (with infinitive εἶναι)

εἶναι

to be

Pres Act Inf · εἰμί

articular infinitive (purpose)

→ stative present

εἰμί: 'be'; the purpose-infinitive — that we should be firstfruits.

ἡμᾶς

we

Accusative

accusative subject (of infinitive)

ἐγώ: 'we'; the subject of the infinitive clause.

ἀπαρχήν

firstfruits

Accusative

predicate accusative (with εἶναι)

ἀπαρχή: 'firstfruits'; the first and best of the harvest offered to God (Exod 23:19) — believers as the pledge and first installment of a redeemed creation (cf. Rom 8:23; Rev 14:4).

τινα

a kind of

Accusative

indefinite pronoun (qualifying ἀπαρχήν)

τις: 'a certain, a kind of'; softening the metaphor — 'a sort of firstfruits.'

τῶν

of the

Genitive

article (with κτισμάτων)

αὐτοῦ

his

Genitive

genitive (possessive)

αὐτός: 'his'; the creatures belong to God.

κτισμάτων

creatures

Genitive

partitive genitive (with ἀπαρχήν)

κτίσμα: 'creature, created thing'; believers as the firstfruits of the whole created order God will renew.

19 ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν·

Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger;

QUICK TO HEAR, SLOW TO SPEAK ASYNDETON A proverbial triad introduces the section on word and deed (vv.19–27). 'Quick to hear' the implanted word; 'slow to speak' and 'slow to anger' anticipate James's tongue and quarrel themes (3:1–12; 4:1–2).

ἴστε

know this

Perf Act Impv 2 Pl · οἶδα

imperative (attention-getter)

→ intensive perfect (settled knowledge)

οἶδα: 'know'; the form is read as imperative ('know!') with the best text — an attention-call introducing the maxim (the later reading ὥστε, 'so then,' is rejected).

ἀδελφοί

brothers

Vocative

vocative (direct address)

ἀδελφός: 'brother' (cf. v.16).

μου

my

Genitive

genitive (possessive)

ἀγαπητοί

beloved

Vocative

vocative adjective (with ἀδελφοί)

ἀγαπητός: 'beloved' (cf. v.16).

ἔστω

let be

Pres Act Impv 3 Sg · εἶμι

imperative (main verb)

→ progressive present

εἶμι: 'be'; the third-person command — 'let every person be.'

δὲ

now

connective particle (transitional)

δέ: 'now, but'; introducing the exhortation proper.

πᾶς

every

Nominative

attributive adjective (with ἄνθρωπος)

πᾶς: 'every'; the maxim applies to all.

ἄνθρωπος

person

Nominative

subject

ἄνθρωπος: 'person, human being'; universal address.

<p>ταχύς quick</p> <p>Nominative <i>predicate adjective</i></p> <p>ταχύς: 'swift, quick'; eager readiness to hear (cf. the wisdom proverbs, Sir 5:11; Prov 18:13).</p>	<p>εἰς to</p> <p><i>preposition + accusative (with articular inf.)</i></p> <p>εἰς: 'unto, for'; 'quick toward the hearing.'</p>	<p>τὸ the</p> <p>Accusative <i>article (with infinitive ἀκοῦσαι)</i></p>	<p>ἀκοῦσαι to hear</p> <p>Aor Act Inf · ἀκούω <i>articular infinitive (substantive)</i></p> <p>→ constative aorist</p> <p>ἀκούω: 'hear, listen!'; readiness to receive the word and counsel.</p>
<p>βραδύς slow</p> <p>Nominative <i>predicate adjective</i></p> <p>βραδύς: 'slow'; deliberate restraint of speech (NT only here and Luke 24:25).</p>	<p>εἰς to</p> <p><i>preposition + accusative (with articular inf.)</i></p>	<p>τὸ the</p> <p>Accusative <i>article (with infinitive λαλήσαι)</i></p>	<p>λαλήσαι to speak</p> <p>Aor Act Inf · λαλέω <i>articular infinitive (substantive)</i></p> <p>→ constative aorist</p> <p>λαλέω: 'speak, talk!'; the unruly tongue James will treat at length (ch. 3).</p>
<p>βραδύς slow</p> <p>Nominative <i>predicate adjective</i></p> <p>βραδύς: 'slow' (see above).</p>	<p>εἰς to</p> <p><i>preposition + accusative (goal)</i></p>	<p>ὀργήν anger</p> <p>Accusative <i>object of εἰς (goal)</i></p> <p>ὀργή: 'wrath, anger'; settled indignation, here human anger to be restrained (cf. v.20; Eph 4:26).</p>	

