

**The Tongue is a Fire
James 3:1-18**

Koiné Greek

II

by Thor F. Carden

**In hopes that you, the student,
may better understand and enjoy
God's Beautiful Bible.**

Koiné Greek II

Copyright © 2016 by Thor F. Carden. All rights reserved.

All content of this training course not attributed to others is copyrighted, including questions, formatting, and explanatory text.

Scripture quotes in this work come from the **KJV** (King James Version) Public domain, unless it is marked as coming from one of these:

ASV (American Standard Version) Public Domain

Darby (Darby Translation) Public domain

DR (Douay-Rheims) 1899 American Edition - Public Domain

MSG (The Message) Scripture taken from The Message. Copyright 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

NASB or **NASV** (New American Standard Bible) Scripture taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960,1962,1963,1968,1971,1972,1973,1975,1977,1995 by The Lockman Foundation. Used by permission.

NKJV (New King James Version) "Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

NLT Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved.

YLT (Young's Literal Translation) Public Domain

This course is dedicated to
Ron Scarlata
who believed in me when I needed him to
and to his wonderful daughter
Belinda Vatany
who encouraged me to develop this course

----- PRICE INFORMATION -----

This material is provided at no cost to those wanting to understand God's word better. If you use it in such a way that you make some money from it, please be sure to share what you can by giving it to your local Christian church or Christian School

James 3:1-18 Lesson Notes

The concepts of translation that we use are annotated in the Grammar Reference. At first we will refer to these notes often, but as they become repetitive we will assume the student already knows them. Simply put, if you understand what has been done in my notes, you can ignore the notes, but if you don't understand refer to them.

For each of the verses in this lesson, try to translate it on your own. Compare your results with several good English versions. If you are in agreement, go to the next verse. If you are not in substantial agreement, use your notes and my notes on the verse to determine what you did that made your translation different. Learn from it and then translate the next verse.

I include complete {Grammar Reference Notes} for the first verse of each lesson or passage. After that, I only include them only when the situation is a little outside the norm. The notes are in numerical order in the "Annotated Grammar Reference."

Textual Alternatives are put in [brackets] or (parenthesis) within the initial Greek text. If there are alternatives they are separated by "OR".

James 3:1

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα

Parsing: {Notes 101 & 102}

Greek	Lexical Form	Some possible meanings	Grammar
Μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
πολλοὶ	πολύς	much, many, great, plentiful	Adjective Nom Plu M
διδάσκαλοι	διδάσκαλος	doctor, master, teacher	Noun Nom Plu M
γίνεσθε	γίνομαι	happen, take place, be, made	Verb 2nd Present Mid Imp Plu
ἀδελφοί	ἀδελφός	brother, family member	Noun Voc Plu M
μου	ἐγώ	my, mine	Personal Pron Gen Sng
εἰδότες	οἶδα	see, perceive, recognize	Verb Perfect Act Prt Nom Plu M
ὅτι	ὅτι	that, because, for, since	Conjunction
μεῖζον	μέγας	greater, greatest, more, most	Adjective Acc Sng N Compare
κρίμα	κρίμα	condemnation, judgment	Noun Acc Sng N
λημψόμεθα	λαμβάνω	take, receive, procure seize	Verb 1st Future Mid Ind Plu

Rendering: 3 verbs, so 3 rendering charts {Note 103}

Μὴ “not” Adverb of negation {Notes 110, 113 & 502a}

πολλοὶ “many” Adjective modifying the subject {Notes 201a & 302}

διδάσκαλοι “teachers” The subject of the sentence has to be 2nd person, so predicate nominative {Notes 108a, 201a & 240a}

γίνεσθε, “you become” Verb of the clause acting as a copulative verb {Notes 613, 751, 752, 851, 854 & 881}

	Not become	teachers
Many you		

“Not many of you become teachers ...”

{New clause because Note 913a}

ἀδελφοί “Brothers” Vocative {Notes 106 & 526}

μου, “my” Genitive pronoun modifying “brothers” {Notes 201b & 204a}

εἰδότες “the recognized” Participle {Notes 626, 701 & 913}

My brothers	recognizing	

“... my brothers, recognizing ...”

