

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 4

ΙΑΚΩΒΟΥ Δ΄

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 · 4:1–6

The source of quarrels: friendship with the world

James traces the community's wars and fights to the warring passions within (1): coveting that cannot reach its object breeds murder and strife, yet they do not have because they do not ask, and ask wrongly, to spend on pleasures (2–3). Friendship with the world is adultery against God and enmity toward him (4); yet the Spirit God made to dwell in us yearns jealously (5), and he gives greater grace — for he opposes the proud but gives grace to the humble (6).

B · 4:7–10

Ten imperatives: submit, resist, draw near, humble yourselves

A staccato call to repentance built on the grace-to-the-humble promise: submit to God and resist the devil, who will flee (7); draw near to God and he will draw near, cleanse hands and purify hearts, you sinners and double-minded (8); be wretched, mourn, weep — let laughter turn to grief (9); humble yourselves before the Lord, and he will exalt you (10).

C · 4:11–12

Do not slander or judge a brother

He who slanders or judges a brother speaks against the law and judges it, usurping the role not of a doer but of a judge of the law (11); there is one Lawgiver and Judge, able to save and to destroy — so who are you to judge your neighbor (12)?

D · 4:13–17

The boast about tomorrow

A rebuke to presumptuous merchants: 'Come now, you who say, today or tomorrow we will trade and profit' (13) — you do not know tomorrow, and your life is a vanishing mist (14). You ought rather to say, 'If the Lord wills, we shall live and do this or that' (15); but as it is you boast in your arrogance, and all such boasting is evil (16). So whoever knows the good to do and does not do it — to him it is sin (17).

1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

Where do wars and where do fights among you come from? Is it not from here, from your pleasures that wage war in your members?

DIAGNOSTIC QUESTION **ASYNDETON** A double rhetorical question (asyndeton) opens the section, locating the community's conflicts not in circumstance but in the campaigning passions within.

Πόθεν

where from

interrogative adverb (source)

πόθεν: 'whence, from what source'; repeated for emphasis, pressing the question of origin.

πόλεμοι

wars

Nominative

subject (verbless)

πόλεμος: 'war, armed conflict'; here metaphorical of protracted hostilities within the community.

καὶ

and

coordinating conjunction

πόθεν

where from

interrogative adverb (source)

πόθεν: repeated, intensifying the inquiry into causes.

μάχαι

fights

Nominative

subject (verbless)

μάχη: 'battle, quarrel, strife'; paired with πόλεμος as the recurring skirmishes flowing from the larger war.

ἐν

among

preposition + dative (sphere)

ἐν: 'among, in'; situating the conflict within the assembly.

ὕμῃν

you

Dative

object of preposition

οὐκ

not

negative (expecting 'yes')

οὐκ: the negative of a question framed to expect an affirmative answer — 'is it not from here?'

ἐντεῦθεν

from here

adverb (source)

ἐντεῦθεν: 'from this place/source'; pointing forward to the ἡδοναί as the spring of strife.

ἐκ

from

preposition + genitive (source)

ἐκ: 'out of, from'; restating ἐντεῦθεν concretely.

τῶν

the

Genitive

article

ἡδονῶν

pleasures

Genitive

genitive of source

ἡδονή: 'pleasure, desire for pleasure'; in James pejorative — the cravings that drive conflict (cf. v.3; Titus 3:3; the root of 'hedonism').

ὕμῶν

your

Genitive

possessive genitive

τῶν

the (ones)

Genitive

article (attributive, with participle)

στρατευομένων

waging war

Pres Mid Ptc · Gen Pl Fem · στρατεύομαι

attributive participle (modifying ἡδονῶν)

→ customary present (ongoing campaign)

στρατεύομαι: 'serve as a soldier, wage a campaign'; the passions pictured as a standing army on the march within (cf. 1 Pet 2:11; Rom 7:23).

ἐν

in

preposition + dative (place)

ἐν: 'in'; the theater of the campaign — the bodily members.

τοῖς

the

Dative

article

μέλεσιν

members

Dative

object of preposition

μέλος: 'bodily member, limb'; the human faculties as the battleground of desire (cf. Rom 6:13; 7:23).

ὕμῶν

your

Genitive

possessive genitive

2 ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·

You desire and do not have; you murder and covet and cannot obtain; you fight and wage war. You do not have because you do not ask.

FRUSTRATED DESIRE ASYNDETON A rapid, asyndetic series of present verbs tracing the chain from craving to violence; the final clause names the spiritual cause — they do not ask God.

ἐπιθυμεῖτε

you desire

Pres Act Indic 2 Pl · ἐπιθυμέω

main verb

→ customary present (habitual craving)

ἐπιθυμέω: 'long for, covet, lust after'; the craving that, frustrated, turns destructive.

καὶ

and

coordinating conjunction (adversative)

καί: here 'and yet' — desire collides with non-attainment.

οὐκ

not

negative

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present (lack of possession)

ἔχω: 'have, possess'; the bald result — craving secures nothing.

φονεύετε

you murder

Pres Act Indic 2 Pl · φονεύω

main verb

→ customary present

φονεύω: 'murder, kill'; deliberately shocking — whether literal communal violence or, hyperbolically, the murderous intent of hatred (cf. Matt 5:21–22; 1 John 3:15). Some conjecture φθονεῖτε ('you envy'), but the transmitted text reads φονεύετε.

καὶ

and

coordinating conjunction

ζηλοῦτε

you covet

Pres Act Indic 2 Pl · ζηλόω

main verb

→ customary present

ζηλόω: 'be zealous, covet, envy'; here the jealous craving for what another has (cf. ζήλος in 3:14, 16).

καὶ

and

coordinating conjunction (adversative)

καί: 'and yet' again — coveting too fails to reach its end.

οὐ

not

negative

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

main verb (with infinitive)

→ stative present

δύναμαι: 'be able'; the impotence of grasping desire.

ἐπιτυχεῖν

to obtain

Aor Act Inf · ἐπιτυγχάνω

complementary infinitive

→ constative aorist

ἐπιτυγχάνω: 'attain, obtain, hit the mark'; what desire and envy can never reach by force.