20 ὀργή γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργάζεται.

for the anger of man does not produce the righteousness of God.

GROUND (WHY SLOW TO ANGER) **γὰρ** The gnomic reason: human wrath fails to accomplish what God requires. A maxim grounding the 'slow to anger' of v.19.

ὀργή

anger

Nominative

subject

ὀργή: 'anger' (see v.19); human wrath as a force opposed to God's purposes.

γάρ

for

conjunction (explanatory)

γάρ: 'for'; grounding the warning against anger.

ἀνδρὸς

of man

Genitive

subjective/possessive genitive

ἀνὴρ: 'man'; human anger as distinct from divine wrath.

δικαιοσύνην

righteousness

Accusative

direct object

δικαιοσύνη: 'righteousness, justice'; here the righteous life/conduct God requires (cf. 2:23–24; 3:18).

θεοῦ

of God

Genitive

genitive (of God's standard/origin)

θεός: God; 'the righteousness God approves' — his standard, not man's.

οὐκ

not

negative (with ἐργάζεται)

οὐ: 'not'; flat denial — anger never achieves it.

ἐργάζεται

produces

Pres Mid Indic 3 Sg · ἐργάζομαι

main verb

→ gnomic present

ἐργάζομαι: 'work, do, produce, accomplish'; human wrath simply does not bring about a godly life.

21 διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

Therefore put away all filthiness and rampant wickedness and receive with meekness the implanted word, which is able to save your souls.

RECEIVE THE WORD **διὸ** The inference from vv.19–20: strip off moral filth and, in meekness, welcome the saving word already planted within. The 'put off / receive' pattern is a baptismal-ethical idiom (cf. Col 3:8; 1 Pet 2:1).

διὸ

therefore

inferential conjunction

διό: 'therefore, for which reason'; drawing the practical conclusion.

ἀποθέμενοι

putting away

Aor Mid Ptc · Nom Pl Masc · ἀποτίθημι

attendant-circumstance participle (with δέξασθε)

→ constative aorist

ἀποτίθημι: '(mid.) put off, lay aside'; the metaphor of stripping off soiled clothing — moral renunciation (cf. Rom 13:12; Eph 4:22, 25).

πᾶσαν

all

Accusative

attributive adjective (with ῥυπαρίαν)

πᾶς: 'all'; every kind of filth.

ῥυπαρίαν

filthiness

Accusative

direct object (of ἀποθέμενοι)

ῥυπαρία: 'filth, dirtiness, moral squalor'; a NT hapax — the grime of the old life (cf. ῥυπαρός, 2:2; the unstained life, v.27).

καὶ

and

connective conjunction

περισσεῖαν

abundance

Accusative

direct object (of ἀποθέμενοι)

περιρροία: 'abundance, surplus, overflow'; 'the rank growth/excess' of evil — wickedness run wild.

κακίας

of wickedness

Genitive

genitive (of content)

κακία: 'badness, malice, wickedness'; the malignant disposition (cf. 1 Pet 2:1, the same put-off list).

ἐν

in

preposition + dative (manner)

πραΰτητι

meekness

Dative

object of ἐν (manner)

πραΰτης: 'gentleness, meekness, humility'; the teachable, unresisting spirit that receives the word (cf. 3:13; Matt 5:5; Sir 3:17).