{New clause because Note 125e}

ὅτι “that” Introductory Conjunction {Notes 106, 526 & 529}

μεῖζον “greater” Adjective modifying “condemnation” {Note 303}

κρίμα “Condemnation” Direct object {Notes 108a & 206a}

λημψόμεθα “we will receive” Verb of the clause {Notes 675, 751, 752, 801 & 880}

Because	Will receive	Greater condemnation
we		

“... that they will receive greater condemnation.”

My Translation: “Not many of you become teachers, my brothers, recognizing that they will receive a greater condemnation.” {Note 103}

Comparison to the Experts: We have substantial agreement. {Notes 104, 105}

KJV My brethren, be not many masters, knowing that we shall receive the greater condemnation.

ASV Be not many of you teachers, my brethren, knowing that we shall receive heavier judgment.

Darby Be not many teachers, my brethren, knowing that we shall receive greater judgment.

DR Be ye not many masters, my brethren, knowing that you receive the greater judgment.

YLT Many teachers become not, my brethren, having known that greater judgment we shall receive,

NASB Let not many of you become teachers, my brethren, knowing that as such we will incur a stricter judgment.

James 3:2 πολλὰ γὰρ πταίομεν ἅπαντες, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πολλὰ	πολύς	much, many, great, plentiful	Adjective Acc Plu N
γὰρ	γάρ	for, since, then, indeed	Conjunction
πταίομεν	πταίω	offend, cause to stumble	Verb 1st Present Act Ind Plu
ἅπαντες	ἅπας	all things, everyone, whole	Adjective Nom Plu M
εἴ	εἰ	if, whether, though, since	Conjunction
τις	τις	someone, something, who? what? which?	Intrg/Indef Pron Nom Sng M
ἐν	ἐν	in, among, within	Preposition
λόγῳ	λόγος	word, message, thought	Noun Dat Sng M
οὐ	οὐ	no, not; never, nothing, none	Adverb
πταίει	πταίω	offend, cause to stumble	Verb 3rd Present Act Ind Sng
οὗτος	οὗτος	this, this one, this man	Demonstrative Nom Sng M
τέλειος	τέλειος	finished, complete, mature	Adjective Nom Sng M
ἀνὴρ	ἀνὴρ	fellow, husband, man, sir	Noun Nom Sng M
δυνατὸς	δυνατός	able, mighty, possible	Adjective Nom Sng M
χαλιναγωγῆσαι	χαλιναγωγέω	bridle	Verb Aorist Act Inf
ὅλον	ὅλος	whole, all, complete, entire	Adjective Acc Sng N
σῶμα	σῶμα	body	Noun Acc Sng N

Rendering: Three verbs, but one is an infinitive, so two rendering charts.

πολλὰ “many” Adjective acting as direct object

γὰρ “for” Introductory conjunction

πταίομεν “we offend” Verb of the clause

ἅπαντες. “everyone” Subject

for	offend	many
All of us		

“For all of us offend many ...”

εἴ “if” Introductory conjunction

τις “someone” or “who?” Intrg/Indef pronoun. {Note 280}

ἐν “in” Prepositional phrase modifying what?

λόγῳ “word” Object of the preposition

οὐ “not” adverb of negation

πταίει, “he offends” Verb of the clause

if	Does not offend in word	
Someone		

“... if someone does not offend in word ...”

οὗτος “this” Demonstrative pronoun in the nominative case. Subject of clause or infinitive?
 τέλειος “mature” Adjective modifying next noun
 ἄνθρωπος “man” Noun in the nominative case - Too many nominatives. Need an extra “is”

	Is	A mature man
this	{Note 883}	

“... this is a mature man ...”

δυνατὸς “able” Adjective modifying what? Too many nominatives. Need an extra “is”
 χαλιναγωγῆσαι “to bridle” Infinitive explaining “able”
 καὶ “and” Conjunction joining what to what, decided to make it start the extra “is” clause
 ὅλον “whole” Adjective modifying next noun
 τὸ σῶμα “the body” Object of infinitive?

and	Is	Able to bridle the whole body
	{Note 883}	

“... and is able to control the whole body.”

My Translation: “For all of us offend in many things. If someone does not offend in word, this is a mature man, and is able to control the whole body.”

Comparison to the Experts: We have substantial agreement.

DR For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body.

ASV For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

KJV For in many things we offend all. If any man offend not in word, the same [is] a perfect man, [and] able also to bridle the whole body.