μάχεσθε

you fight

Pres Mid Indic 2 Pl · μάχομαι

main verb

→ customary present

μάχομαι: 'fight, quarrel'; cognate with μάχη (v.1), the strife now named as their own act.

καὶ

and

coordinating conjunction

πολεμεῖτε

you wage war

Pres Act Indic 2 Pl · πολεμέω

main verb

→ customary present

πολεμέω: 'make war'; cognate with πόλεμοι (v.1), closing the loop from question to indictment.

οὐκ

not

negative

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

main verb

→ stative present

ἔχω: the lack restated, now with its cause appended.

διὰ

because of

preposition + accusative (cause, with articular infinitive)

διὰ + acc.: 'because of'; introducing the articular-infinitive cause clause.

τὸ

the

Accusative

article (nominalizing the infinitive)

μὴ

not

negative (with infinitive)

αἰτεῖσθαι

to ask

Pres Mid Inf · αἰτέω

articular infinitive (cause)

→ customary present

αἰτέω: 'ask, request'; the middle voice perhaps stressing asking for oneself – the prayer they neglect (cf. 1:5).

ὑμᾶς

you

Accusative

accusative subject of infinitive

3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

You ask and do not receive, because you ask wrongly, to spend it on your pleasures.

WRONG ASKING **ASYNDETON** A concession that even when they do ask, the prayer fails — because its motive is self-indulgent. διότι gives the reason; ἵνα the corrupt aim.

αἰτεῖτε

you ask

Pres Act Indic 2 Pl · αἰτέω

main verb

→ customary present

αἰτέω: 'ask'; now they do ask, yet still empty-handed — the problem is the asking itself.

καὶ

and

coordinating conjunction (adversative)

καί: 'and yet!'

οὐ

not

negative

λαμβάνετε

you receive

Pres Act Indic 2 Pl · λαμβάνω

main verb

→ customary present

λαμβάνω: 'receive, take'; the unanswered prayer — the inverse of 1:5–7's promise to the single-minded asker.

διότι

because

causal conjunction

διότι: 'because, for the reason that'; introducing the diagnosis of failed prayer.

κακῶς

wrongly

adverb (manner)

κακῶς: 'badly, wrongly'; the prayer is flawed not in form but in motive.

αἰτεῖσθε

you ask

Pres Mid Indic 2 Pl · αἰτέω

main verb

→ customary present

αἰτέω (mid.): 'ask (for yourselves)'; the middle perhaps underscoring the self-serving petition.

ἵνα

so that

conjunction (purpose)

ἵνα: 'in order that'; introducing the corrupt purpose behind the request.

ἐν

on

preposition + dative (sphere/object of expenditure)

ἐν: here 'on, upon' — the object of squandering.

ταῖς

the

Dative

article

ἡδοναῖς

pleasures

Dative

object of preposition

ἡδονή: 'pleasure'; resuming v.1 — the very passions that breed strife are also the goal of their prayers.

ὑμῶν

your

Genitive

possessive genitive

δαπανήσητε

you may spend

Aor Act Subj 2 Pl · δαπανάω

subjunctive (purpose, with ἵνα)

→ constative aorist

δαπανάω: 'spend, squander, consume'; the lavish wasting of God's gifts on self-gratification (cf. the prodigal, Luke 15:14).

4 μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται.

Adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wishes to be a friend of the world makes himself an enemy of God.

SPIRITUAL ADULTERY **ASYNDETON** The prophetic vocative 'adulteresses' casts worldliness as covenant infidelity; a maxim (φιλία τοῦ κόσμου = ἔχθρα τοῦ θεοῦ) then yields the inexorable inference.

μοιχαλίδες

adulteresses

Vocative

vocative (direct address)

μοιχαλίδες: 'adulteress'; OT/prophetic imagery for Israel's unfaithfulness to her covenant husband (Hos 1–3; Jer 3) — here the feminine alone is read; the longer 'adulterers and adulteresses' is a later expansion.

οὐκ

not

negative (expecting 'yes')

οἴδατε

do you know

Perf Act Indic 2 Pl · οἶδα

main verb (interrogative)

→ intensive perfect (present sense)

οἶδα: 'know' (perfect with present force); appealing to what they already ought to grasp.

ὅτι

that

conjunction (content clause)

ὅτι: introducing the maxim that follows.

ἡ

the

Nominative

article

φιλία

friendship

Nominative

subject

φιλία: 'friendship, affection'; NT hapax — the bond of loving alliance, here misdirected toward the world.

τοῦ

with the

Genitive

article

κόσμου

world

Genitive

objective genitive (with φιλία)

κόσμος: 'world'; the human order in its alienation from God (cf. 1:27; 1 John 2:15–17).

ἔχθρα

enmity

Nominative

predicate nominative

ἔχθρα: 'hostility, enmity'; the polar opposite of φιλία — love of one is war against the other.

τοῦ

with

Genitive

article

θεοῦ

God

Genitive

objective genitive (with ἔχθρα)

θεός: 'God'; the spurned covenant husband.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

equative verb (copula)

→ gnomic present (timeless truth)

εἰμί: 'be'; linking the maxim's terms.

ὅς

whoever

Nominative

relative pronoun (indefinite, subject)

ὅς ... ἐάν: 'whoever'; an indefinite relative drawing the universal application.

ἐάν

-ever

particle (with relative, generalizing)

ἐάν: here generalizing ὅς into 'whoever'

οὖν

therefore

inferential conjunction

οὖν: drawing the consequence from the maxim.

βουληθῆ

wishes

Aor Pass Subj 3 Sg · βούλομαι

subjunctive (in indefinite relative clause)

→ constative aorist

βούλομαι: 'will, wish, resolve'; deliberate purpose, not mere drift — the willing of friendship with the world is the decisive act.

φίλος

a friend

Nominative

predicate nominative (with εἶναι)

φίλος: 'friend'; cognate with φιλία — to be the world's friend.

εἶναι

to be

Pres Act Inf · εἰμί

complementary infinitive (with βουληθῆ)

→ stative present

εἰμί: 'be'; the goal of the willing.

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

objective genitive (with φίλος)

κόσμος: 'world'; the object of the misplaced friendship.

