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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Letter of James, Chapter 3

ΙΑΚΩΒΟΥ Γ΄

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 · 3:1–2

### Warning to would-be teachers

A restraint on the rush to teach (1a), since teachers face stricter judgment (1b); for all stumble in many ways, and the one who does not stumble in speech is a perfect man, able to bridle the whole body (2).

B · 3:3–5A

### Small things that steer the whole

Three pictures of disproportionate power: the bit that turns a horse (3), the rudder that steers a great ship against strong winds (4) — so the tongue is a small member that boasts of great things (5a).

C · 3:5B–8

### The tongue as a destroying fire

How great a forest a tiny fire kindles (5b)! The tongue is a fire, a world of unrighteousness, defiling the whole body and set ablaze by Gehenna (6); every beast is tamed by man, but the tongue no one can tame — a restless evil full of deadly poison (7–8).

D · 3:9–12

### The double-tongued contradiction

With the same tongue we bless God and curse men made in his likeness (9); blessing and cursing from one mouth ought not to be (10). Nature itself rebukes the inconsistency: spring, fig tree, vine, salt water cannot yield two contrary things (11–12).

E · 3:13–16

### Wisdom from below: bitter envy

Who is wise? Let him show it in meek conduct (13). But where bitter jealousy and selfish ambition reign, do not boast against the truth (14); such 'wisdom' is earthly, unspiritual, demonic (15), breeding disorder and every vile deed (16).

F · 3:17–18

### Wisdom from above: the harvest of peace

The wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere (17); and the fruit of righteousness is sown in peace by those who make peace (18).

## 1 Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μείζον κρίμα ληψόμεθα.

Let not many of you become teachers, my brothers, knowing that we will receive a greater judgment.

EXHORTATION / PROHIBITION ASYNDETON The chapter opens with a curb on the eagerness to teach, grounded by a participial clause: teachers incur stricter accountability.

Μὴ

not

*negative particle (with prohibition)*

μή: the negative used with non-indicative moods; here with the present imperative, forbidding an ongoing tendency.

πολλοὶ

many

Nominative

*predicate adjective / subject-complement*

πολύς: 'many'; the warning is against a multitude crowding into the teaching office.

διδάσκαλοι

teachers

Nominative

*predicate nominative (of γίνεσθε)*

διδάσκαλος: 'teacher'; an honored role in the synagogue and early church (cf. Acts 13:1), but here one of grave responsibility.

γίνεσθε

become

Pres Mid Impv 2 Pl · γίνομαι

*main verb (prohibition)*

→ present prohibition (cease/do not habitually)

γίνομαι: 'become, come to be'; with μή + present imperative, 'stop becoming' or 'do not be eager to become.'

## ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; James's characteristic warm direct address (15× in the letter), softening the rebuke.

## μου

my

Genitive

*genitive of relationship*

## εἰδότες

knowing

Perf Act Ptc · Nom Pl Masc · οἶδα

*causal participle*

→ *intensive perfect (οἶδα with present sense)*

οἶδα: 'know' (perfect with present meaning); the participle grounds the prohibition — 'because you know!'

## ὅτι

that

*conjunction (content of εἰδότες)*

## μεῖζον

greater

Accusative

*attributive adjective*

μέγας (compar. μεῖζων): 'greater'; teachers are held to a stricter standard of accountability.

## κρίμα

judgment

Accusative

*direct object of λημψόμεθα*

κρίμα: 'verdict, judgment'; here the eschatological sentence — the result, not merely the process.

## λημψόμεθα

we will receive

Fut Mid Indic 1 Pl · λαμβάνω

*main verb (ὅτι clause)*

→ *predictive future*

λαμβάνω: 'take, receive'; the first-person plural includes James himself among the teachers under scrutiny.

2 πολλὰ γὰρ πταίμεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.

For we all stumble in many ways. If anyone does not stumble in word, this one is a perfect man, able to bridle the whole body also.

GROUND (UNIVERSALITY OF STUMBLING) γάρ The reason for the stricter judgment: all stumble, and most of all in speech; mastery of the tongue is the mark of completeness.

## πολλά

in many ways

Accusative

*adverbial accusative (respect)*

πολύς: 'many things'; the neuter plural functions adverbially — 'in many respects.'

## γάρ

for

*explanatory conjunction*

## πταίομεν

we stumble

Pres Act Indic 1 Pl · πταίω

*main verb*

→ *gnomic present*

πταίω: 'stumble, trip,' figuratively 'sin, err' (cf. 2:10); a universal truth of moral failure.

## ἅπαντες

all

Nominative

*subject (intensive 'all')*

ἅπας: strengthened πᾶς, 'all together, every one'; James includes himself — no one is exempt.

## εἴ

if

*conjunction (1st-class condition)*

## τις

anyone

Nominative

*subject (indefinite pronoun)*

## ἐν

in

*preposition + dative (sphere)*

## λόγῳ

word

Dative

*dat. of sphere (the arena of stumbling)*

λόγος: 'word, speech'; speech is the hardest sphere in which to avoid stumbling — the chapter's theme.

## οὐ

not

*negative (with indicative)*

## πταίει

stumbles

Pres Act Indic 3 Sg · πταίω

*verb of protasis*

→ *gnomic present*

## οὗτος

this one

Nominative

*subject (demonstrative, resumptive)*

## τέλειος

perfect/complete

Nominative

*predicate adjective*

τέλειος: 'complete, mature, perfect'; a key Jamesian word (1:4) — wholeness, not flawlessness; mastery of speech proves it.

## άνήρ

man

Nominative

*predicate noun (with τέλειος)*

άνήρ: 'man, husband'; here generic for a person of full maturity.

## δυνατός

able

Nominative

*predicate adjective (apposition)*

δυνατός: 'able, capable'; the mastery of the tongue entails mastery of the whole self.

## χαλιναγωγῆσαι

to bridle

Aor Act Inf · χαλιναγωγέω

*exegetical/complementary infinitive (of δυνατός)*

→ *constative aorist*

χαλιναγωγέω: 'lead by a bridle, control' (χαλινός 'bit' + ἄγω); rare, of James (cf. 1:26) — anticipates the bit-image of v.3.