YLT for we all make many stumbles; if any one in word doth not stumble, this one is a perfect man, able to bridle also the whole body;

Darby For we all often offend. If any one offend not in word, he is a perfect man, able to bridle the whole body too.

NASB For we all stumble in many ways. If anyone does not stumble in what he says, he is a perfect man, able to bridle the whole body as well.

James 3:3 [εἰ δὲ OR ἴδε OR ἴδου] τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
βάλλομεν [εἰς OR πρὸς] τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ
σῶμα αὐτῶν μετάγομεν

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
[εἰ	εἰ	if, whether, though, since	Conjunction
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἴδε	ἴδε	notice, behold, consider, perceive	Particle
ἴδου]	ἴδου	behold, lo, see	Particle
ἵππων	ἵππος	horse	Noun Gen Plu M
χαλινοὺς	χαλινός	bit, bridle	Noun Acc Plu M
εἰς	εἰς	in, into, toward, against, among	Preposition
στόματα	στόμα	mouth	Noun Acc Plu N
βάλλομεν	βάλλω	throw, cast, put, give, toss, sow	Verb 1st Present Act Ind Plu
[πρὸς	πρὸς	to, with, for, against, before, toward	Preposition
εἰς]	εἰς	in, into, toward, against, among	Preposition
πείθεσθαι	πείθω	persuade, convince, influence	Verb Present Pass Inf
αὐτοὺς	ἑαυτοῦ	herself, himself, itself	Reflexive Pron Acc Plu M
ἡμῖν	ἐγώ	us	Personal Pron Dat Plu
ὅλον	ὅλος	whole, all, complete, entire	Adjective Acc Sng N
σῶμα	σῶμα	body	Noun Acc Sng N
αὐτῶν	αὐτός	he, she, it	Personal Pron Gen Plu M
μετάγομεν	μετάγω	to guide, direct	Verb 1st Present Act Ind Plu

Rendering: There are three verbs, but one is an infinitive. So two rendering charts. There are two textual alternatives. The first textual difficulty, with three alternatives, is the introductory phrase, so I can wait to consider it until I am translating the whole verse. The second textual difficulty, with two alternatives, will have no impact on the translation because in this context they mean the same thing; “in order that” or some other phrase signifying purpose. {Note 955}

[εἰ “if” Introductory Conjunction

δὲ “but” Introductory Conjunction

OR

ἴδε “behold” Introductory particle

OR

ἴδου] “behold” Introductory particle

τῶν ἵππων “of the horse” Genitive noun modifying “bit”

τοὺς χαλινοὺς “the bit” Direct object

εἰς “in” Prepositional phrase modifying “bit”

τὰ στόματα “the mouth” Object of the preposition

βάλλομεν “we put” Verb of the clause

[εἰς normally “in” but infinitive object makes it “in order that” {Note 955}

OR

προς] normally “toward” but infinitive object makes it “in order that” {Note 955}

τὸ πείθεσθαι “to control” Infinitive object of preposition

αὐτοὺς “itself” I’m assuming it is referring to “mouth” since that is the closest accusative noun, but it could be associated with the infinitive in some way?

ἡμῖν, “us” Subject of the infinitive?

But if OR Behold	put	Horse’s bit in the mouth itself
we		In order for us to control them

“Behold, we put a horse’s bit in it’s mouth to control them ...”

καὶ “and” Introductory conjunction

ὅλον “entire” Adjective modifying “body”

τὸ σῶμα “the body” Direct object

αὐτῶν “of it” Genitive pronoun modifying “body”

μετάγομεν “we guide” Verb of the clause

and	guide	It’s entire body
we		

“... and we guide it’s entire body.”

My Translation: Could be “Behold, we put a horse’s bit in it’s mouth to control them, and we guide it’s entire body”

OR “But if we put a horse’s bit in it’s mouth to control them, then we guide it’s entire body.”

Either one seems to make good sense, and the meanings are very similar.

Comparison to the Experts: We have substantial agreement. You can easily see which versions chose which textual alternative.

KJV Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

Darby Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn round their whole bodies.

DR For if we put bits into the mouths of horses, that they may obey us, and we turn about their whole body.

YLT lo, the bits we put into the mouths of the horses for their obeying us, and their whole body we turn about;

ASV Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

NASB Now if we put the bits into the horses’ mouths so that they will obey us, we direct their entire body as well.