ἐχθρὸς

an enemy

Nominative

predicate nominative (with καθίσταται)

ἐχθρὸς: 'enemy, hostile one'; cognate with ἔχθρα — the friend of the world stands constituted God's foe.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

objective genitive (with ἐχθρὸς)

θεός: 'God!'

καθίσταται

makes himself

Pres Mid Indic 3 Sg · καθίστημι

main verb (apodosis)

→ *gnomic present*

καθίστημι: 'constitute, set down as, render'; here middle/passive 'is constituted / sets himself up as' — the inexorable status that worldly friendship confers.

5 ἢ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει· πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατώκισεν ἐν ἡμῖν;

Or do you think that the scripture says in vain, 'The spirit he made to dwell in us yearns jealously'?

SCRIPTURAL SUPPORT ἢ A notoriously difficult appeal to 'scripture': the disjunctive ἢ ('or do you suppose...?') presses that God's word is not empty; the citation itself has no exact OT source and its syntax is debated.

ἢ

or

disjunctive particle (rhetorical)

ἢ: 'or'; introducing an alternative the readers cannot accept — 'or do you imagine...?'

δοκεῖτε

do you think

Pres Act Indic 2 Pl · δοκέω

main verb (interrogative)

→ *customary present*

δοκέω: 'think, suppose, deem'; challenging a mistaken assumption.

ὅτι

that

conjunction (content clause)

ὅτι: introducing the supposed thought.

ΚΕΝΩ̄Σ

in vain

adverb (manner)

κενῶς: 'emptily, in vain' (NT hapax adverb); scripture does not speak to no purpose.

ἡ

the

Nominative

article

γραφή

scripture

Nominative

subject

γραφή: 'scripture, the writing'; the citation has no verbatim OT parallel — perhaps a free summary of OT teaching on God's jealous love (Exod 20:5; Zech 8:2).

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb

→ gnomic present (standing testimony)

λέγω: 'say, speak'; scripture personified as speaking.

πρός

to

preposition + accusative (manner/disposition)

πρός + acc.: here adverbial, 'unto jealousy,' i.e. 'jealously' — the phrase πρὸς φθόνον is idiomatic for an intense, jealous disposition.

φθόνον

jealousy

Accusative

object of preposition (adverbial phrase)

φθόνος: 'envy, jealousy'; ordinarily negative, but here (with πρὸς) of God's holy, exclusive jealousy for his own — or, if πνεῦμα is the object, of the human spirit's envious bent. The verse is famously ambiguous.

ἐπιποθεῖ

yearns

Pres Act Indic 3 Sg · ἐπιποθέω

main verb

→ gnomic present

ἐπιποθέω: 'long for, yearn after'; whether God (through the indwelling Spirit) yearns jealously over us, or the Spirit yearns, depends on the disputed syntax.

τὸ

the

Nominative

article

πνεῦμα

spirit

Nominative

subject of ἐπιποθεῖ (or object — disputed)

πνεῦμα: 'spirit'; either the (Holy) Spirit God caused to dwell in us, as subject of ἐπιποθεῖ, or the human spirit/breath of life as its object — the chief crux of the verse.

ὃ

which

Accusative

relative pronoun (object of κατώκισεν)

ὃς: the neuter relative, taking πνεῦμα as antecedent.

κατώκισεν

he made to dwell

Aor Act Indic 3 Sg · κατοικίζω

verb of relative clause

→ constative aorist

κατοικίζω: 'cause to dwell, settle, plant' (causative; NT hapax) — God settled the spirit within us. (Some witnesses read κατώκησεν, 'dwelt,' intransitive.)

ἐν

in

preposition + dative (place)

ἐν: 'in, within.'

ἡμῖν

us

Dative

object of preposition

6 μείζονα δὲ δίδωσιν χάριν· διὸ λέγει· ὁ θεὸς ὑπερηφάνους ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

But he gives greater grace; therefore it says, 'God opposes the proud, but gives grace to the humble.'

GREATER GRACE **δὲ** Against the jealous yearning, the consoling counterweight: God gives still greater grace, undergirded by a citation of Prov 3:34 (LXX) — the chapter's hinge from diagnosis to the call to humble repentance.

μείζονα

greater

Accusative

attributive adjective (comparative, with χάριν)

μείζων: 'greater'; comparative of μέγας — grace exceeding the pull of the passions and the world.

δὲ

but

conjunction (adversative)

δέ: 'but'; the saving contrast to the foregoing indictment.

δίδωσιν

he gives

Pres Act Indic 3 Sg · δίδωμι

main verb

→ gnomic present (God's settled generosity)

δίδωμι: 'give'; God the giver (cf. 1:5, 17) — grace, not the world, satisfies.

χάριν

grace

Accusative

direct object

χάρις: 'grace, favor'; unearned divine help — the antidote to friendship with the world.

διὸ

therefore

inferential conjunction

διό: 'therefore, for which reason'; linking the gift of grace to the proverb.

λέγει

it says

Pres Act Indic 3 Sg · λέγω

main verb (scripture as subject)

→ gnomic present

λέγω: 'says'; subject implied as ἡ γραφή — introducing the quotation.

ὁ

the

Nominative

article

θεός

God

Nominative

subject

θεός: 'God'; subject of the proverb (Prov 3:34 LXX, where the MT/LXX read κύριος / ὁ θεός variously).

ὑπερηφάνους

the proud

Dative

indirect object (dat., substantival adjective)

ὑπερήφανος: 'arrogant, haughty' (lit. 'showing oneself above'); the disposition God sets himself against.

ἀντιτάσσεται

opposes

Pres Mid Indic 3 Sg · ἀντιτάσσομαι

main verb (within quotation)

→ gnomic present

ἀντιτάσσομαι: 'set oneself against, oppose' (military image: draw up battle-lines against); cf. the πόλεμος imagery of v.1.

ταπεινοῖς

to the humble

Dative

indirect object (dat., substantival adjective)

ταπεινός: 'lowly, humble'; the opposite of ὑπερήφανος — the recipients of grace, the keynote of vv.7–10.