δέξασθε

receive

Aor Mid Impv 2 Pl · δέχομαι

imperative (main verb)

→ constative aorist (welcome)

δέχομαι: 'receive, welcome'; to take in the word gladly, as a host welcomes a guest (cf. 1 Thess 1:6; 2:13).

τὸν

the

Accusative

article (with λόγον)

ἔμφυτον

implanted

Accusative

attributive adjective (with λόγον)

ἔμφυτος: 'implanted, inborn, ingrafted'; the word sown within at the new birth (cf. v.18; the sower, Mark 4) — a NT hapax.

λόγον

word

Accusative

direct object (of δέξασθε)

λόγος: 'word' (cf. v.18); the gospel-word, here to be received and obeyed (vv.22–25).

τόν

the one

Accusative

article (with participle, attributive)

δυνάμενον

able

Pres Mid/Pass Ptc · Acc Sg Masc · δύναμαι

attributive participle (with λόγον)

→ progressive present

δύναμαι: 'be able, have power'; the word has saving power (cf. Rom 1:16).

σῶσαι

to save

Aor Act Inf · σῶζω

complementary infinitive (with δυνάμενον)

→ constative aorist

σῶζω: 'save, deliver, rescue'; the word's power to save — both present and eschatological (cf. 2:14; 5:20).

τάς

the

Accusative

article (with ψυχάς)

ψυχάς

souls

Accusative

direct object (of σῶσαι)

ψυχή: 'soul, life, self'; the whole person (Hebraic), the life that is saved (cf. 5:20).

ὑμῶν

your

Genitive

genitive (possessive)

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοὺς.

But be doers of the word, and not hearers only, deceiving yourselves.

DOERS, NOT HEARERS ONLY δὲ The thesis of the section and a keynote of the letter: hearing must issue in doing, or it is self-delusion. ποιηταὶ / ἀκροαταὶ sets the contrast that the mirror-simile illustrates.

Γίνεσθε

be

Pres Mid Impv 2 Pl · γίνομαι

imperative (main verb)

→ progressive present (keep becoming)

γίνομαι: 'become, be'; 'show yourselves to be' doers — a process, not a static state.

δὲ

but

connective particle (contrast)

δέ: 'but'; turning from receiving the word to doing it.

ποιηταὶ

doers

Nominative

predicate nominative

ποιητής: 'doer, maker' (also 'poet'); here the one who performs the word, not merely the auditor (cf. Rom 2:13).

λόγου

of the word

Genitive

objective genitive (what is done)

λόγος: 'word' (cf. v.21); the word that is to be obeyed.

καὶ
and

connective conjunction

μὴ
not

negative

μὴ: 'not'; negating 'hearers only!'

μόνον
only

adverb (restrictive)

μόνον: 'only, merely'; the fatal limitation – hearing without doing.

ἀκροαταὶ
hearers

Nominative

predicate nominative

ἀκροατής: 'hearer, listener'; the mere auditor (as at a lecture), contrasted with the doer (cf. Rom 2:13).

παραλογιζόμενοι

deceiving

Pres Mid Ptc · Nom Pl Masc · παραλογίζομαι

circumstantial participle (result/manner)

→ progressive present

παραλογίζομαι: 'reason falsely, deceive by specious argument, delude'; the hearer-only talks himself into a false security (cf. Col 2:4).

ἐαυτοὺς

yourselves

Accusative

reflexive pronoun (direct object)

ἐαυτοῦ: 'themselves'; the deception is self-inflicted.

23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

For if anyone is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror;

THE MIRROR SIMILE ὅτι The self-deceiving hearer is pictured: a man who studies his face in a mirror. The simile (ἔοικεν again, cf. v.6) sets up the point about forgetting in v.24.