James 3:4 ἰδοὺ καὶ τὰ πλοῖα τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετὰγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου [ἄν] ἡ ὄρμη τοῦ εὐθύνοντος βούλεται

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἰδοὺ	ἰδοῦ	behold, lo, see	Particle
πλοῖα	πλοῖον	a boat	Noun Nom Plu N
τηλικαῦτα	τηλικοῦτος	so great, so mighty	Demonstrative Nom Plu N
ὄντα	εἰμί	be, am, are, is, was, were	Verb Present Act Prt Nom Plu N
ὑπὸ	ὑπό	by (agent)	Preposition
ἀνέμων	ἄνεμος	wind	Noun Gen Plu M
σκληρῶν	σκληρός	fierce, hard	Adjective Gen Plu M
ἐλαυνόμενα	ἐλαύνω	carry, drive, row	Verb Present Pass Prt Nom Plu N
μετὰγεται	μετάγω	to guide, direct	Verb 3rd Present Pass Ind Sng
ὑπὸ	ὑπό	by (agent)	Preposition
ἐλαχίστου	ἐλάχιστος	least, very little, smallest	Adjective Gen Sng N Superlative
πηδαλίου	πηδάλιον	rudder	Noun Gen Sng N
ὅπου	ὅπου	in what place, where	Conjunction
[ἄν]	ἄν	indicates contingency	Particle, not translated
ὄρμη	ὄρμή	assault	Noun Nom Sng F
εὐθύνοντος	εὐθύνω	make straight	Verb Present Act Prt Gen Sng M
βούλεται	βούλομαι	be disposed, determine, intend	Verb 3rd Present Mid Ind Sng

Rendering: 5 verbs, so 5 rendering charts.

ἰδοὺ “Behold” Introductory particle

καὶ “and” Introductory conjunction

τὰ πλοῖα “the ship” Subject of sentence, chose “ship” instead of “boat” because of being clasified by τηλικαῦτα

τηλικαῦτα “so mighty” Predicate nominative

ὄντα “being” participial phrase forming part of a compound subject

And behold	Being	So mighty
The ship		

“And behold the ship being so mighty ...”

καὶ “and” Conjunction joining the two participles

ὑπὸ “by” Prepositional phrase modifying ἐλαυνόμενα

ἀνέμων “winds” Object of the preposition

σκληρῶν “fierce” Adjective modifying “wind”

ἐλαυνόμενα, “being driven” participial phrase forming part of compound subject

and	Being driven by fierce winds	

“... and being driven by fierce winds ...”

μετὰγεται “it is guided” Verb of the clause

ὑπὸ “by” Prepositional phrase modifying “guided”

ἐλαχίστου “very little” Adjective modifying “rudder”

πηδαλίου “rudder” Object of the preposition

	Is guided by a very little rudder	
[Participial phrases above]		

“... is guided by a very little rudder ...”

ὅπου “where” Introductory conjunction

[ἄν] This “particle of contingency” has no equivalent in English. It simply guides the translator into showing that a contingency is being spoken of. In this case the context already makes that clear so it makes no difference whether it is included or not.

ἡ ὁρμή “the assault” Subject of the sentence?

τοῦ Article before a participle indicating nominative case, for a genitive participle?

εὐθύνοντος “making straight”

βούλεται “he decides” Verb of the clause

where	decides	
The assault of making straight		

I was so completely confused here that I peaked at the experts. That made me suspect my lexicon was mistaken. I had to dig for a while, but it finally became clear I was dealing with two idioms. {Note 510}

So trying again ...

ὅπου “wherever” Introductory conjunction

ἡ ὁρμή “the desire” Subject of the sentence. Literally “assault”

τοῦ εὐθύνοντος “of the pilot” Literally “of the one making straight”

βούλεται “it determines” Verb of the clause

Wherever	determines	
The desire of the pilot		

“... wherever the desire of the pilot determines.”

My Translation: “And behold the ship so mighty being driven by fierce winds is guided by a very little rudder wherever the desire of the pilot determines.”

Comparison to the Experts: We have substantial agreement. Notice how the idiomatic final clause is translated in many different ways by various translators trying to capture its original non-idiomatic meaning, because a literal translation is nonsense in English.