δὲ

but

conjunction (adversative, within quotation)

δέ: 'but'; the antithesis of the proverb.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

main verb (within quotation)

→ **gnomic present**

δίδωμι: 'give'; the proverb echoed, grounding the imperative 'humble yourselves' (v.10).

χάριν

grace

Accusative

direct object (within quotation)

χάρις: 'grace, favor'; freely given to the lowly.

7 ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν·

Submit yourselves therefore to God; but resist the devil, and he will flee from you.

CALL TO REPENTANCE (1) **οὖν** The inferential οὖν launches a salvo of aorist imperatives drawn from the grace-to-the-humble promise: the first pair sets the two allegiances — yield to God, stand against the devil — with a promise attached.

ὑποτάγητε

submit yourselves

Aor Pass Impv 2 Pl · ὑποτάσσω

main verb (imperative)

→ **ingressive aorist (decisive submission)**

ὑποτάσσω: 'subject, subordinate' (mil.: arrange under); the passive-form imperative 'be subject / submit yourselves' — the counter to *ὑπερήφανος* pride.

οὖν

therefore

inferential conjunction

οὖν: drawing the practical consequence from the proverb of v.6.

τῷ

to

Dative

article

θεῷ

God

Dative

indirect object (dat. with ὑποτάγητε)

θεός: 'God'; the one to whom submission is owed.

<p>ἀντίστητε resist</p> <p>Aor Act Impv 2 Pl · ἀνθίστημι</p> <p><i>main verb (imperative)</i></p> <p>→ <i>ingressive aorist</i></p> <p>ἀνθίστημι: 'withstand, take a stand against'; the active counterpart to submission — resist, do not negotiate (cf. 1 Pet 5:9).</p>	<p>δὲ but</p> <p><i>conjunction (adversative/connective)</i></p> <p>δέ: 'but'; pairing the two stances — toward God, toward the devil.</p>	<p>τῷ the</p> <p>Dative</p> <p><i>article</i></p>	<p>διαβόλω devil</p> <p>Dative</p> <p><i>indirect object (dat. with ἀντίστητε)</i></p> <p>διάβολος: 'slanderer, the devil'; the adversary to be resisted, not the world's friend.</p>
<p>καὶ and</p> <p><i>coordinating conjunction (result)</i></p> <p>καί: here consecutive — 'and (as a result) he will flee.'</p>	<p>φεύξεται he will flee</p> <p>Fut Mid Indic 3 Sg · φεύγω</p> <p><i>main verb (promise)</i></p> <p>→ <i>predictive future</i></p> <p>φεύγω: 'flee'; the assured rout of the resisted adversary.</p>	<p>ἀφ' from</p> <p><i>preposition + genitive (separation)</i></p> <p>ἀπό: 'from, away from' (elided before the rough breathing).</p>	<p>ὑμῶν you</p> <p>Genitive</p> <p><i>object of preposition</i></p>

8 ἐγγίσατε τῷ θεῷ, καὶ ἐγγιεῖ ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded.

CALL TO REPENTANCE (2) **ASYNDETON** Asyndetic imperatives continue: approach met with promise, then a doubled call to cultic cleansing — hands (outward conduct) and hearts (inward loyalty) — addressed to 'sinners' and 'double-minded.'

ἐγγίσατε

draw near

Aor Act Impv 2 Pl · ἐγγίζω

main verb (imperative)

→ *ingressive aorist*

ἐγγίζω: 'come near, approach'; cultic overtones of drawing near to God (cf. priestly approach, Exod 19:22; Heb 7:19).

τῷ

to

Dative

article

θεῷ

God

Dative

indirect object (dat. with ἐγγίσατε)

θεός: 'God'; the one approached.

καὶ

and

coordinating conjunction (result)

καί: consecutive — the gracious reciprocity of God's approach.

ἐγγιεῖ

he will draw near

Fut Act Indic 3 Sg · ἐγγίζω

main verb (promise)

→ *predictive future*

ἐγγίζω: 'draw near'; the promise mirrors the command — God meets the one who turns to him.

ὑμῖν

to you

Dative

indirect object (dat. with ἐγγιεῖ)

καθαρίσατε

cleanse

Aor Act Impv 2 Pl · καθαρίζω

main verb (imperative)

→ *ingressive aorist*

καθαρίζω: 'cleanse, purify'; ritual washing of hands as a figure for purifying conduct (cf. Ps 24:4; Isa 1:16).

χεῖρας

hands

Accusative

direct object

χεῖρ: 'hand'; here metonymy for deeds, outward behavior.

ἁμαρτωλοί

sinners

Vocative

vocative (direct address)

ἁμαρτωλός: 'sinner'; the bluntly prophetic address to the wayward community.

καὶ

and

coordinating conjunction

ἀγνίσατε

purify

Aor Act Impv 2 Pl · ἀγνίζω

main verb (imperative)

→ *ingressive aorist*

ἀγνίζω: 'purify, make holy'; the inner counterpart to καθαρίζω — purification of the heart, the seat of loyalty (cf. 1 Pet 1:22).

καρδίας

hearts

Accusative

direct object

καρδία: 'heart'; the inner center of will and devotion, divided in the δίψυχος.

δίψυχοι

double-minded

Vocative

vocative (direct address)

δίψυχος: 'double-souled, of two minds'; a Jamesian coinage (cf. 1:8) — the wavering loyalty between God and world that this whole section confronts.

9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω καὶ ἡ χαρὰ εἰς κατήφειαν.

Be wretched and mourn and weep; let your laughter be turned to mourning and your joy to gloom.

CALL TO REPENTANCE (3) **ASYNDETON** Three imperatives of penitential grief, then a hortatory call for the reversal of frivolity — the appropriate sorrow of those who have befriended the world.

ταλαιπωρήσατε

be wretched

Aor Act Impv 2 Pl · ταλαιπωρέω

main verb (imperative)

→ ingressive aorist

ταλαιπωρέω: 'be wretched, endure hardship, lament one's misery' (NT hapax); feel the misery of sin (cf. the adj. in Rom 7:24).

καὶ

and

coordinating conjunction

πενθήσατε

mourn

Aor Act Impv 2 Pl · πενθέω

main verb (imperative)

→ ingressive aorist

πενθέω: 'mourn, grieve'; the deep grief of repentance (cf. the Beatitude, Matt 5:4).

