

AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

James 3 — clausal layout

ΙΑΚΩΒΟΥ Γ΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The tongue — a small member, a great fire 3:1–12

VV. 1–2 — NOT MANY TEACHERS: WE ALL STUMBLE, AND THE MAN WHO NEVER STUMBLES IN WORD

- 1

Let not many of you become teachers, my brothers,

 independent — the prohibition — teaching weighed before it is taken up
- 1

knowing that we will receive a greater judgment.

 participial — causal — the ground the teacher already knows (ὅτι-content kept within the line)
- 2

For we all stumble in many ways.

 cause — the wider ground of the prohibition — ἅπαντες, James included

If anyone does not stumble in word, conditional — protasis — leans on the verdict below

this one is a perfect man, independent — apodosis — verbless verdict: τέλειος ἀνὴρ

able to bridle the whole body also. phrase modifier — apposition expanding the verdict — χαλιναγωγῆσαι plants the bridle image for v. 3

VV. 3–5 — THE SIMILES: THE HORSES' BITS, THE SHIPS' RUDDER, THE SPARK IN THE FOREST

3 Now if we put bits into the mouths of horses conditional — protasis — leans on the apodosis below; the bridle of v. 2 made literal

to make them obey us, purpose — εἰς τό + infinitive — why the bit goes in

we guide their whole body as well. independent — apodosis — the whole animal turned by the smallest tackle

4 Behold also the ships, independent — ἰδοῦ — the subject suspended over its participles

though they are so large and driven by strong winds, participial — concessive pair — size and storm both conceded

are guided by a very small rudder independent — the suspended subject finds its verb — μέταγεται echoes v. 3

wherever the impulse of the steersman wills. relative — ὅπου — the rudder answers to one man's ὁρμή

5 So also the tongue is a small member independent — οὕτως καί — the similes land on the tongue

and boasts of great things. independent — coordinate finite — μικρόν against μεγάλα

Behold how small a fire kindles how great a forest! independent — the third simile — ἡλίκον...ἡλίκην, the spark and the forest

VV. 6–8 — THE TONGUE AS FIRE: SET AMONG OUR MEMBERS, AND UNTAMABLE

6 And the tongue is a fire, independent — verbless metaphor — the simile hardens into identification

the world of unrighteousness. phrase modifier — apposition on πῦρ — ὁ κόσμος τῆς ἀδικίας, a whole unrighteous world in one member

The tongue is set among our members, independent — the placement — καθίσταται, stationed among the members

defiling the whole body participial — attributive — the stain spreads from the one member

and setting on fire the course of life, participial — attributive — τὸν τροχὸν τῆς γενέσεως read as the whole course of life

and itself set on fire by Gehenna. participial — the passive twin — φλογίζουσα answered by φλογιζομένη: the arsonist is itself arson

- 7 For every kind of beast and bird, of reptile and sea creature, is being tamed and has been tamed by the human kind; independent — γάρ
— the taming premise: all four classes of creature, present and perfect
- 8 but no one of men is able to tame the tongue; independent — the antithesis — δέ against v. 7: the one untamable nature
- a restless evil, phrase modifier — verbless apposition on τὴν γλῶσσαν — ἀκατάστατον, never at rest
- full of deadly poison. phrase modifier — verbless apposition — the asp's venom (cf. Ps 140:3)

VV. 9–12 — BLESSING AND CURSING FROM THE SAME MOUTH: THE SPRING AND THE FIG TREE

- 9 With it we bless the Lord and Father, independent — the scandal, first limb — ἐν αὐτῇ: the tongue at worship
- and with it we curse men independent — the scandal, second limb — the same instrument turned
- who have been made according to the likeness of God. participial — attributive — καθ' ὁμοίωσιν (Gen 1:26): cursing men reaches their Maker
- 10 Out of the same mouth come blessing and cursing. independent — the scandal stated — one στόμα, two streams
- These things, my brothers, ought not so to be. independent — the verdict — οὐ χρή, the letter's only use of χρή
- 11 Does a spring pour forth from the same opening the sweet and the bitter? independent — μήτι — nature's first witness, expecting 'no'
- 12 Can a fig tree, my brothers, produce olives, or a vine figs? independent — μή — nature's second witness: each nature bears its own
- Neither can salt water produce sweet. independent — elliptical close — οὔτε, δύναται carried forward: the mouth must choose its spring

The wisdom from above 3:13–18

VV. 13–16 — THE WISDOM FROM BELOW: JEALOUSY, AMBITION, DISORDER

- 13 Who is wise and understanding among you? independent — the diatribe question — verbless: σοφὸς καὶ ἐπιστήμων, the teacher's own claim
- Let him show by his good conduct his works in the meekness of wisdom. independent — the answer — δειξάτω: wisdom proved by conduct, in meekness
- 14 But if you have bitter jealousy and selfish ambition in your heart, conditional — protasis — leans on the prohibition below
- do not boast and lie against the truth. independent — apodosis — such 'wisdom' may not advertise itself

- 15 This is not the wisdom that comes down from above, independent — the disqualification — αὕτη, the jealous kind, denied the name ἀνωθεν
 but is earthly, unspiritual, demonic. independent — the verbless triad — επίγειος, ψυχική, δαιμονιώδης: each step lower
- 16 For where there is jealousy and selfish ambition, there is disorder and every vile deed. cause — ὅπου...ἐκεῖ — why it is disqualified: envy's
 soil grows ἀκαταστασία (cf. ἀκατάστατον, v. 8)
- VV. 17–18 — THE WISDOM FROM ABOVE: THE VIRTUE CATALOGUE AND THE HARVEST OF PEACE
- 17 But the wisdom from above is first pure, independent — the counter-portrait — πρῶτον μὲν ἀγνή: purity before all else
 then peaceable, gentle, open to reason, full of mercy and good fruits, impartial, sincere. phrase modifier — εἴπειτα — the catalogue
 continues the predicate, ἐστὶν carried forward
- 18 And the fruit of righteousness is sown in peace by those who make peace. independent — the close — the harvest metaphor: peace-makers
 sow the seed whose fruit is righteousness

Analysis. James 3 reads nothing like the Pauline chains: almost every line sits flush left, purple aphorism after purple aphorism, and the eye sees at once that this chapter argues by parataxis — simile set beside simile, verdict beside verdict — not by subordination (the deepest line in the whole chapter is a single purpose phrase at level 2). Three olive protases lean forward on their verdicts (vv. 2, 3, 14), and the two ἰδοὺ similes share one shape: a suspended subject (the ships) caught by its verb two lines later, μετὰγεται echoing the μετὰγομεν of the horses. The dashed verbless lines carry the chapter's most savage lines — ἡ γλῶσσα πῦρ with its apposition ὁ κόσμος τῆς ἀδικίας, and the double indictment ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου hanging under τὴν γλῶσσαν; in v. 6 a teal participle triad descends from the stationed tongue — defiling, setting on fire, itself set on fire — the active φλογίζουσα answered by the passive φλογιζομένη from Gehenna. Interpretive choices the layout takes a side on: εἰ δέ at v. 3 is read as a true conditional (not the variant ἴδε); ὁ κόσμος τῆς ἀδικίας is apposition to πῦρ rather than a new predication; τὸν τροχὸν τῆς γενέσεως is rendered 'the course of life'; the ὅπου...ἐκεῖ line of v. 16 is kept whole as one verbless correlative grounding the triad of v. 15; and v. 17's εἴπειτα catalogue is

hung as an elliptical continuation of *πρῶτον μὲν ἀγνή ἐστιν* rather than a fresh clause, so the whole portrait of the wisdom from above stands under its one verb.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.