## καί

also

*adverbial/ascensive conjunction*

**ὅλον**

whole

Accusative

*attributive adjective*

ὅλος: 'whole, entire'; the part (tongue) controls the whole (body) — the disproportion that follows.

**τὸ**

the

Accusative

*article*

**σῶμα**

body

Accusative

*direct object of χαλιναγωγῆσαι*

σῶμα: 'body'; the whole person, controllable through control of the tongue.

3 εἰ δὲ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

Now if we put bits into the mouths of horses to make them obey us, we guide their whole body as well.

ILLUSTRATION (THE BIT) **δὲ** First analogy: a small bit in the mouth turns the whole horse — a part governing the whole.

**εἰ**

if

*conjunction (1st-class condition)*

**δὲ**

now/but

*transitional conjunction*

**τῶν**

the

Genitive

*article*

**ἵππων**

horses

Genitive

*genitive of possession (the horses' mouths)*

ἵππος: 'horse'; the first of the chapter's small-controls-great images.

**τοὺς**

the

Accusative

*article*

**χαλινούς**

bits

Accusative

*direct object of βάλλομεν*

χαλινός: 'bit, bridle'; the small instrument by which the whole animal is mastered (cf. χαλιναγωγέω, v.2).

**εἰς**

into

*preposition + accusative (direction)*

**τὰ**

the

Accusative

*article*

## στόματα

mouths

Accusative

object of εἰς (place into which)

στόμα: 'mouth'; the point of control — apt, since the tongue too is in the mouth.

## βάλλομεν

we put

Pres Act Indic 1 Pl · βάλλω

verb of protasis

→ gnomic present

βάλλω: 'throw, put, place'; here simply 'put/insert!'

## εἰς

for

preposition + articular inf. (purpose)

## τὸ

the

Accusative

article (substantizes inf.)

## πείθεσθαι

to obey

Pres Mid/Pass Inf · πείθω

articular infinitive (purpose, after εἰς τό)

→ present (purpose)

πείθω (mid./pass.): 'be persuaded, obey'; the bit's aim is the horse's compliance.

## αὐτούς

them

Accusative

accusative subject of infinitive

## ἡμῖν

us

Dative

dat. of person (object of πείθεσθαι)

## καί

also/even

adverbial conjunction (apodosis)

## ὅλον

whole

Accusative

attributive adjective

## τὸ

the

Accusative

article

## σῶμα

body

Accusative

direct object of μετάγομεν

σῶμα: here the horse's whole body, turned by the small bit.

## αὐτῶν

their

Genitive

genitive of possession

## μετάγομεν

we guide/turn about

Pres Act Indic 1 Pl · μετάγω

verb of apodosis

→ gnomic present

μετάγω: 'lead about, direct, turn' (μετά + ἄγω); recurs of the ship's rudder in v.4 — a deliberate link.

4 ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὀρμὴ τοῦ εὐθύνοντος βούλεται.

Behold also the ships, though they are so large and driven by strong winds, are guided by a very small rudder wherever the impulse of the steersman wills.

ILLUSTRATION (THE RUDDER) καὶ Second analogy: a tiny rudder turns a huge ship against strong winds — again the small governs the great.

<p><b>ἰδοὺ</b> behold <i>interjection (attention-getter)</i></p> <p>ἰδοῦ: 'look! see!'; a frozen aorist imperative of εἶδον used as a demonstrative particle.</p>	<p><b>καὶ</b> also <i>adverbial conjunction</i></p>	<p><b>τὰ</b> the Nominative <i>article</i></p>	<p><b>πλοῖα</b> ships Nominative <i>subject (of μετάγεται, neut. pl.)</i></p> <p>πλοῖον: 'ship, boat'; the second small-controls-great image, common in moralist literature.</p>
<p><b>τηλικαῦτα</b> so large Nominative <i>predicate of ὄντα (concessive)</i></p> <p>τηλικούτος: 'so great, so large'; stresses the disproportion with the small rudder.</p>	<p><b>ὄντα</b> being Pres Act Ptc · Nom Pl Neut · εἰμί <i>concessive participle ('though they are')</i></p> <p>→ stative present</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ὑπὸ</b> by <i>preposition + genitive (agency)</i></p>
<p><b>ἀνέμων</b> winds Genitive <i>genitive of agency (with ἐλαυνόμενα)</i></p> <p>ἄνεμος: 'wind'; the powerful forces against which the small rudder still prevails.</p>	<p><b>σκληρῶν</b> strong/harsh Genitive <i>attributive adjective</i></p> <p>σκληρός: 'hard, harsh, fierce'; of rough, violent winds.</p>	<p><b>ἐλαυνόμενα</b> being driven Pres Pass Ptc · Nom Pl Neut · ἐλαύνω <i>concessive participle (parallel to ὄντα)</i></p> <p>→ present (concurrent)</p> <p>ἐλαύνω: 'drive, propel'; of ships driven by wind (cf. 2 Pet 2:17).</p>	<p><b>μετάγεται</b> is guided Pres Pass Indic 3 Sg · μετάγω <i>main verb (neut. pl. subject → sing. verb)</i></p> <p>→ gnomic present</p> <p>μετάγω: 'direct, turn' (cf. v.3); the same verb binds the two images of control.</p>

ὕπὸ

by

*preposition + genitive (means/agency)*

ἐλάχιστου

very small

Genitive

*attributive adjective (superlative)*

ἐλάχιστος: 'smallest, least' (superlative of μικρός); underscores the tiny instrument's power.

πηδαλίου

rudder

Genitive

*genitive of means (the steering instrument)*

πηδάλιον: 'rudder, steering-oar'; only here and Acts 27:40 in the NT.

ὅπου

wherever

*adverb/conjunction (place)*

ὅπου: 'where, wherever'; introduces the direction set by the helmsman's intent.