καὶ

and

coordinating conjunction

<p>κλαύσατε weep Aor Act Impv 2 Pl · κλαίω <i>main verb (imperative)</i> → <i>ingressive aorist</i> κλαίω: 'weep, wail'; outward tears completing the triad of grief.</p>	<p>ὁ the Nominative <i>article</i></p>	<p>γέλως laughter Nominative <i>subject</i> γέλως: 'laughter' (NT hapax); the careless mirth of the worldly, here to be reversed (cf. Eccl 7:6; Luke 6:25).</p>	<p>ὑμῶν your Genitive <i>possessive genitive</i></p>
<p>εἰς into <i>preposition + accusative (transformation)</i> εἰς: 'into, unto'; marking the result of the transformation.</p>	<p>πένθος mourning Accusative <i>object of preposition</i> πένθος: 'mourning, grief'; cognate with πενθήσατε — the laughter is to become its opposite.</p>	<p>μετατραπήτω let it be turned Aor Pass Impv 3 Sg · μετατρέπω <i>main verb (third-person imperative)</i> → <i>ingressive aorist</i> μετατρέπω: 'turn about, change' (NT hapax); the reversal of disposition demanded by repentance.</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἡ the Nominative <i>article</i></p>	<p>χαρά joy Nominative <i>subject (with implied μετατραπήτω)</i> χαρά: 'joy'; here the false, worldly gladness — not the joy of 1:2 — to be turned to gloom.</p>	<p>εἰς into <i>preposition + accusative (transformation)</i> εἰς: 'into.'</p>	<p>κατήφειαν gloom Accusative <i>object of preposition</i> κατήφεια: 'dejection, downcast gloom' (NT hapax; lit. 'eyes cast down' in shame); the sober countenance of the penitent.</p>

10 ταπεινώθητε ἐνώπιον κυρίου, καὶ ὑψώσει ὑμᾶς.

Humble yourselves before the Lord, and he will exalt you.

CALL TO REPENTANCE (CLIMAX) ASYNDETON The summarizing imperative gathers vv.7–9 and answers the proverb of v.6: humble yourselves, and the promise of exaltation follows — the great reversal.

ταπεινώθητε

humble yourselves

Aor Pass Impv 2 Pl · ταπεινώω

main verb (imperative)

→ *ingressive aorist*

ταπεινώω: 'humble, make low'; cognate with ταπεινοῖς (v.6) — the comprehensive command summing the whole call (cf. 1 Pet 5:6).

ἐνώπιον

before

preposition + genitive (place/presence)

ἐνώπιον: 'before, in the sight of'; the humbling is coram Deo, in the Lord's presence.

κυρίου

the Lord

Genitive

object of preposition

κύριος: 'Lord'; here God, before whom humility is fitting.

καὶ

and

coordinating conjunction (result)

καί: consecutive — humility issues in exaltation.

ὑψώσει

he will exalt

Fut Act Indic 3 Sg · ὑψόω

main verb (promise)

→ *predictive future*

ὑψόω: 'lift up, exalt'; the divine reversal that crowns self-abasement (cf. Matt 23:12; Luke 14:11).

ὑμᾶς

you

Accusative

direct object

11 Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί. ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτὴς.

Do not speak against one another, brothers. The one who speaks against a brother or judges his brother speaks against the law and judges the law; but if you judge the law, you are not a doer of the law but a judge.

SLANDER FORBIDDEN **ASYNDETON** A new subject (asyndeton) with the address 'brothers': prohibition, then a participial generalization exposing slander/judgment as a usurpation of the law's own seat — and so of God's.

Μὴ

not

negative (with present imperative)

μὴ: prohibition with the present imperative — 'stop / do not (habitually)!'

καταλαλεῖτε

speak against

Pres Act Impv 2 Pl · καταλαλέω

main verb (prohibition)

→ customary present (cease an ongoing habit)

καταλαλέω: 'speak against, slander, disparage'; the malicious speech that fractures community (cf. 1 Pet 2:1).

ἀλλήλων

one another

Genitive

genitive object (with καταλαλέω)

ἀλλήλων: 'one another'; the reciprocal pronoun — mutual disparagement within the family.

ἀδελφοί

brothers

Vocative

vocative (direct address)

ἀδελφός: 'brother'; the familial address softening the rebuke and underscoring the offense's nature.

ὁ

the (one)

Nominative

article (substantizing participle)

καταλαλῶν

who speaks against

Pres Act Ptc · Nom Sg Masc · καταλαλέω

substantival participle (subject)

→ customary present

καταλαλέω: 'slander'; the habitual disparager generalized.

ἀδελφοῦ

a brother

Genitive

genitive object (with καταλαλῶν)

ἀδελφός: 'brother'; the one slandered.

ἢ

or

disjunctive particle

ἢ: 'or'; coupling slander and judging as twin offenses.

κρίνων

judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival participle (coordinate subject)

→ customary present

κρίνω: 'judge, condemn'; presuming to pass sentence on a brother (cf. Matt 7:1; Rom 14:4).

τὸν

the

Accusative

article

ἀδελφὸν

brother

Accusative

direct object (of κρίνων)

ἀδελφός: 'brother'; the one judged.

αὐτοῦ

his

Genitive

possessive genitive

καταλαλεῖ

speaks against

Pres Act Indic 3 Sg · καταλαλέω

main verb

→ gnomic present

καταλαλέω: 'slander'; the verdict — to slander a brother is to slander the law that forbids it.

νόμου

the law

Genitive

genitive object (with καταλαλεῖ)

νόμος: 'law'; the royal law of love (2:8) — to disparage a brother is to defy it.

καὶ

and

coordinating conjunction

κρίνει

judges

Pres Act Indic 3 Sg · κρίνω

main verb

→ gnomic present

κρίνω: 'judge'; to condemn a brother is to set oneself in judgment over the law itself.

νόμον

the law

Accusative

direct object (of κρίνει)

νόμος: 'law'; now the object judged.

εἰ

if

conjunction (conditional, first class)

εἰ: 'if'; a first-class condition assuming the case for argument.