DR Behold also ships, whereas they are great, and are driven by strong winds, yet are they turned about with a small helm, whithersoever the force of the governor willeth.

Darby Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of the helmsman will.

KJV Behold also the ships, which though [they be] so great, and [are] driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

ASV Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

YLT lo, also the ships, being so great, and by fierce winds being driven, are led about by a very small helm, whithersoever the impulse of the helmsman doth counsel,

NASB Look at the ships also, though they are so great and are driven by strong winds, are still directed by a very small rudder wherever the inclination of the pilot desires.

James 3:5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα ἀρχεῖ ἰδοὺ
[ἡλικὸν OR ὀλιγον] πῦρ ἡλικὴν ὕλην ἀνάπτει·

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὕτως	οὕτω(ς)	so, thus, even so, likewise	Adverb
γλῶσσα	γλῶσσα	tongue, utterance, language	Noun Nom Sng F
μικρὸν	μικρός	least, less, little, small	Adjective Nom Sng N
μέλος	μέλος	member	Noun Nom Sng N
ἐστὶν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Sng
μεγάλα	μέγας	greater, greatest, more, most	Adjective Acc Plu N
ἀρχεῖ	ἀρχέω	boast great things	Verb 3rd Present Act Ind Sng
ἰδοὺ	ἰδοὺ	behold, lo, see	Particle
[ἡλικὸν	ἡλικός	how great	Intrg/Indef Pron Nom Sng N
ὀλιγον]	ὀλίγος	few, small, a while	Adjective Nom Sng N
πῦρ	πῦρ	fiery, fire	Noun Nom Sng N
ἡλικὴν	ἡλικός	how great	Intrg/Indef Pron Acc Sng F
ὕλην	ὕλη	a forest, wood, timber	Noun Acc Sng F
ἀνάπτει	ἀνάπτω	to kindle or light	Verb 3rd Present Act Ind Sng

Rendering: 3 verbs, so 3 rendering charts.

οὕτως “so” Introductory conjunction

καὶ “and” Introductory conjunction

ἡ γλῶσσα “the tongue” Subject of the verb

μικρὸν “small” Adjective modifying member

μέλος “member” Predicate nominative

ἐστὶν “it is”

And so	is	A small member
The tongue		

“And so the tongue is a small member ...”

καὶ “and” Introductory conjunction

μεγάλα “larger” Adjective acting as direct object

ἀρχεῖ “it boasts” Verb of the clause

and	boasts	Larger things
it		

“... and it boasts larger things...”

ἰδοὺ “behold”

[ἡλίικον “how great” Pronoun in the nominative case

OR

ολίγον] “the small” Adjective in the nominative case

πῦρ “fire” Subject of the sentence, discarding ἡλίικον

ἡλίικην “how great” Pronoun modifying “forest”

ὔλην “forest”

ἀνάπτει “it is kindled”

behold	kindles	How great a forest
A small fire		

“... Behold how great a forest a small fire kindles.”

My Translation: “And so the tongue is a small member, but it boasts greater things. Behold how great a forest a small fire kindles.”

Comparison to the Experts: We have substantial agreement. I like NASB best here.

KJV Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

DR Even so the tongue is indeed a little member, and boasteth great things. Behold how small a fire kindleth a great wood.

YLT so also the tongue is a little member, and doth boast greatly; lo, a little fire how much wood it doth kindle!

ASV So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

Darby Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles!

NASB So also the tongue is a small part of the body, and yet it boasts of great things. See how great a forest is set aflame by such a small fire!

James 3:6 καὶ ἡ γλῶσσα πῦρ· ὁ κόσμος τῆς ἀδικίας [οὕτως] ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
γλῶσσα	γλῶσσα	tongue, utterance, language	Noun Nom Sng F
πῦρ	πῦρ	fiery, fire	Noun Nom Sng N
κόσμος	κόσμος	world, mankind, universe	Noun Nom Sng M
ἀδικίας	ἀδικία	evil, sin, injustice	Noun Gen Sng F
οὕτως	οὕτω(ς)	so, thus, even so, likewise	Adverb
γλῶσσα	γλῶσσα	tongue, utterance, language	Noun Nom Sng F
καθίσταται	καθίστημι	appoint, conduct, make, ordain	Verb 3rd Present Pass Ind Sng
ἐν	ἐν	in, among, within	Preposition
μέλεσιν	μέλος	member	Noun Dat Plu N
ἡμῶν	ἐγώ	our, ours	Personal Pron Gen Plu
σπιλοῦσα	σπιλόω	defile, spot	Verb Present Act Prt Nom Sng F
ὅλον	ὅλος	whole, all, complete, entire	Adjective Acc Sng N
σῶμα	σῶμα	body	Noun Acc Sng N
φλογίζουσα	φλογίζω	set on fire	Verb Present Act Prt Nom Sng F
τροχὸν	τροχός	course	Noun Acc Sng M
γενέσεως	γένεσις	origin, birth, genealogy	Noun Gen Sng F
φλογιζομένη	φλογίζω	set on fire	Verb Present Pass Prt Nom Sng F
ὑπὸ	ὑπό	by (agent)	Preposition
γεέννης	γέεννα	gehenna, hell	Noun Gen Sng F