ἡ

the

Nominative

*article*

ὀρμῆ

impulse

Nominative

*subject of βούλεται*

ὀρμή: 'impulse, inclination, intent'; the steersman's will determines the course.

τοῦ

of the

Genitive

*article (substantizes ptc.)*

εὐθύνοντος

steersman

Pres Act Ptc · Gen Sg Masc · εὐθύνω

*substantival participle (subjective gen.)*

→ present (general)

εὐθύνω: 'make straight, steer, guide'; the participle = 'the one steering,' the helmsman.

βούλεται

wills

Pres Mid Indic 3 Sg · βούλομαι

*verb of relative/place clause*

→ gnomic present

βούλομαι: 'will, wish, intend'; deliberate volition — the rudder obeys the steersman's purpose.

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἠλίκον πῦρ ἠλίκην ὕλην ἀνάπτει·

So also the tongue is a small member, yet it boasts of great things. Behold how small a fire kindles how great a forest!

APPLICATION + NEW IMAGE (FIRE) οὕτως The two images are applied: the tongue, small but boastful; then a hinge to the fire-image — small spark, vast blaze.

<p><b>οὕτως</b> so <i>adverb (drawing the comparison)</i> οὕτως: 'thus, in this way'; applies the bit/rudder analogies to the tongue.</p>	<p><b>καὶ</b> also <i>adverbial conjunction</i></p>	<p><b>ἡ</b> the Nominative <i>article</i></p>	<p><b>γλῶσσα</b> tongue Nominative <i>subject</i> γλῶσσα: 'tongue'; the chapter's central subject — organ of speech and metonym for speech itself.</p>
<p><b>μικρὸν</b> small Nominative <i>attributive adjective (predicate)</i> μικρός: 'small, little'; the tongue's smallness vs. its great effects (cf. bit, rudder).</p>	<p><b>μέλος</b> member Nominative <i>predicate nominative</i> μέλος: 'limb, member' (of the body); a tiny bodily part with outsized power.</p>	<p><b>ἐστὶν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → <b>gnomic present</b></p>	<p><b>καὶ</b> yet/and <i>coordinating conjunction (adversative force)</i></p>
<p><b>μέγала</b> great things Accusative <i>direct object (neut. pl. substantival)</i> μέγας: 'great'; the neuter plural as 'great things' — the object of the tongue's boast.</p>	<p><b>αὐχεῖ</b> boasts Pres Act Indic 3 Sg · αὐχέω <i>main verb</i> → <b>gnomic present</b> αὐχέω: 'boast, vaunt'; a NT hapax — the tongue 'talks big!'</p>	<p><b>ἰδοὺ</b> behold <i>interjection</i> ἰδοὺ: 'look!'; introduces the fire-image abruptly.</p>	<p><b>ἠλίκον</b> how small Nominative <i>interrogative/exclamatory adjective</i> ἠλίκος: 'how great/small'; size-correlative, here 'how little' (the spark) against 'how great' the blaze.</p>

πῦρ

fire

Nominative

subject of ἀνάπτει

πῦρ: 'fire'; the destructive image taken up of the tongue in v.6.

ἡλίκην

how great

Accusative

exclamatory adjective (with ὕλην)

ἡλίκος; here the larger correlative — a great forest set ablaze by a small flame.

ὕλην

forest/wood

Accusative

direct object of ἀνάπτει

ὕλη: 'wood, forest, brushwood'; the fuel a small spark consumes.

ἀνάπτει

kindles

Pres Act Indic 3 Sg · ἀνάπτω

main verb (exclamatory clause)

→ gnomic present

ἀνάπτω: 'kindle, set alight' (ἀνά + ἄπτω); the tongue's destructive ignition.

6 καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

And the tongue is a fire, the world of unrighteousness. The tongue is set among our members, defiling the whole body and setting on fire the course of life, and itself set on fire by Gehenna.

IDENTIFICATION (THE TONGUE AS FIRE) καὶ The fire-image is made explicit: the tongue is a fire, a 'world of unrighteousness,' defiling, inflaming, and itself fueled by hell. A notoriously compressed verse.

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

γλῶσσα

tongue

Nominative

subject

πῦρ

a fire

Nominative

predicate nominative (copula implied)

πῦρ: 'fire'; the metaphor now stated as identity — the tongue is a fire.

ὁ

the

Nominative

article

κόσμος

world

Nominative

predicate nominative (apposition)

κόσμος: 'world, sum-total'; here 'a whole world (system) of iniquity' — the phrase is famously difficult.

τῆς

of

Genitive

article

ἀδικίας

unrighteousness

Genitive

attributive/qualitative genitive

ἀδικία: 'unrighteousness, wickedness'; the tongue concentrates the world's evil.

ἡ

the

Nominative

article

γλῶσσα

tongue

Nominative

subject (resumptive)

καθίσταται

is set/constituted

Pres Pass Indic 3 Sg · καθίστημι

main verb

→ gnomic present

καθίστημι: 'set, appoint, constitute' (pass. 'is placed/becomes'); the tongue takes its place among the members.

ἐν

among

preposition + dative (place)

τοῖς

the

Dative

article

μέλεσιν

members

Dative

dat. of place (among the members)

μέλος: 'member, limb'; the tongue among the body's parts (cf. v.5).

ἡμῶν

our

Genitive

genitive of possession

ἡ

the (one)

Nominative

article (substantizes ptc.)

σπιλοῦσα

defiling

Pres Act Ptc · Nom Sg Fem · σπιλώω

attributive participle (predicate)

→ present (characteristic)

σπιλώω: 'stain, defile' (cf. 1:27 ἄσπιλον); the tongue blots the whole person.

ὅλον

whole

Accusative

attributive adjective

τὸ

the

Accusative

article

σῶμα

body

Accusative

direct object of σπιλοῦσα

καὶ  
and

*coordinating conjunction*

**φλογίζουσα**

setting on fire

Pres Act Ptc · Nom Sg Fem · φλογίζω

*attributive participle (parallel)*

→ present (characteristic)

φλογίζω: 'set ablaze, ignite' (φλόξ 'flame');  
only here in the NT (both forms).