δὲ

but

conjunction (connective)

δέ: 'but, now'; advancing the argument.

νόμον

the law

Accusative

direct object (of κρίνεις, fronted)

νόμος: 'law'; emphatic by position.

κρίνεις

you judge

Pres Act Indic 2 Sg · κρίνω

verb of protasis

→ gnomic present

κρίνω: 'judge'; the shift to second singular makes the charge personal.

οὐκ

not

negative

εἶ

you are

Pres Act Indic 2 Sg · εἰμί

equative verb (apodosis)

→ stative present

εἰμί: 'be'; stating the consequence of judging the law.

ποιητής

a doer

Nominative

predicate nominative

ποιητής: 'doer, one who does' (also 'poet'); the keyword of 1:22–25 — the law calls for obedience, not adjudication.

νόμου

of the law

Genitive

objective genitive (with ποιητής)

νόμος: 'law.'

ἀλλά

but

conjunction (strong adversative)

ἀλλά: 'but rather'; the sharp antithesis — doer versus judge.

κριτής

a judge

Nominative

predicate nominative

κριτής: 'judge'; the usurped role that belongs to God alone (v.12).

12 εἷς ἔστιν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον;

There is one Lawgiver and Judge, the one able to save and to destroy; but you—who are you to judge your neighbor?

ONE LAWGIVER AND JUDGE ASYNDETON The ground of the prohibition: the sole Lawgiver-Judge, with power over life and death, leaves no vacancy — so the rhetorical 'who are you?' exposes the presumption.

εἷς

one

Nominative

predicate adjective (emphatic, fronted)

εἷς: 'one, a single'; emphatic by position — only one occupies the bench (cf. the Shema, 2:19).

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ *gnomic present*

εἰμί: 'be'; asserting the singularity of the divine judge.

ὁ

the

Nominative

article

νομοθέτης

Lawgiver

Nominative

subject

νομοθέτης: 'lawgiver' (NT hapax; νόμος + τίθημι); God who both gives the law and judges by it.

καὶ

and

coordinating conjunction

κριτής

Judge

Nominative

subject (coordinate)

κριτής: 'judge'; the addition 'and Judge' is well attested and printed — the lawgiver is also the one who judges.

ὁ

the (one)

Nominative

article (substantizing participle)

δυνάμενος

able

Pres Mid Ptc · Nom Sg Masc · δύναμαι

substantival participle (in apposition to ὁ νομοθέτης)

→ *customary present*

δύναμαι: 'be able'; the one with sovereign power over eternal destinies.

σῶσαι

to save

Aor Act Inf · σῶζω

complementary infinitive (with δυνάμενος)

→ constative aorist

σῶζω: 'save, deliver, preserve'; God's prerogative to rescue.

καὶ

and

coordinating conjunction

ἀπολέσαι

to destroy

Aor Act Inf · ἀπόλλυμι

complementary infinitive (with δυνάμενος)

→ constative aorist

ἀπόλλυμι: 'destroy, ruin, lose'; the counterpart power (cf. Matt 10:28) — life and death are his alone.

σύ

you

Nominative

subject (emphatic personal pronoun)

σύ: 'you'; the emphatic pronoun sharpens the rebuke — 'you, of all people!'

δὲ

but

conjunction (adversative)

δὲ: 'but'; turning from God to the presumptuous human.

τίς

who

Nominative

interrogative pronoun (predicate)

τίς: 'who?'; the rhetorical challenge exposing the absurdity of self-appointed judging.

εἶ

are you

Pres Act Indic 2 Sg · εἰμί

equative verb (interrogative)

→ stative present

εἰμί: 'be'; 'who are you that...?'

ὁ

the (one)

Nominative

article (substantizing participle)

κρίνων

who judges

Pres Act Ptc · Nom Sg Masc · κρίνω

substantival participle (in apposition to σὺ)

→ customary present

κρίνω: 'judge'; the very act condemned — usurping the one Judge's seat.

τὸν

the

Accusative

article (substantizing adverb)

πλησίον

neighbor

Accusative

direct object (of κρίνων; indeclinable substantive)

πλησίον: 'neighbor' (lit. 'the one near'; indeclinable adverb used substantively with the article); the object of the royal law of love (2:8; Lev 19:18).

13 Ἄγε νῦν οἱ λέγοντες· σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἔνιαυτὸν καὶ ἔμπορευσόμεθα καὶ κερδήσομεν·

Come now, you who say, 'Today or tomorrow we will go into this town and spend a year there and trade and make a profit'—

THE PRESUMPTUOUS MERCHANT ASYNDETON A fresh apostrophe (asyndeton): the prophetic 'come now' summons the self-assured merchants, whose confident itinerary of future verbs is quoted only to be exposed in v.14.

Ἄγε

come

Pres Act Impv 2 Sg · ἄγω

interjection (frozen imperative)

→ customary present

ἄγω: 'lead'; the 2 sg. imperative ἄγε fossilized as an interjection 'come now!' (with plural address; cf. 5:1).

νῦν

now

adverb (with interjection)

νῦν: 'now'; intensifying the summons — 'come now!'

οἱ

you who

Nominative

article (substantizing participle, address)

λέγοντες

say

Pres Act Ptc · Nom Pl Masc · λέγω

substantival participle (vocative nominative)

→ customary present

λέγω: 'say'; the articular participle addresses a class — the boastful planners.

σήμερον

today

adverb (time)

σήμερον: 'today'; the merchant's confident calendar.

ἢ

or

disjunctive particle

ἢ: 'or.'

αὔριον

tomorrow

adverb (time)

αὔριον: 'tomorrow'; the very day they cannot command (v.14).

πορευσόμεθα

we will go

Fut Mid Indic 1 Pl · πορεύομαι

main verb (within quotation)

→ predictive future (presumptuous)

πορεύομαι: 'go, travel'; the first of four confident futures.

εἰς

into

preposition + accusative (destination)

εἰς: 'into, to.'

τήνδε

this

Accusative

demonstrative (attributive, with πόλιν)

ὄδε: 'this here' (rare in NT); 'such-and-such a city' — the indefinite specificity of their planning.