Rendering: 4 verbs, so 4 rendering charts.

καὶ “and Introductory Conjunction”

ἡ γλῶσσα “the tongue” Several nominative nouns in a row

πῦρ “fire” Apposition or understood “is”?

ὁ κόσμος “universe” Another nominative noun, both apposition and understood “is”

τῆς ἀδικίας “of evil” Genitive noun modifying κόσμος

Need an extra rendering chart for the understood “is”

and	is	A fire, a universe of evil
The tongue		

“And the tongue is a fire, a universe of evil. ...”

[οὕτως] “so” An introductory adverb. No significant change in meaning if not included

ἡ γλῶσσα “the tongue” Subject of the clause

καθίσταται “it is made” Verb of the clause

ἐν “among” Prepositional phrase modifying καθίσταται

τοῖς μέλεσιν “the members” Object of preposition

ἡμῶν, “ours” Genitive pronoun modifying μέλεσιν

so	Is made among our members	
The tongue		

“... so the tongue is made among our members ...”

ἡ “the” Article introducing participial phrase
 σπιλοῦσα “defiling” Participle completing the verb
 ὅλον “entire” Adjective modifying “body”
 τὸ “σῶμα “the body” Object of the participle

	Defiling the entire body	

“... defiling the entire body ...”

καὶ “and” Conjunction joining the participial phrases
 φλογίζουσα “setting on fire” Participle completing the verb
 τὸν τροχὸν “the course” Object of the participle
 τῆς γενέσεως “of the origin” Genitive modifying course

and	Setting on fire	The course of the origin

“... and setting on fire the way from the beginning ...”

καὶ “and” Conjunction joining the participial phrases
 φλογιζομένη “set on fire” Participle completing the verb
 ὑπὸ “by” Prepositional phrase completing the participle
 τῆς γέεννης “the hell” Object of the preposition

and	Set on fire by hell	

“... and set on fire by hell.”

My Translation: “And the tongue is a fire, a universe of evil. So the tongue is made a part of us, defiling the entire body, setting on fire the course of our life, and set on fire by hell.”

Comparison to the Experts: We have substantial agreement. Everyone seems to have taken some license with the second participial phrase.

KJV And the tongue [is] a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

DR And the tongue is a fire, a world of iniquity. The tongue is placed among our members, which defileth the whole body, and inflameth the wheel of our nativity, being set on fire by hell.

YLT and the tongue is a fire, the world of the unrighteousness, so the tongue is set in our members, which is spotting our whole body, and is setting on fire the course of nature, and is set on fire by the gehenna.

ASV And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

Darby and the tongue is fire, the world of unrighteousness; the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and is set on fire of hell.

NASB And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

James 3:7 πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἔρπετῶν τε καὶ ἐναλίων
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
πᾶσα	πᾶς	All with article, each w/o	Adjective Nom Sng F
γὰρ	γάρ	for, since, then, indeed	Conjunction
φύσις	φύσις	nature	Noun Nom Sng F
θηρίων	θηρίον	venomous, wild beast	Noun Gen Plu N
τε	τέ	also, and, both, even	Conjunction
πετεινῶν	πετεινόν	bird, fowl	Adjective Gen Plu N
ἔρπετῶν	ἔρπετόν	creeping thing, serpent	Noun Gen Plu N
τε	τέ	also, and, both, even	Conjunction
ἐναλίων	ἐνάλιον	thing in the sea	Adjective Gen Plu N
δαμάζεται	δαμάζω	tame, subdue	Verb 3rd Present Pass Ind Sng
δεδάμασται	δαμάζω	tame, subdue	Verb 3rd Perfect Pass Ind Sng
φύσει	φύσις	nature	Noun Dat Sng F
ἀνθρωπίνῃ	ἀνθρώπινος	human, common to man	Adjective Dat Sng F

Rendering: Two verbs, but they are joined by a καὶ so I'm assuming they are a compound verb which requires only one rendering chart.

