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SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

James 4 — clausal layout

ΙΑΚΩΒΟΥ Δ΄

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

content

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 quarrels diagnosed — pleasures at war, the world's friendship, and greater grace 4:1–10

VV. 1–3 — THE DOUBLE QUESTION AND ITS ANSWER: DESIRE FRUSTRATED, PRAYER CORRUPTED

1 Where do wars and where do fights among you come from? independent — the double diagnostic question — asyndeton opens the section;

πόλεμοι/μάχαι: the community's chronic campaigns and skirmishes

Is it not from here — independent — the counter-question answers itself — οὐκ expects yes; the source is not circumstance but ἐντεῦθεν, within

from your pleasures, phrase modifier — ἐντεῦθεν unpacked — ἡδοναί: the pleasure-cravings (resumed in v. 3), the real belligerents

the ones campaigning in your members? participial — attributive participle — στρατεύομαι: passions garrisoned in the μέλη (cf. Rom 7:23; 1 Pet 2:11), waging the war within that breaks out without

2 You desire, and do not have; independent — the first desire-chain — ἐπιθυμεῖτε frustrated: wanting without having, the engine of the wars

you murder and covet, and cannot obtain; independent — the second chain — the stops here are editorial and disputed; φονεύετε kept with ζηλοῦτε as frustrated desire's climax (cf. 5:6), not emended to φθονεῖτε

you fight and wage war. independent — the third chain, clipped — μάχεσθε/πολεμεῖτε pick up v. 1's μάχαι/πόλεμοι: the diagnosis closes its circle

You do not have independent — the refrain resumed — not-having restated so its true ground can be named

because you do not ask; cause — διὰ τό + infinitive — the first ground: sheer prayerlessness; the wanting never turned Godward

3 You ask and do not receive, independent — the objection anticipated — some do ask; but the asking returns empty

because you ask wrongly, cause — διότι — κακῶς: the asking itself corrupt, prayer bent into procurement

in order to spend it on your pleasures. purpose — the corrupt purpose — δαπανήσητε: to squander on the ἡδοναί of v. 1; the prayer serves the passions that started the wars

VV. 4–6 — ADULTERESSES: THE WORLD'S FRIENDSHIP IS ENMITY WITH GOD; BUT HE GIVES GREATER GRACE

4 Adulteresses! independent — apostrophe — the shorter reading (μοιχοὶ καὶ is a later expansion); feminine by the OT marriage metaphor: the covenant people as the Lord's unfaithful bride (Hos 3:1; Ezek 16)

Do you not know independent — the appeal to what they already know — the covenant's exclusiveness is no news

that friendship with the world is enmity with God? content — objective genitives both — φιλία chosen toward the κόσμος is ipso facto ἐχθρα toward God; no neutral ground

Whoever therefore wills to be a friend of the world conditional — universal relative-protasis (ὃς εἴαν = whoever), leaning on the verdict below — βουληθῆ: the deliberate choice alone suffices

is thereby constituted an enemy of God. independent — the apodosis — καθίσταται: he stands enrolled as God's enemy; the passions' war (v. 1) was all along a war against God

- 5 **Or do you think** independent — ἡ presses the alternative — deny the enmity, and you make scripture speak empty
- that the scripture speaks in vain:** content — κενῶς — empty, to no effect; the γραφή cited has real teeth
- 'With jealous longing yearns the spirit** content — the notorious crux — no OT verse matches verbatim. Read here with τὸ πνεῦμα as SUBJECT and πρὸς φθόνον adverbial: the spirit God implanted yearns jealously for undivided allegiance. Alternatives: God as subject ('he yearns jealously over the spirit,' πνεῦμα object), or the human spirit longing enviously — the vice the scripture condemns
- that he made to dwell in us?'** relative — God the subject of κατόκησεν — the breath-spirit he settled in us at creation (Gen 2:7): his rightful, jealous claim on the whole person
- 6 **But he gives greater grace;** independent — the turn — μείζονα: grace greater than the jealous demand it enforces; the door out of the enmity
- therefore it says:** independent — διὸ λέγει — the citation formula; ἡ γραφή (v. 5) still the speaker
- 'God sets himself against the proud,** content — Prov 3:34 LXX (κύριος → ὁ θεός; so also 1 Pet 5:5) — ἀντιτάσσεται: God in battle array, the one war the proud cannot win
- but to the humble he gives grace.'** content — the promise that powers vv. 7–10 — ταπεινοῖς: humility is where the greater grace lands