τὴν

the

Accusative

article

πόλιν

town

Accusative

object of preposition

πόλις: 'city, town'; the named destination of the venture.

καὶ

and

coordinating conjunction

ποιήσομεν

we will spend

Fut Act Indic 1 Pl · ποιέω

main verb (within quotation)

→ predictive future

ποιέω: 'do, make'; here idiomatic 'spend (time)' — 'we will spend a year' (cf. Acts 15:33; 18:23).

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; in the projected city.

ἐνιαυτὸν

a year

Accusative

accusative of extent of time

ἐνιαυτός: 'year'; the planned duration — a span they cannot guarantee.

καὶ

and

coordinating conjunction

ἐμπορευσόμεθα

we will trade

Fut Mid Indic 1 Pl · ἐμπορεύομαι

main verb (within quotation)

→ predictive future

ἐμπορεύομαι: 'engage in trade, do business' (whence 'emporium'); the merchant's enterprise.

καὶ

and

coordinating conjunction

κερδήσομεν

we will make a profit

Fut Act Indic 1 Pl · κερδαίνω

main verb (within quotation)

→ predictive future

κερδαίνω: 'gain, profit'; the confident bottom line of the plan that omits God.

14 οἷτινες οὐκ ἐπίστασθε τὸ τῆς αὐριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη·

you who do not know what tomorrow will bring—what is your life? For you are a mist that appears for a little while and then vanishes.

IGNORANCE OF TOMORROW ASYNDETON The relative οἷτινες exposes the planners' ignorance; γάρ then grounds it in the metaphor of the vanishing mist — human life as fleeting vapor.

οἷτινες

you who

Nominative

indefinite relative pronoun (subject)

ὅστις: 'who(ever), such as'; here qualitative
— 'you, the kind of people who do not even know..!'

οὐκ

not

negative

ἐπίστασθε

you know

Pres Mid Indic 2 Pl · ἐπίσταμαι

main verb (relative clause)

→ stative present

ἐπίσταμαι: 'know, understand, be acquainted with'; the merchants' fatal blind spot.

τὸ

the (matter)

Accusative

article (nominalizing the following phrase)

τό: the neuter article substantizing 'of tomorrow' — 'the (thing) of tomorrow!'

τῆς

of

Genitive

article (with αὐριον)

αὐριον

tomorrow

Genitive

adverb used substantivally (gen., 'of tomorrow')

αὐριον: 'tomorrow'; here with the feminine article (ἡμέρα understood) — 'the things of the morrow!'

ποία

what kind

Nominative

interrogative adjective (predicate)

ποῖος: 'of what kind?'; the pointed question
— 'what sort of thing is your life?'

ἡ

the

Nominative

article

<p>ζωή life</p> <p>Nominative <i>subject (of the embedded question)</i></p> <p>ζωή: 'life'; the brief, contingent span the planners presume to command.</p>	<p>ὕμων your</p> <p>Genitive <i>possessive genitive</i></p>	<p>ἀτμίς a mist</p> <p>Nominative <i>predicate nominative</i></p> <p>ἀτμίς: 'vapor, mist' (cf. Acts 2:19); the classic image of life's brevity (cf. Job 7:7; Ps 39:5–6).</p>	<p>γάρ for</p> <p><i>conjunction (causal/explanatory)</i></p> <p>γάρ: 'for'; grounding the question's answer in the metaphor.</p>
<p>ἐστε you are</p> <p>Pres Act Indic 2 Pl · εἰμί <i>equative verb</i></p> <p>→ gnomic present</p> <p>εἰμί: 'be'; equating the hearers with the vapor.</p>	<p>ἡ the (one)</p> <p>Nominative <i>article (with attributive participle)</i></p>	<p>πρός for</p> <p><i>preposition + accusative (duration)</i></p> <p>πρός + acc.: here temporal, 'for (a little while)!'.</p>	<p>ὀλίγον a little while</p> <p>Accusative <i>object of preposition (substantival adjective, time)</i></p> <p>ὀλίγος: 'little, small'; the brief moment of the mist's appearing.</p>
<p>φαινομένη appearing</p> <p>Pres Mid Ptc · Nom Sg Fem · φαίνομαι <i>attributive participle (modifying ἀτμίς)</i></p> <p>→ customary present</p> <p>φαίνομαι: 'appear, become visible'; the mist's brief showing.</p>	<p>ἔπειτα then</p> <p><i>adverb (sequence)</i></p> <p>ἔπειτα: 'thereupon, then'; marking the swift sequel.</p>	<p>καὶ also</p> <p><i>adverbial (ascensive/emphatic)</i></p> <p>καί: here 'even, also' — and then it is gone as well.</p>	<p>ἀφανιζομένη vanishing</p> <p>Pres Mid Ptc · Nom Sg Fem · ἀφανίζω <i>attributive participle (modifying ἀτμίς)</i></p> <p>→ customary present</p> <p>ἀφανίζω: 'make unseen, cause to vanish' (pass. 'disappear'); a deliberate wordplay with φαίνομαι — appears, then un-appears.</p>

15 ἀντὶ τοῦ λέγειν ὑμᾶς· ἐὰν ὁ κύριος θελήσῃ, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.

Instead you ought to say, 'If the Lord wills, we shall both live and do this or that.'

THE PIOUS ALTERNATIVE **ASYNDETON** ἀντὶ τοῦ λέγειν supplies what they should say instead — every plan placed under the proviso of the Lord's will (the so-called *conditio Iacobaea*).

ἀντί

instead of

preposition + genitive (substitution, with articular inf.)

ἀντί + gen.: 'instead of, in place of'; contrasting the right speech with the boast.

τοῦ

the

Genitive

article (nominalizing infinitive)

λέγειν

saying

Pres Act Inf · λέγω

articular infinitive (object of ἀντί)

→ customary present

λέγω: 'say'; 'instead of your saying..' — what they ought to be saying.

ὑμᾶς

you

Accusative

accusative subject of infinitive

ἐάν

if

conjunction (conditional, third class)

ἐάν: 'if'; the humble proviso conditioning all plans.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (of protasis)

κύριος: 'Lord'; the sovereign whose will governs life and venture alike.