ὅτι

for

conjunction (causal)

ὅτι: 'for, because'; grounding the charge of self-deception (v.22).

εἴ

if

conjunction (first-class condition)

εἴ: 'if'; a condition assumed real for the sake of the case.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone'; the generic case.

ἀκροατῆς

a hearer

Nominative

predicate nominative

ἀκροατῆς: 'hearer' (cf. v.22).

λόγου

of the word

Genitive

objective genitive

λόγος: 'word' (cf. v.22).

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

copula (protasis)

→ stative present

εἰμί: 'be'; linking the subject to the predicate.

καὶ

and

connective conjunction

οὐ

not

negative

οὐ: 'not'; negating 'doer'

ποιητής

a doer

Nominative

predicate nominative

ποιητής: 'doer' (cf. v.22).

οὗτος

this one

Nominative

subject (resumptive demonstrative)

οὗτος: 'this one'; resuming the subject for the apodosis.

ἔοικεν

is like

Perf Act Indic 3 Sg · ἔοικα

main verb (of the simile)

→ stative perfect

ἔοικα: 'resemble' (cf. v.6); the second of James's two uses, introducing the mirror-image.

ἀνδρὶ

a man

Dative

dative (complement of ἔοικεν)

ἀνὴρ: 'man'; the figure in the comparison.

κατανοοῦντι

looking at

Pres Act Ptc · Dat Sg Masc · κατανοέω

attributive participle (with ἀνδρὶ)

→ progressive present

κατανοέω: 'observe, consider attentively'; to look carefully at — a real, if fleeting, perception (contrast παρακύψας, v.25).

τὸ

the

Accusative

article (with πρόσωπον)

πρόσωπον

face

Accusative

direct object (of κατανοοῦντι)

πρόσωπον: 'face' (cf. v.11); here the man's own physical face.

τῆς

of the

Genitive

article (with γενέσεως)

γενέσεως

natural

Genitive

attributive genitive (face of his birth)

γένεσις: 'birth, origin'; 'the face of his birth'
= his natural-born face, the face he was given (cf. 3:6).

αὐτοῦ

his

Genitive

genitive (possessive)

ἐν

in

preposition + dative (means/location)

ἐσόπτρῳ

a mirror

Dative

object of ἐν (instrument)

ἔσοπτρον: 'mirror'; the polished metal mirror of antiquity, giving an imperfect image (cf. 1 Cor 13:12).

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθέως ἐπελάθετο ὅποιος ἦν.

for he looks at himself and goes away and at once forgets what he was like.

THE POINT OF THE SIMILE γὰρ The simile's sting: the glance is real but the effect evaporates — he forgets his own face the moment he leaves. So the hearer-only forgets the word. The aorists are gnomic, of what typically happens.

κατενόησεν

he looked at

Aor Act Indic 3 Sg · κατανοέω

main verb

→ gnomic aorist

κατανοέω: 'observe' (cf. v.23); the glance into the mirror.

γὰρ

for

conjunction (explanatory)

γὰρ: 'for'; drawing out the point of the comparison.

ἑαυτὸν

himself

Accusative

reflexive pronoun (direct object)

ἑαυτοῦ: 'himself'; his own reflected face.

καὶ

and

connective conjunction

ἀπελήλυθεν

has gone away

Perf Act Indic 3 Sg · ἀπέρχομαι

main verb

→ dramatic perfect (vivid)

ἀπέρχομαι: 'go away, depart'; the perfect amid aorists vividly fixes the 'and off he has gone' moment.

καὶ

and

connective conjunction

εὐθέως

at once

adverb (time)

εὐθέως: 'immediately, at once'; the forgetting is instant — the impression leaves no mark.

ἐπελάθετο

forgot

Aor Mid Indic 3 Sg · ἐπιλανθάνομαι

main verb

→ gnomic aorist

ἐπιλανθάνομαι: 'forget, neglect'; the heart of the failure — what is seen is not retained (contrast 'not a forgetful hearer', v.25).