**τὸν**  
the

Accusative

*article*

**τροχὸν**

course/wheel

Accusative

*direct object of φλογίζουσα*

τροχός: 'wheel, course'; τὸν τροχὸν τῆς  
γενέσεως = 'the wheel/course of life' — a  
debated idiom for the whole round of  
existence.

**τῆς**

of

Genitive

*article*

**γενέσεως**

of existence/birth

Genitive

*attributive genitive*

γένεσις: 'origin, existence, life'; 'the course  
of our coming-to-be, the whole span of  
natural life.'

καὶ

and

*coordinating conjunction*

**φλογιζομένη**

being set on fire

Pres Pass Ptc · Nom Sg Fem · φλογίζω

*attributive participle (passive turn)*

→ present (concurrent)

φλογίζω (pass.): the tongue, itself inflamed  
by a hellish source — the climax of the fire-  
chain.

**ὑπὸ**  
by

*preposition + genitive (agency/source)*

**τῆς**

the

Genitive

*article*

**γεέννης**

Gehenna/hell

Genitive

*genitive of source/agency*

γεέννα: 'Gehenna' (Heb. gê-hinnôm, the  
valley of Hinnom); the place of fiery  
judgment — the tongue's evil is diabolical  
in origin.

7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἑναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῆ ἀνθρωπίνῃ·

For every kind of beast and bird, of reptile and sea creature, is being tamed and has been tamed by the human kind;

GROUND (THE UNTAMABLE TONGUE) γὰρ An a fortiori: humans tame all the orders of creatures — yet, by contrast (v.8), cannot tame their own tongue.

<p><b>πᾶσα</b> every Nominative <i>attributive adjective</i></p> <p>πᾶς: 'every, all'; the comprehensive sweep — every order of creature.</p>	<p><b>γὰρ</b> for <i>explanatory conjunction</i></p>	<p><b>φύσις</b> kind/nature Nominative <i>subject</i></p> <p>φύσις: 'nature, kind, species'; here 'every species' of animal life — echoing the fourfold division of Gen 1 / 9:2.</p>	<p><b>θηρίων</b> of beasts Genitive <i>partitive/exegetical genitive</i></p> <p>θηρίον: 'wild animal, beast'; the first of the four classes.</p>
<p><b>τε</b> both/and <i>correlative particle (τε ... καί)</i></p> <p>τε: connective particle, here pairing the four orders of animals.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πετεινῶν</b> of birds Genitive <i>exegetical genitive</i></p> <p>πετεινόν: 'bird, winged creature'; the second class (cf. Gen 9:2).</p>	<p><b>ἑρπετῶν</b> of reptiles Genitive <i>exegetical genitive</i></p> <p>ἑρπετόν: 'creeping thing, reptile'; the third class.</p>
<p><b>τε</b> both/and <i>correlative particle</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἑναλίων</b> of sea creatures Genitive <i>exegetical genitive (substantival adj.)</i></p> <p>ἑνάλιος: 'in the sea, marine'; substantival 'sea creatures' — the fourth class; NT hapax.</p>	<p><b>δαμάζεται</b> is tamed Pres Pass Indic 3 Sg · δαμάζω <i>main verb (present)</i></p> <p>→ gnomic present</p> <p>δαμάζω: 'subdue, tame'; of mastering animals — and, by contrast, what cannot be done to the tongue.</p>

καὶ  
and

*coordinating conjunction*

δεδάμασται

has been tamed

Perf Pass Indic 3 Sg · δαμάζω

*main verb (perfect)*

→ consummative perfect (settled achievement)

δαμάζω (perf.): the doubling (present + perfect) stresses humanity's enduring mastery over all creatures.

τῆ

the

Dative

*article*

φύσει

kind

Dative

*dat. of agency/means ('by the kind')*

φύσις: here 'the human race/kind' as the agent of taming — a deliberate echo of φύσις above.

τῆ

the

Dative

*article*

ἀνθρωπίνῃ

human

Dative

*attributive adjective*

ἀνθρώπινος: 'human, belonging to mankind'; the taming agent is human nature itself.

8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου.

but no one of men is able to tame the tongue — a restless evil, full of deadly poison.

CONTRAST (THE UNTAMABLE TONGUE) δὲ The sharp antithesis to v.7: every creature can be tamed, but the tongue, no human can — a restless evil brimming with deadly venom.

τὴν

the

Accusative

*article*

δὲ

but

*adversative conjunction*

γλῶσσαν

tongue

Accusative

*direct object (fronted for emphasis)*

γλῶσσα: the tongue, here placed first for contrastive emphasis.

οὐδεὶς

no one

Nominative

*subject (negative pronoun)*

οὐδεὶς: 'no one'; the absolute negation — the human taming of v.7 fails entirely here.

<p><b>δαμάσαι</b> to tame</p> <p>Aor Act Inf · δαμάζω <i>complementary infinitive (of δύνανται)</i></p> <p>→ constative aorist</p> <p>δαμάζω: 'tame' (cf. v.7); deliberately repeated to sharpen the contrast.</p>	<p><b>δύναται</b> is able</p> <p>Pres Mid Indic 3 Sg · δύνανται <i>main verb</i></p> <p>→ gnomic present</p> <p>δύνανται: 'be able'; the human incapacity is stated as a general truth.</p>	<p><b>ἀνθρώπων</b> of men</p> <p>Genitive <i>partitive genitive (with οὐδεὶς)</i></p> <p>ἄνθρωπος: 'man, human'; 'no one among humans' — only God masters the tongue.</p>	<p><b>ἀκατάστατον</b> restless</p> <p>Nominative <i>attributive adjective (predicate, in apposition)</i></p> <p>ἀκατάστατος: 'unstable, restless, disorderly' (cf. 1:8); the tongue is never at rest in its mischief.</p>
<p><b>κακόν</b> evil</p> <p>Nominative <i>predicate noun (apposition to γλῶσσα)</i></p> <p>κακός: 'evil, bad'; the substantival 'an evil' summing the tongue's character.</p>	<p><b>μεστή</b> full</p> <p>Nominative <i>predicate adjective (apposition)</i></p> <p>μεστός: 'full of' (+ gen.); the tongue brims with venom.</p>	<p><b>ιοῦ</b> of poison</p> <p>Genitive <i>genitive of content (with μεστή)</i></p> <p>ἰός: 'poison, venom' (also 'rust'); the serpent's venom — evoking Ps 140:3 (LXX 139:4).</p>	<p><b>θανατηφόρου</b> deadly</p> <p>Genitive <i>attributive adjective</i></p> <p>θανατηφόρος: 'death-bearing, deadly' (θάνατος + φέρω); NT hapax — the tongue's venom kills.</p>

9 ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας·

With it we bless the Lord and Father, and with it we curse men, who have been made according to the likeness of God.