VV. 7–10 — THE TEN-IMPERATIVE VOLLEY, WITH ITS THREE PROMISES

- 7 **Submit therefore to God;** independent — imperative 1 — οὖν draws the whole volley from the ταπεινοῖς promise; aorists throughout: decisive, datable acts of repentance
- but resist the devil,** independent — imperative 2 — ἀντίστητε: take up against the devil the counter-array (ἀντι-) God takes up against the proud
- and he will flee from you;** independent — the first promise — καί consecutive: the resisted devil routs; submission to God is what makes the resistance tell
- 8 **Draw near to God,** independent — imperative 3 — cultic ἐγγίζω: the worshiper's approach to the sanctuary
- and he will draw near to you.** independent — the second promise — the approach answered in kind; the jealous yearner (v. 5) is quick to close the distance
- Cleanse your hands, you sinners,** independent — imperative 4 — the priestly washing (Ps 24:4) turned on the congregation; χεῖρες: the outward deeds

and purify your hearts, you double-minded.

independent — imperative 5 — καρδία within; δίψυχος (1:8): the two-souled, half for God and half for the world — v. 4's adultery as psychology

9 Be wretched and mourn and weep;

independent — imperatives 6–8 — the prophetic call to penitential grief (Joel 2:12): feel the misery the double life actually is

let your laughter be turned to mourning

independent — imperative 9 — third person: the complacent laughter itself is ordered to convert

and your joy to dejection.

independent — verbless — μετατραπήτω carried over; κατήφεια: the downcast face of realized shame

10 Humble yourselves before the Lord,

independent — imperative 10 — the volley closes where the promise began: ταπεινώθητε claims the ταπεινοίς of Prov 3:34

and he will exalt you.

independent — the third promise — ὑψώσει: the exaltation is his to give, not yours to seize (Matt 23:12; 1 Pet 5:6)

Judging the brother — one Lawgiver and Judge 4:11–12

11 Do not speak against one another, brothers.

independent — present prohibition — stop the habit already running; ἀδελφοί softens the address after μοιχαλίδες

The one who speaks against a brother or judges his brother speaks against the law and judges the law;

independent — the asyndetic ground-chain — to slander a brother is to slander the law of love itself (2:8 'love your neighbor'), for it presumes to sit above the law's verdict

and if you judge the law,

conditional — protasis leaning on the verdict below — δέ and the sudden singular: the charge comes home to each

you are not a doer of the law but a judge.

independent — the apodosis — ποιητῆς νόμου (1:22–25) forfeited for a usurped bench; man's post is under the law, not over it

12 One is the Lawgiver and Judge,

independent — εἰς fronted — the Shema's logic (2:19): the bench is occupied, and by One; νομοθέτης, only here in the NT

the one able to save and to destroy;

participial — appositional participle — the office's credentials: life and death in the same hands (Deut 32:39; Matt 10:28)

but you — who are you,

independent — the deflating rebuke — σὺ δέ flung against εἷς (cf. Rom 14:4): the pretender named

the one judging your neighbor?

told you to love

participial — appositional participle — πλησίον: Lev 19:18's own word; you were judging the very neighbor the law

The merchants' presumption — a vapor's boast 4:13–17

- 13 Come now, you who say: independent — ἄγε νῦν — the prophetic summons (repeated at 5:1); nominative address hauls the planning merchants into court

'Today or tomorrow we will travel to such-and-such a town

four confident futures follow

content — the itinerary opens — τήνδε: 'this town here,' the map already fingered;

and spend a year there

content — the calendar claimed — ποιήσομεν ἐνιαυτόν: a year budgeted like stock

and trade

content — ἐμπορευσόμεθα — the business plan proper

and make a profit' —

content — the plan's telos — κερδήσομεν: the whole itinerary exists for the gain; God appears nowhere in it

- 14 you who do not know the thing of tomorrow — relative — the deflation — οἵτινες qualitative: 'the very sort who do not know'; τὸ τῆς αὐρίου, tomorrow's content — the first word they claimed (σήμερον ἢ αὐρίον)

of what sort your life will be;

content — read as an indirect question continuing εἰπίστασθε — you cannot even say what your own life will be; many editions punctuate it as an independent question, 'what is your life?' (text and pointing vary here)