ὅποιος

what sort

Nominative

predicate (interrogative/relative)

ὅποιος: 'of what kind, what sort';
introducing the indirect question — what
he looked like.

ἦν

he was

Impf Act Indic 3 Sg · εἰμί

verb (indirect question)

→ progressive imperfect

εἰμί: 'be'; 'what he was like' — the
appearance now forgotten.

25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατῆς ἐπιλησμονῆς
γενόμενος ἀλλὰ ποιητῆς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

But the one who looks into the perfect law, the law of liberty, and perseveres, being no forgetful
hearer but a doer who acts—he will be blessed in his doing.

THE BLESSED DOER **δὲ** The contrast and climax: the one who bends close to the law of liberty and
abides in it as a doer is blessed in the very doing. A second beatitude (cf. v.12) crowns the section.

ὁ

the one

Nominative

article (substantivizing the participle)

δὲ

but

connective particle (contrast)

δέ: 'but'; setting the doer over against the
forgetful hearer of vv.23–24.

παρακύψας

having looked into

Aor Act Ptc · Nom Sg Masc · παρακύπτω

substantival participle (subject)

→ constative aorist

παρακύπτω: 'stoop down to look, peer into';
to bend close and look intently (cf. John
20:5, 11; 1 Pet 1:12) — more than the
careless glance of v.23.

εἰς

into

preposition + accusative (direction)

εἰς: 'into'; the direction of the intent gaze.

νόμον

law

Accusative

object of εἰς

νόμος: 'law'; for James the law fulfilled in Christ and love (2:8–12) — the will of God to be done.

τέλειον

perfect

Accusative

attributive adjective (with νόμον)

τέλειος: 'perfect, complete' (cf. vv.4, 17); the law brought to its goal in Christ.

τὸν

the one

Accusative

article (appositional, with νόμον)

τῆς

of

Genitive

article (with ἔλευθερίας)

ἐλευθερίας

of liberty

Genitive

genitive (descriptive/of quality)

ἐλευθερία: 'freedom, liberty'; the 'law of liberty' (cf. 2:12) — obedience that liberates, not enslaves (cf. John 8:31–36).

καὶ

and

connective conjunction

παραμείνας

having continued

Aor Act Ptc · Nom Sg Masc · παραμένω

substantival participle (coordinate subject)

→ constative aorist

παραμένω: 'remain beside, continue, abide'; the looker does not turn away (cf. v.24) but stays by the law — perseverance (cf. Phil 1:25).

οὐκ

not

negative

οὐ: 'not'; negating 'forgetful hearer!'

ἄκροατῆς

a hearer

Nominative

predicate nominative (with γενόμενος)

ἄκροατής: 'hearer' (cf. v.22).

ἐπιλησμονῆς

of forgetfulness

Genitive

attributive genitive (a forgetful hearer)

ἐπιλησμονή: 'forgetfulness'; a NT hapax (cf. the verb in v.24) — 'a hearer characterized by forgetting.'

γενόμενος

having become

Aor Mid Ptc · Nom Sg Masc · γίνομαι

predicate participle (with subject)

→ constative aorist

γίνομαι: 'become' (cf. v.12); 'proving to be' not a forgetful hearer but a doer.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but'; the strong contrast — over against forgetting, doing.

ποιητῆς

a doer

Nominative

predicate nominative

ποιητής: 'doer' (cf. v.22).

ἔργου

of work

Genitive

objective genitive (a doer of deed)

ἔργον: 'work, deed' (cf. v.4); the deed that proves the hearing — James's keyword for living faith (2:14–26).

οὗτος

this one

Nominative

subject (resumptive demonstrative)

οὗτος: 'this one'; emphatically resuming the long participial subject.