πᾶσα "all" Adjective modifying φύσις

γὰρ "for" Introductory conjunction

φύσις "nature" Subject of clause

θηρίων "of beasts" Genitive noun modifying φύσις

τε "also" Conjunction combining a series of genitive nouns modifying φύσις

καὶ "and" Conjunction combining a series of genitive nouns modifying φύσις

πετεινῶν, "of birds" Genitive noun modifying φύσις

ἔρπετῶν "of creeping things" Genitive noun modifying φύσις

τε "also" Conjunction combining a series of genitive nouns modifying φύσις

καὶ "and" Conjunction combining a series of genitive nouns modifying φύσις

ἐναλίων "of things in the sea" Adjective acting as a genitive noun modifying φύσις

δαμάζεται "are being tamed" Verb of the clause

καὶ "and" Conjunction combining the verbs

δεδάμασται "are tamed" Verb of the clause

τῇ φύσει "to the nature"

τῇ ἀνθρωπίνῃ "to the man"

At this point I was very confused, so I looked deeper into the meaning of φύσις. It does mean "nature" but I was thinking nature as in Mother Nature. But it means nature as in kind, type or species. I'm still confused by the Dative case of the final two nouns, but I decided to take license and use them as Instrumental case. Only way I could think of to make it sensible.

for	Are tamed and being tamed	By human kind.
All kinds of beasts and birds, also creeping things and things in the sea		

"For all kinds of beasts and birds, also creeping things and things in the sea, are tamed and being tamed by human kind."

My Translation: “For all kinds of beasts and birds, also creeping things and things in the sea, are tamed and being tamed by human kind.”

Comparison to the Experts: I should have used “every” for *πᾶσα* instead of “all” and left the number of *φύσις* singular as it was in the Greek. (i.e. “every kind” instead of “all kinds.” Otherwise we have substantial agreement.

ASV For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind.

KJV For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

DR For every nature of beasts, and of birds, and of serpents, and of the rest, is tamed, and hath been tamed, by the nature of man:

YLT For every nature, both of beasts and of fowls, both of creeping things and things of the sea, is subdued, and hath been subdued, by the human nature,

Darby For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been tamed by the human species;

NASB For every species of beasts and birds, of reptiles and creatures of the sea, is tamed and has been tamed by the human race.

James 3:8 τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων, ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, now, then, so, even	Conjunction
γλῶσσαν	γλῶσσα	tongue, utterance, language	Noun Acc Sng F
οὐδεὶς	οὐδεὶς	no one, nothing, no, none	Adjective Nom Sng M
δαμάσαι	δαμάζω	tame, subdue	Verb Aorist Act Inf
δύναται	δύναμαι	can, is able, is capable of	Verb 3rd Present Mid Ind Sng
ἀνθρώπων	ἄνθρωπος	man, human being, person	Noun Gen Plu M
ἀκατάστατον	ἀκατάστατος	unstable	Adjective Nom Sng N
κακόν	κακός	bad, evil, harm, ill	Adjective Nom Sng N
μεστὴ	μεστός	full	Adjective Nom Sng F
ιοῦ	ἰός	poison, rust	Noun Gen Sng M
θανατηφόρου	θανατηφόρος	deadly	Adjective Gen Sng M

Rendering: Two verbs, but one is an infinitive, so one rendering chart.

τὴν “the” Actually goes with γλῶσσαν because δὲ is a postpositive conjunction

δὲ “but” Introductory conjunction

γλῶσσαν “tongue” Direct object

οὐδεὶς “no one” Adjective acting as noun and subject of clause

δαμάσαι “to tame” Infinitive completing the verb

δύναται “he is able” Verb of the clause

ἀνθρώπων, “of men” Genitive noun modifying the direct object

but	Is able to tame	The tongue of men
No one		

“But no one is able to tame the tongue of men ...”