For you are a vapor,

independent — the verdict — ἀτμίς: mist, breath-steam (Wis 2:4; Hos 13:3); not 'your life is like a vapor' — you are one

the kind that appears for a little while

participial — attributive participle — πρὸς ολίγον: a brief showing

and then vanishes as well;

participial — the φαινομένη/ἀφανιζομένη wordplay — appearing, then dis-appearing: the whole biography of mist, and of merchants

- 15 Instead of your saying: independent — ἀντὶ τοῦ + infinitive — the corrective hangs loosely back on v. 13's boast (anacoluthon across the vapor-verdict): what ought to have been said

'If the Lord wills,

conditional — the protasis stands INSIDE the pious speech, leaning on its apodosis below — the conditio Jacobaea: the Lord's θέλημα set over both living and doing

we shall both live and do this or that.'

content — the apodosis, content of the right speech — καὶ ... καί: even ζήσομεν is conditional; τοῦτο ἢ ἐκεῖνο, plans still made, but held with an open hand

- 16 But as it is, you boast in your arrogant pretensions; independent — νῦν δέ — the fact against the ought; ἀλαζονεία: the quack's confidence in self-made futures (1 Jn 2:16)

all such boasting is evil.

independent — the verdict generalized — τοιαύτη: every boast of this stripe, presuming on a tomorrow it does not own, is πονηρά

- 17 So for one who knows the good to do and does not do it — conditional — fronted dative participial phrase with conditional force (a protasis-equivalent, so no anchor), resumed by αὐτῷ — knowledge plus omission; οὖν gathers the whole rebuke: they now know the right speech

to him it is sin.

independent — the sin of omission — the aphorism seals chs. 1–4: hearing without doing (1:22), faith without works (2:17), knowing without doing

Analysis. James 4 opens as diatribe and ends as prophetic summons, and the page shows the change of weather. Verses 1–3 are all short flush lines: the double Πόθεν question with its self-answering counter-question (the true source hanging in two steps from ἐντεῦθεν — the pleasures, campaigning in the members), then the staccato desire-chains at depth 0, each want paired with its frustration, until the two grounds step inward — διὰ τὸ μὴ αἰτεῖσθαι under the not-having, διότι κακῶς αἰτεῖσθε under the not-receiving, with the ἵνα line exposing prayer bent into procurement. The μοιχαλίδες apostrophe stands alone and verbless; the ὅς ἐάν relative-protasis leans forward, anchorless, on its καθίσταται verdict. At v. 5 the layout takes a side on the chapter's notorious crux: τὸ πνεῦμα is read as SUBJECT — the spirit God settled in us yearns πρὸς φθόνον, with jealous longing — while the tag names the alternatives (God yearning over the spirit; the human spirit longing enviously); the citation has no verbatim OT source and hangs, with its relative, under λέγει. Then μείζονα δὲ δίδωσιν χάριν turns the section, Prov 3:34 hangs as a two-line catena under διὸ λέγει, and vv. 7–10 fire the ten-imperative volley as a solid flush-left column — submit, resist, draw near, cleanse, purify, be wretched, mourn, weep, let laughter turn, humble yourselves — with the three promises (καὶ φεύξεται, καὶ ἐγγιεῖ, καὶ ὑψώσει) kept flush among them as coordinate assurances. In vv. 11–12 the καταλαλῶν ground-chain runs as one long line

(slandering a brother is judging the law), the εἰ protasis leans on its apodosis, and the ὁ δυνάμενος and ὁ κρίνων appositions hang from νομοθέτης and σύ. In vv. 13–17 the merchants' whole quoted itinerary hangs from λέγοντες as four content lines; οἵτινες οὐκ ἐπίστασθε returns to the same anchor to deflate it, with ποία ἡ ζωὴ ὑμῶν read as an indirect question (many editions print an independent one); the ἀτιμὶς verdict sits flush with its appearing/vanishing participle pair; the ἀντὶ τοῦ λέγειν correction carries the pious counter-speech with its ἐὰν protasis INSIDE the quotation; and the closing aphorism sets its dative participial phrase as a forward-leaning protasis-equivalent over the three-word verdict: to him it is sin.

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.