μακάριος

blessed

Nominative

predicate adjective (beatitude)

μακάριος: 'blessed' (cf. v.12); the second beatitude — happiness found in the doing itself.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article (with ποιήσει)

ποιήσει

doing

Dative

object of ἐν (sphere)

ποίησις: 'doing, action'; a NT hapax – the blessing lies in the very act of obedience, not merely its reward.

αὐτοῦ

his

Genitive

genitive (possessive)

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb (copula)

→ predictive future

εἰμί: 'be'; the assured blessedness of the doer.

26 Εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

If anyone thinks he is religious and does not bridle his tongue but deceives his heart, this person's religion is worthless.

WORTHLESS RELIGION **ASYNDETON** A test case of hearing-without-doing; religious self-image undone by an unbridled tongue. θρησκός/θρησκεία (outward, cultic religion) frames the contrast with 'pure religion' in v.27.

Εἴ

if

conjunction (first-class condition)

εἰ: 'if'; assumed real — such people do exist.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone'; the self-deceived religious person.

δοκεῖ

thinks

Pres Act Indic 3 Sg · δοκέω

main verb (protasis)

→ progressive present

δοκέω: 'think, suppose, seem'; the gap between self-estimate and reality.

θρησκός

religious

Nominative

predicate adjective (with εἶναι)

θρησκός: 'religious, devout (in worship/cult)'; a NT hapax — concerned with outward religious observance.

εἶναι

to be

Pres Act Inf · εἶμί

complementary infinitive (with δοκεῖ)

→ stative present

εἶμί: 'be'; complement of 'thinks!'

μὴ

not

negative (with participle)

μὴ: 'not'; negating the participle — failing to bridle.

χαλιναγωγῶν

bridling

Pres Act Ptc · Nom Sg Masc · χαλιναγωγέω

conditional/concessive participle

→ progressive present

χαλιναγωγέω: 'bridle, hold in check' (χαλινός 'bit' + ἄγω); to rein in the tongue as a horse (cf. 3:2-3) — only here and 3:2 in the NT.

γλῶσσαν

tongue

Accusative

direct object (of χαλιναγωγῶν)

γλῶσσα: 'tongue'; the organ of speech and its great danger (ch. 3) — the test of true religion.

αὐτοῦ

his

Genitive

genitive (possessive)

ἀλλά

but

adversative conjunction

ἀλλά: 'but'; the contrasting reality — self-deception.

ἀπατῶν

deceiving

Pres Act Ptc · Nom Sg Masc · ἀπατάω

circumstantial participle (result)

→ progressive present

ἀπατάω: 'deceive, mislead'; the unbridled tongue betrays a heart self-deluded about its own piety (cf. παραλογιζόμενοι, v.22).

καρδίαν

heart

Accusative

direct object (of ἀπατῶν)

καρδία: 'heart'; the inner self, here self-deceived.

αὐτοῦ

his

Genitive

genitive (possessive)

τούτου

this one's

Genitive

genitive (possessive, fronted for emphasis)

οὗτος: 'this one'; emphatic — 'this man's religion.'

μάταιος

worthless

Nominative

predicate adjective

μάταιος: 'empty, futile, worthless'; religion that produces no obedience is hollow (cf. 1 Cor 15:17).

ἡ

the

Nominative

article (with θρησκεία)

θρησκεία

religion

Nominative

subject

θρησκεία: 'religion, religious worship/observance'; outward cultic devotion — genuine only when matched by deeds (v.27; cf. Col 2:18; Acts 26:5).

27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world.

PURE RELIGION **ASYNDETON** The positive definition closing the chapter: true religion is compassionate action plus moral purity. The two infinitives (visiting the helpless; keeping unstained) answer the deception of v.26 and sum up the whole 'doer' theme.

θρησκεία

religion

Nominative

subject

θρησκεία: 'religion' (cf. v.26); now the genuine article, defined by deeds not display.

καθαρά

pure

Nominative

attributive adjective (with θρησκεία)

καθαρός: 'clean, pure'; ritual purity language transposed to ethics (cf. Matt 5:8).