INDICTMENT (THE DOUBLE USE) ASYNDETON The hypocrisy exposed: the same instrument blesses God and curses his image-bearers — a self-contradiction nature forbids.

ἐν

with

*preposition + dative (means/instrument)*

αὐτῇ

it

Dative

*dat. of means (the tongue)*

εὐλογοῦμεν

we bless

Pres Act Indic 1 Pl · εὐλογέω

*main verb*

→ customary present

εὐλογέω: 'speak well of, bless, praise' (εὖ + λόγος); the proper worship-use of the tongue.

τὸν

the

Accusative

*article*

κύριον

Lord

Accusative

*direct object of εὐλογοῦμεν*

κύριος: 'Lord'; with πατέρα under one article = the one God, 'the Lord and Father.'

καὶ

and

*coordinating conjunction*

πατέρα

Father

Accusative

*direct object (coordinate, one article)*

πατήρ: 'Father'; 'the Lord and Father' — God as Creator and covenant Father.

καὶ

and

*coordinating conjunction*

ἐν

with

*preposition + dative (means)*

αὐτῇ

it

Dative

*dat. of means (the same tongue)*

καταρώμεθα

we curse

Pres Mid Indic 1 Pl · καταράομαι

*main verb*

→ customary present

καταράομαι: 'curse, call down evil on'; the contradictory misuse — the opposite of εὐλογέω.

τούς

the

Accusative

*article*

ἀνθρώπους

men

Accusative

*direct object of καταρώμεθα*

ἄνθρωπος: 'human being'; to curse them is to assault the image of God they bear.

τούς

who

Accusative

*article (substantizes ptc.)*

καθ'

according to

*preposition + accusative (standard)*

ὁμοίωσιν

likeness

Accusative

*object of κατά (norm/pattern)*

ὁμοίωσις: 'likeness, resemblance'; verbatim from Gen 1:26 LXX (καθ' ὁμοίωσιν) — the imago Dei grounds human dignity.

**θεοῦ**

of God

Genitive

*genitive (of the likeness)*

**γεγονότας**

who have been made

Perf Act Ptc · Acc Pl Masc · γίνομαι

*attributive participle*

→ *intensive perfect (abiding status)*

γίνομαι (perf.): 'have come to be, have been made'; the perfect marks the enduring fact of humanity's God-likeness.

10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

Out of the same mouth come blessing and cursing. These things, my brothers, ought not so to be.

VERDICT ON THE CONTRADICTION **ASYNDETON** The conclusion drawn: blessing and cursing from one mouth — a moral impossibility James flatly disallows.

**ἐκ**

out of

*preposition + genitive (source)*

**τοῦ**

the

Genitive

*article*

**αὐτοῦ**

same

Genitive

*attributive (identifying adjective)*

αὐτός: here 'the same'; the single source from which both come is the scandal.

**στόματος**

mouth

Genitive

*object of ἐκ (source)*

στόμα: 'mouth'; the one outlet of two opposite streams.

**ἐξέρχεται**

comes out

Pres Mid Indic 3 Sg · ἐξέρχομαι

*main verb (sing. with compound subject)*

→ *gnomic present*

ἐξέρχομαι: 'go/come out'; the singular verb gathers blessing and curse as one shameful flow.

**εὐλογία**

blessing

Nominative

*subject (compound)*

εὐλογία: 'blessing, praise'; the noun answering to εὐλογοῦμεν (v.9).

**καὶ**

and

*coordinating conjunction*

**κατάρα**

cursing

Nominative

*subject (coordinate)*

κατάρα: 'curse, cursing'; the noun answering to καταρώμεθα (v.9).

οὐ

not

negative (with *χρή*)

χρή

it ought

Pres Act Indic 3 Sg (impers.) · *χρή*  
impersonal verb ('it is fitting/necessary')

→ gnomic present

*χρή*: impersonal 'it is necessary/proper';  
NT hapax — a strong moral 'ought not.'

ἀδελφοί

brothers

Vocative  
vocative of address

ἀδελφός: 'brother'; the appeal renewed at  
the turning point.

μου

my

Genitive  
genitive of relationship

ταῦτα

these things

Accusative  
accusative subject of infinitive

οὕτως

so/thus

adverb (manner)

οὕτως: 'in this way'; 'to happen thus' — i.e.  
the contradictory speech.

γίνεσθαι

to be/happen

Pres Mid Inf · γίνομαι  
infinitive (subject of *χρή*)

→ present (general)

γίνομαι: 'come about, happen'; the  
infinitive completes the impersonal 'it  
ought not.'

## 11 μήτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρόν;

Does a spring pour forth from the same opening the sweet and the bitter?

RHETORICAL QUESTION (NATURE'S WITNESS) ASYNDETON The first of three nature-analogies, framed to expect 'no': a single spring does not yield both sweet and bitter water.

μήτι

surely not?

interrogative particle (expecting 'no')

μήτι: marks a question anticipating a  
negative answer — 'a spring doesn't, does  
it?'

ἡ

the

Nominative  
article

πηγὴ

spring

Nominative  
subject

πηγή: 'spring, fountain'; the source-image  
matching the 'mouth' as source (v.10).