Θελήση

wills

Aor Act Subj 3 Sg · θέλω

subjunctive (protasis)

→ constative aorist

θέλω: 'will, wish'; the Lord's will as the true determinant of the future.

καὶ

both

correlative conjunction (καὶ ... καὶ)

καὶ ... καὶ: 'both ... and'; coordinating living and doing under the proviso.

ζήσομεν

we shall live

Fut Act Indic 1 Pl · ζάω

main verb (apodosis)

→ predictive future

ζάω: 'live'; even continued life is contingent on God's will.

καὶ

and

correlative conjunction (καὶ ... καὶ)

ποιήσομεν

we shall do

Fut Act Indic 1 Pl · ποιέω

main verb (apodosis)

→ predictive future

ποιέω: 'do, accomplish'; the licit plans now subordinated to the divine will.

τοῦτο

this

Accusative

direct object (demonstrative)

οὗτος: 'this'; 'this or that' — any specific undertaking.

ἢ

or

disjunctive particle

ἢ: 'or.'

ἐκεῖνο

that

Accusative

direct object (demonstrative)

ἐκεῖνος: 'that'; completing the indefinite 'this or that'

16 νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν· πᾶσα καύχησις τοιαύτη πονηρά ἐστιν.

But as it is, you boast in your arrogant pretensions; all such boasting is evil.

THE ACTUAL BOAST δὲ νῦν δέ ('but as it is') turns from the ideal to the reality: not the humble proviso but proud self-vaunting — and a flat verdict that all such boasting is evil.

<p>νῦν as it is <i>adverb (logical, with δέ)</i></p> <p>νῦν δέ: 'but as it is, but in fact'; the logical 'now' contrasting reality with the ideal of v.15.</p>	<p>δὲ but <i>conjunction (adversative)</i></p> <p>δέ: 'but'; the turn to the actual.</p>	<p>καυχᾶσθε you boast Pres Mid Indic 2 Pl · καυχάομαι <i>main verb</i></p> <p>→ customary present</p> <p>καυχάομαι: 'boast, glory'; the self-confident vaunting the chapter condemns.</p>	<p>ἐν in <i>preposition + dative (sphere/basis)</i></p> <p>ἐν: 'in'; the basis of the boasting.</p>
<p>ταῖς the Dative <i>article</i></p>	<p>ἀλαζονείαις arrogant pretensions Dative <i>object of preposition</i></p> <p>ἀλαζονεία: 'pretentious arrogance, braggart self-confidence' (cf. 1 John 2:16); the empty bravado of the boaster (plural: its concrete instances).</p>	<p>ὑμῶν your Genitive <i>possessive genitive</i></p>	<p>πᾶσα all Nominative <i>attributive adjective (with καύχησις)</i></p> <p>πᾶς: 'all, every'; universalizing the verdict — every such boast.</p>
<p>καύχησις boasting Nominative <i>subject</i></p> <p>καύχησις: 'boasting, the act of glorying'; cognate with καυχᾶσθε — the practice judged.</p>	<p>τοιαύτη such Nominative <i>demonstrative adjective (with καύχησις)</i></p> <p>τοιοῦτος: 'of such a kind, such'; specifying the boasting just described.</p>	<p>πονηρά evil Nominative <i>predicate adjective</i></p> <p>πονηρός: 'evil, wicked'; the moral verdict — such self-vaunting is not neutral but evil.</p>	<p>ἐστιν is Pres Act Indic 3 Sg · εἰμί <i>equative verb</i></p> <p>→ gnomic present</p> <p>εἰμί: 'be'; pronouncing the verdict.</p>

17 εἰδότες οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν.

So whoever knows the good he ought to do and does not do it—to him it is sin.

SINS OF OMISSION οὖν An inferential maxim (οὖν) closing the chapter: knowledge of the good unmatched by doing is itself sin — broadening the rebuke from presumption to all guilty inaction.

εἰδότες

to one who knows

Perf Act Ptc · Dat Sg Masc · οἶδα

substantival participle (dat. of reference)

→ intensive perfect (present sense)

οἶδα: 'know' (perfect with present force); the one who possesses the knowledge of what is right.

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing the general principle from the foregoing.

καλὸν

good

Accusative

direct object (substantival adjective, of ποιεῖν)

καλός: 'good, fine, noble'; the right action that ought to be done.

ποιεῖν

to do

Pres Act Inf · ποιέω

complementary infinitive (with εἰδότες)

→ customary present

ποιέω: 'do'; what is known to be required — echoing the 'doer' theme (v.11; 1:22).

καὶ

and

coordinating conjunction

μὴ

not

negative (with participle)

μὴ: negating the participle ποιοῦντι.

ποιοῦντι

does not do it

Pres Act Ptc · Dat Sg Masc · ποιέω

substantival participle (coordinate with εἰδότες)

→ customary present

ποιέω: 'do'; the failure to act on known duty — the sin of omission.

ἁμαρτία

sin

Nominative

subject (verbless predicate)

ἁμαρτία: 'sin, missing the mark'; the verdict — unfulfilled known good is itself transgression.

αὐτῷ

to him

Dative

dative of disadvantage (reference)

αὐτός: 'him'; the one charged with the omission.

ἐστίν

it is

Pres Act Indic 3 Sg · εἰμί

equative verb

→ gnomic present

εἰμί: 'be'; pronouncing the final verdict of the chapter.

On the text. Verse punctuation and paragraphing are editorial and conventional. A few points are worth flagging: at v.2 the punctuation (where to place the full stops among 'you covet... you murder... you fight') is interpretive and disputed; at v.4 the longer reading 'adulterers and adulteresses' (μοιχοὶ καὶ μοιχαλίδες) is a later expansion, and the shorter μοιχαλίδες ('adulteresses') is read; at v.5 both the source and the sense of the 'scripture' citation, and whether πνεῦμα is subject or object of ἐπιποθεῖ, are notoriously uncertain; at v.12 the addition 'and judge' (καὶ κριτῆς) after 'lawgiver' is well attested and printed; at v.14 the text and punctuation of 'what is your life?' (ποία ... ποία γάρ) vary among editions. 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.