καὶ

and

connective conjunction

ἀμίαντος

undefiled

Nominative

attributive adjective (with θρησκεία)

ἀμίαντος: 'undefiled, unstained'; without moral pollution (cf. Heb 7:26; 1 Pet 1:4) — anticipating ἄσπιλον below.

παρὰ

before

preposition + dative (in the judgment of)

παρά: 'beside, before, in the sight of'; 'as God reckons it' — the only verdict that counts.

τῷ

the

Dative

article (with θεῷ)

θεῷ

God

Dative

object of παρὰ

θεός: God; the judge of true religion.

καὶ

and

connective conjunction (hendiadys)

πατρὶ

Father

Dative

dative in apposition (to θεῷ)

πατήρ: 'father'; 'God the Father' (cf. v.17) — whose fatherly heart toward orphans grounds the command.

αὕτη

this

Nominative

predicate demonstrative (anticipatory)

οὗτος: 'this'; pointing forward to the two infinitives that define pure religion.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ *stative present*

εἰμί: 'be'; equating true religion with the deeds that follow.

ἐπισκέπτεσθαι

to visit

Pres Mid Inf · ἐπισκέπτομαι

exegetical infinitive (defines αὕτη)

→ *progressive present (habitual care)*

ἐπισκέπτομαι: 'look after, care for, visit (with help)'; not a mere social call but active, ongoing care — the same verb of God's gracious 'visiting' his people (Luke 1:68, 78).

ὀρφανούς

orphans

Accusative

direct object

ὀρφανός: 'orphan, fatherless'; with widows, the classic OT objects of covenant compassion (Exod 22:22; Deut 10:18; Isa 1:17).

καὶ

and

connective conjunction

χήρας

widows

Accusative

direct object

χήρα: 'widow'; the defenseless poor whom God defends — care for them is the heart of practical religion.

ἐν

in

preposition + dative (circumstance)

τῇ

the

Dative

article (with θλίψει)

θλίψει

affliction

Dative

object of ἐν (circumstance)

θλίψις: 'affliction, distress, trouble'; the hardship of the orphaned and widowed, met by active care.

αὐτῶν

their

Genitive

genitive (possessive)

ἄσπιλον

unstained

Accusative

predicate accusative (with ἑαυτὸν)

ἄσπιλος: 'spotless, unstained'; without blemish (cf. 1 Pet 1:19; 1 Tim 6:14) — the second mark of pure religion, moral integrity.

ἑαυτὸν

oneself

Accusative

reflexive pronoun (object of τηρεῖν)

ἑαυτοῦ: 'oneself'; the believer's own moral self-keeping.

τηρεῖν

to keep

Pres Act Inf · τηρέω

exegetical infinitive (defines αὐτή)

→ progressive present (continual)

τηρέω: 'keep, guard, watch over'; to preserve oneself uncontaminated — an ongoing vigilance.

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from'; separation from the world's defilement.

τοῦ

the

Genitive

article (with κόσμου)

κόσμου

world

Genitive

object of ἀπὸ (separation)

κόσμος: 'world'; the ordered system in rebellion against God (cf. 4:4, 'friendship with the world') — its stain to be kept off.

On the text. Verse punctuation is editorial and conventional. A few points of variation are passed over without a marginal note: at v.12 the object of the promise is left unexpressed in the best text ('the Lord has promised'), some witnesses supplying ὁ κύριος or ὁ θεός; at v.17 the difficult phrase παραλλαγή ἢ τροπῆς ἀποσκίασμα ('variation or shadow of turning') is variously divided and accented; at v.19 ἴστε is read as an imperative ('know this') with the earliest text, not the indicative ὥστε of

later witnesses; at v.27 the spelling ἄσπιλον and the order of clauses are conventional. Orthographic variants (movable-v, i-subscript) are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.