ἐκ

from

preposition + genitive (source)

<p><b>τῆς</b> the Genitive article</p>	<p><b>αὐτῆς</b> same Genitive attributive (identifying adjective)</p> <p>αὐτός: 'the same'; echoes 'the same mouth' (v.10) — one source cannot yield contraries.</p>	<p><b>ὀπῆς</b> opening Genitive object of ἐκ (source)</p> <p>ὀπή: 'opening, hole, fissure'; the spring's outlet (cf. the cleft of Heb 11:38); rare.</p>	<p><b>βρῦει</b> pours forth Pres Act Indic 3 Sg · βρύω main verb (question)</p> <p>→ <b>gnomic present</b></p> <p>βρύω: 'gush, teem, pour forth'; NT hapax — of a spring bubbling up.</p>
<p><b>τὸ</b> the Accusative article (substantizes adj.)</p>	<p><b>γλυκὺ</b> sweet Accusative direct object (substantival adj.)</p> <p>γλυκύς: 'sweet'; 'the sweet (water)' — fresh, drinkable.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>τὸ</b> the Accusative article (substantizes adj.)</p>
<p><b>πικρόν</b> bitter Accusative direct object (substantival adj.)</p> <p>πικρός: 'bitter'; 'the bitter (water)' — brackish, undrinkable; reappears of 'bitter jealousy' (v.14).</p>			

## 12 μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

Can a fig tree, my brothers, produce olives, or a vine figs? Neither can salt water produce sweet.

RHETORICAL QUESTIONS (NATURE'S WITNESS, CONTINUED) **ASYNDETON** Two further analogies clinch the point: trees yield true to kind, and salt water cannot give fresh — so the tongue should not pour out contraries.

μή

surely not?

*interrogative negative (expecting 'no')*

μή: introduces a question anticipating 'no.'

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb (question)*

→ gnomic present

δύναμαι: 'be able'; nature's fixed limits — a tree cannot bear alien fruit.

ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the address again softens and personalizes.

μου

my

Genitive

*genitive of relationship*

συκῆ

fig tree

Nominative

*subject*

συκῆ: 'fig tree'; cf. Jesus' 'by their fruits' teaching (Matt 7:16); each yields its own kind.

ἐλαίας

olives

Accusative

*direct object of ποιῆσαι*

ἐλαία: 'olive (tree/fruit)'; here the olives a fig tree cannot bear.

ποιῆσαι

to produce

Aor Act Inf · ποιέω

*complementary infinitive (of δύναται)*

→ constative aorist

ποιέω: 'make, produce, bear (fruit)'; idiomatic of plants yielding fruit.

ἢ

or

*disjunctive conjunction*

ἄμπελος

vine

Nominative

*subject (second question, verb gapped)*

ἄμπελος: 'vine, grapevine'; like the fig, bound to its own fruit.

σῦκα

figs

Accusative

*direct object (of gapped ποιῆσαι)*

σῦκον: 'fig (fruit)'; the vine cannot bear figs — nature keeps to kind.

οὔτε

neither

*negative conjunction*

οὔτε: 'and not, neither'; here drawing the third analogy (salt water).

ἄλυκόν

salt

Nominative

*attributive adjective (with ὕδωρ)*

ἄλυκός: 'salty, briny' (ἄλς 'salt'); NT hapax — salt water yields no fresh.

γλυκύ

sweet

Accusative

*direct object (substantival/attributive)*

γλυκύς: 'sweet, fresh'; the fresh water salt water cannot give (cf. v.11).

ποιῆσαι

to produce

Aor Act Inf · ποιέω

*complementary infinitive (of gapped δύναται)*

→ constative aorist

ὕδωρ

water

Nominative

*subject (of the implied clause)*

ὕδωρ: 'water'; the salt source cannot become a sweet one — fixity of nature, applied to speech.

# 13 Τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

Who is wise and understanding among you? Let him show by his good conduct his works in the meekness of wisdom.

TRANSITION TO WISDOM (CHALLENGE) ASYNDETON The second half opens: true wisdom is proven not by talk but by a life of meek good works — a fresh diatribe-style challenge.

<p><b>Τίς</b> who Nominative <i>interrogative pronoun (subject)</i></p> <p>τίς: 'who?'; a diatribe-style question challenging any who claim wisdom.</p>	<p><b>σοφός</b> wise Nominative <i>predicate adjective</i></p> <p>σοφός: 'wise'; the practical, lived wisdom James prizes (cf. 1:5) — not mere cleverness.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἐπιστήμων</b> understanding Nominative <i>predicate adjective (coordinate)</i></p> <p>ἐπιστήμων: 'knowing, discerning, expert'; NT hapax — paired with σοφός (cf. Deut 1:13, 4:6 LXX).</p>
<p><b>ἐν</b> among <i>preposition + dative (sphere)</i></p>	<p><b>ὑμῖν</b> you Dative <i>dat. of sphere (among you)</i></p>	<p><b>δειξάτω</b> let him show Aor Act Impv 3 Sg · δείκνυμι <i>main verb (imperative)</i> → constative aorist (command)</p> <p>δείκνυμι: 'show, demonstrate'; cf. 2:18 — wisdom, like faith, is shown by works.</p>	<p><b>ἐκ</b> by/from <i>preposition + genitive (source/means)</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>καλῆς</b> good Genitive <i>attributive adjective</i></p> <p>καλός: 'good, noble, fine'; a beauty/excellence of conduct visible to all.</p>	<p><b>ἀναστροφῆς</b> conduct Genitive <i>object of ἐκ (the proving ground)</i></p> <p>ἀναστροφή: 'manner of life, conduct'; one's whole way of living (a favorite of 1 Peter).</p>	<p><b>τὰ</b> the Accusative <i>article</i></p>

## ἔργα

works

Accusative

direct object of *δειξάτω*

ἔργον: 'work, deed'; the Jamesian proof of inner reality (cf. 2:14–26).

## αὐτοῦ

his

Genitive

genitive of possession

## ἐν

in

preposition + dative (manner)

## πραΰτητι

meekness

Dative

dat. of manner

πραΰτης: 'gentleness, meekness'; strength under control — the hallmark of true wisdom (cf. 1:21).

## σοφίας

of wisdom

Genitive

genitive of source/quality

σοφία: 'wisdom'; 'the meekness that wisdom produces' — wisdom and gentleness are inseparable.

## 14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθειάν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

But if you have bitter jealousy and selfish ambition in your heart, do not boast and lie against the truth.

CONTRAST (THE COUNTERFEIT) **δὲ** The dark alternative: where the heart harbors bitter jealousy and rivalry, any claim to wisdom is a lie against the truth.

## εἰ

if

conjunction (1st-class condition)

## δὲ

but

adversative conjunction

## ζῆλον

jealousy

Accusative

direct object of *ἔχετε*

ζῆλος: 'zeal, jealousy, envy'; positive elsewhere, but here, qualified as 'bitter,' it is destructive rivalry.

## πικρὸν

bitter

Accusative

attributive adjective

πικρός: 'bitter' (cf. v.11); the embittered envy that poisons community.

**ἔχετε**

you have

Pres Act Indic 2 Pl · ἔχω

verb of protasis

→ stative present

ἔχω: 'have, hold'; the vices are present and harbored within.

**καὶ**

and

coordinating conjunction

**ἐριθείαν**

selfish ambition

Accusative

direct object (coordinate)

ἐριθεία: 'selfish ambition, rivalry, factiousness'; originally 'work for hire'; partisan self-seeking (cf. Phil 1:17).

**ἐν**

in

preposition + dative (place)

**τῇ**

the

Dative

article

**καρδία**

heart

Dative

dat. of place (the inner seat)

καρδία: 'heart'; the inner center where these vices take root, unseen but decisive.

**ὑμῶν**

your

Genitive

genitive of possession

**μὴ**

not

negative (with prohibition)

**κατακαυχᾶσθε**

boast

Pres Mid Impv 2 Pl · κατακαυχάομαι

main verb (prohibition)

→ present prohibition

κατακαυχάομαι: 'boast against, exult over' (κατά intensive); cf. 2:13 — here arrogance over truth itself.

**καὶ**

and

coordinating conjunction

**ψεύδεσθε**

lie

Pres Mid Impv 2 Pl · ψεύδομαι

main verb (prohibition, coordinate)

→ present prohibition

ψεύδομαι: 'lie, speak falsely'; to claim wisdom while envious is to falsify the truth.

**κατὰ**

against

preposition + genitive (opposition)

**τῆς**

the

Genitive

article

**ἀληθείας**

truth

Genitive

object of κατὰ (that opposed)

ἀλήθεια: 'truth'; the gospel reality against which boastful envy sets itself.

# 15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.

This is not the wisdom that comes down from above, but is earthly, unspiritual, demonic.

VERDICT (FALSE WISDOM CHARACTERIZED) ASYNDETON Such 'wisdom' is exposed by its pedigree: not from above but earthly, merely natural, and devilish — a descending triad.

<p><b>οὐκ</b> not <i>negative (with indicative)</i></p>	<p><b>ἔστιν</b> is Pres Act Indic 3 Sg · εἰμί <i>copula</i> → stative present</p>	<p><b>αὕτη</b> this Nominative <i>subject (demonstrative)</i> οὔτος: 'this'; pointing back to the envy-driven 'wisdom' of v.14.</p>	<p><b>ἡ</b> the Nominative <i>article</i></p>
<p><b>σοφία</b> wisdom Nominative <i>predicate nominative</i> σοφία: 'wisdom'; the contested term — there is a true and a false claimant.</p>	<p><b>ἄνωθεν</b> from above <i>adverb (source)</i> ἄνωθεν: 'from above, from heaven' (cf. 1:17); the divine origin true wisdom alone has.</p>	<p><b>κατερχομένη</b> coming down Pres Mid Ptc · Nom Sg Fem · κατέρχομαι <i>attributive participle (with σοφία)</i> → present (characteristic) κατέρχομαι: 'come down, descend'; echoes 1:17 ('every good gift... coming down from above').</p>	<p><b>ἀλλὰ</b> but <i>adversative conjunction</i></p>
<p><b>ἐπίγειος</b> earthly Nominative <i>predicate adjective</i> ἐπίγειος: 'earthly, on the earth' (ἐπί + γῆ); bounded by this world, opposite of ἄνωθεν.</p>	<p><b>ψυχικὴ</b> unspiritual Nominative <i>predicate adjective</i> ψυχικός: 'natural, soulish, unspiritual'; pertaining to the unaided ψυχή, devoid of the Spirit (cf. 1 Cor 2:14; Jude 19).</p>	<p><b>δαιμονιώδης</b> demonic Nominative <i>predicate adjective (climax)</i> δαιμονιώδης: 'demon-like, devilish'; NT hapax — the climactic charge: such wisdom shares the demons' nature.</p>	

## 16 ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

For where there is jealousy and selfish ambition, there is disorder and every vile deed.

GROUND (THE FRUIT OF FALSE WISDOM) γάρ Proof of its character by its harvest: envy and rivalry breed chaos and every base practice.

ὅπου

where

conjunction (place/condition)

ὅπου: 'where'; introduces the maxim — these vices and their fruit always go together.

γάρ

for

explanatory conjunction

ζῆλος

jealousy

Nominative

subject (verb 'is' gapped)

ζῆλος: 'jealousy, envy' (cf. v.14); the root of communal discord.

καὶ

and

coordinating conjunction

ἐριθεία

selfish ambition

Nominative

subject (coordinate)

ἐριθεία: 'selfish ambition, rivalry' (cf. v.14); paired again with ζῆλος.

ἐκεῖ

there

adverb (place, answering ὅπου)

ἐκεῖ: 'there'; the inevitable consequence in the same place.

ἀκαταστασία

disorder

Nominative

predicate/subject (verb gapped)

ἀκαταστασία: 'instability, disorder, tumult' (cf. ἀκατάστατος, 1:8; 3:8); chaos opposed to peace (v.17).

καὶ

and

coordinating conjunction

πᾶν

every

Nominative

attributive adjective

πᾶς: 'every, all'; the breadth of the resulting evil.

φαῦλον

vile

Nominative

attributive adjective

φαῦλος: 'worthless, base, evil'; morally foul practice (cf. John 3:20; Rom 9:11).

πρᾶγμα

deed/thing

Nominative

subject (with πᾶν φαῦλον)

πρᾶγμα: 'deed, matter, practice'; 'every vile thing/deed' that disorder spawns.

17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.

But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial, sincere.

CONTRAST (TRUE WISDOM CHARACTERIZED) **δὲ** The bright counterpart: wisdom from above, catalogued in seven graces, headed by purity and crowned by sincerity.

<p><b>ἡ</b> the Nominative article</p>	<p><b>δὲ</b> but adversative conjunction</p>	<p><b>ἄνωθεν</b> from above adverb (attributive, with article) ἄνωθεν: 'from above'; here in attributive position — 'the from-above wisdom' (cf. v.15).</p>	<p><b>σοφία</b> wisdom Nominative subject σοφία: 'wisdom'; the genuine, heaven-sent wisdom of 1:5.</p>
<p><b>πρῶτον</b> first adverb (order/priority) πρῶτον: 'first'; purity heads the list — primary in rank, not merely sequence.</p>	<p><b>μὲν</b> indeed particle (μὲν ... ἔπειτα) μὲν: correlative with ἔπειτα — 'first... then.'</p>	<p><b>ἀγνή</b> pure Nominative predicate adjective ἀγνός: 'pure, holy, undefiled'; moral purity, the foundational virtue of true wisdom.</p>	<p><b>ἐστιν</b> is Pres Act Indic 3 Sg · εἰμί copula → stative present</p>
<p><b>ἔπειτα</b> then adverb (sequence, answering μὲν) ἔπειτα: 'then, next'; introduces the remaining virtues after purity.</p>	<p><b>εἰρηνική</b> peaceable Nominative predicate adjective εἰρηνικός: 'peaceable, peace-loving'; opposite of the disorder (ἀκαταστασία) of v.16; sets up v.18.</p>	<p><b>ἐπιεικής</b> gentle Nominative predicate adjective ἐπιεικής: 'gentle, forbearing, considerate'; yielding one's rights for others' sake (cf. Phil 4:5).</p>	<p><b>εὐπειθής</b> open to reason Nominative predicate adjective εὐπειθής: 'compliant, willing to yield, easily persuaded' (εὖ + πείθομαι); NT hapax — teachable, not obstinate.</p>

## μεστή

full

Nominative

*predicate adjective*

μεστός: 'full of' (+ gen.); contrast v.8, where the tongue is 'full of' deadly poison.

## ἐλέους

of mercy

Genitive

*genitive of content (with μεστή)*

ἔλεος: 'mercy, compassion'; active pity that helps (cf. 2:13).

## καὶ

and

*coordinating conjunction*

## καρπῶν

of fruits

Genitive

*genitive of content (coordinate)*

καρπός: 'fruit'; the good deeds wisdom yields (cf. the harvest of v.18).

## ἀγαθῶν

good

Genitive

*attributive adjective*

ἀγαθός: 'good'; morally good fruits that benefit others.

## ἀδιάκριτος

impartial

Nominative

*predicate adjective*

ἀδιάκριτος: 'impartial, undivided, without wavering' (ἀ- + διακρίνω); NT hapax — free of the partiality of 2:1–4.

## ἀνυπόκριτος

sincere

Nominative

*predicate adjective (climax)*

ἀνυπόκριτος: 'unhypocritical, sincere, genuine' (ἀ- + ὑποκρίνομαι 'play-act'); without pretense (cf. Rom 12:9).

## 18 καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

And the fruit of righteousness is sown in peace by those who make peace.

CONCLUSION (THE HARVEST OF PEACE) **δὲ** A closing proverb seals the contrast: righteousness is harvested where peacemakers sow in peace — peace, not strife, is wisdom's soil.

## καρπός

fruit

Nominative

*subject*

καρπός: 'fruit, harvest, yield'; the produce of the peace-sown life (cf. καρπῶν, v.17).

## δὲ

and/now

*transitional conjunction*

## δικαιοσύνης

of righteousness

Genitive

*genitive (epexegetical/of production)*

δικαιοσύνη: 'righteousness'; either the fruit consisting in righteousness, or that righteousness produces — both flow from peace.

## ἐν

in

*preposition + dative (manner/sphere)*

## εἰρήνη

peace

Dative

*dat. of manner/sphere (the conditions of sowing)*

εἰρήνη: 'peace'; the atmosphere in which the seed of righteousness is sown — the key word of the close.

## σπείρεται

is sown

Pres Pass Indic 3 Sg · σπείρω

*main verb*

→ **gnomic present**

σπείρω: 'sow'; the agricultural metaphor — present action, eventual harvest of righteousness.

## τοῖς

by those

Dative

*article (substantizes ptc.)*

## ποιοῦσιν

who make

Pres Act Ptc · Dat Pl Masc · ποιέω

*substantival participle (dat. of agency/advantage)*

→ **present (characteristic)**

ποιέω: 'make, do'; οἱ ποιοῦντες εἰρήνην = 'the peacemakers' (cf. Matt 5:9) — agents (or beneficiaries) of the sowing.

## εἰρήνην

peace

Accusative

*direct object of ποιοῦσιν*

εἰρήνην: 'peace'; repeated to frame the verse — peace both the means and the work of the wise.

**On the text.** Verse punctuation and paragraphing are editorial and conventional. Well-known variants (e.g. ἀκατάστατον 'restless' vs. the later ἀκατάσχετον 'uncontrollable' at v.8; the conjunction οὕτως vs. οὕτω at v.5; and the order of the virtue-list in v.17) are not annotated; where editions legitimately differ the more widely printed reading is given without a marginal note.

**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.