ἀκατάστατον “unstable”

κακόν, “evil”

μεστὴ “full”

ιοῦ “of poison” Genitive noun modifying “full”

θανατηφόρου “deadly” adjective modifying “poison”

Three nominative adjectives in a row. Clearly they are talking about “the tongue” above. I decided to make them into a clause of their own. {Note 112}

which	is	Unstable, evil, and full of deadly poison.

“... which is unstable, evil, and full of deadly poison.”

My Translation: “But no one is able to tame the tongue of men, which is unstable, evil, and full of deadly poison.”

Comparison to the Experts: They all agreed with me to make the string of nominative adjectives into a separate clause, but no of them subordinated it with “which.” Also all of them used “unstable” to modify “evil” instead of also using it as a noun. However, we are in agreement regarding the meaning of the verse.

YLT and the tongue no one of men is able to subdue, it is an unruly evil, full of deadly poison,

KJV But the tongue can no man tame; [it is] an unruly evil, full of deadly poison.

ASV But the tongue can no man tame; it is a restless evil, it is full of deadly poison.

Darby but the tongue can no one among men tame; it is an unsettled evil, full of death-bringing poison.

DR But the tongue no man can tame, an unquiet evil, full of deadly poison.

NASB But no one can tame the tongue; it is a restless evil and full of deadly poison.

James 3:9 ἐν αὐτῇ εὐλογοῦμεν τὸν (κύριον OR θεον) καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας,

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐν	ἐν	in, among, within	Preposition
αὐτῇ	αὐτός	he, she, it	Personal Pron Dat Sng F
εὐλογοῦμεν	εὐλογέω	bless, praise	Verb 1st Present Act Ind Plu
[κύριον	κύριος	God, Lord, master, Sir	Noun Acc Sng M
θεον]	θεός	God, god, godly	Noun Acc Sng M
πατέρα	πατήρ	father, forefather, ancestor	Noun Acc Sng M
ἐν	ἐν	in, among, within	Preposition
αὐτῇ	αὐτός	he, she, it	Personal Pron Dat Sng F
καταρώμεθα	καταράομαι	curse	Verb 1st Present Mid Ind Plu
ἀνθρώπους	ἄνθρωπος	man, human being , person	Noun Acc Plu M
καθ'	κατά	throughout, according to	Preposition
ὁμοίωσιν	ὁμοίωσις	resemblance	Noun Acc Sng F
θεοῦ	θεός	God, god, godly	Noun Gen Sng M
γεγονότας	γίνομαι	happen, take place, be, made	Verb Perfect Act Prt Acc Plu M

Rendering: Three verbs, so three rendering charts.

ἐν “in” Prepositional phrase modifying the verb

αὐτῇ “her” Object of the preposition. “Tongue” is the antecedent of this pronoun.

εὐλογοῦμεν “I praise” Verb of the clause

τὸν “the” Article for following noun, whichever ends up being the choide

(κύριον “Lord” Direct object

OR I choose “God” because I think it goes best with “father”. {Note 359b}

θεον) “God” Direct object

καὶ “and” Conjunction joining the direct objects

πατέρα “father” Direct object

With it	praise	The God and Father
I		

“With it I praise the God and Father ...”

καὶ “and” Introductory Conjunction

ἐν “in” Prepositional phrase modifying the verb

αὐτῇ “her” Object of the preposition. “Tongue” is the antecedent of this pronoun.

καταρώμεθα “I curse” Verb of the clause

τοὺς ἀνθρώπους “the men” Direct Object

And with it	curse	men
I		

“... and with it I curse men...”

τοὺς “the” Article referring to participial phrase, making it modify the direct object above
 καθ’ “according to” Prepositional phrase completing the participle
 ὁμοίωσιν “resemblance” Object of preposition
 θεοῦ “of God” Genitive noun modifying “resemblance”
 γεγονότας “are made” Participle

	are made according to the resemblance of God	
who		

“... who are made in the image of God.”

My Translation: “With it I praise the God and Father, and with it I curse men, who are made in the image of God.”

Comparison to the Experts: We have substantial agreement.

DR By it we bless God and the Father: and by it we curse men, who are made after the likeness of God.

KJV Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

Darby Therewith bless we the Lord and Father, and therewith curse we men made after the likeness of God.

ASV Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:

YLT with it we do bless the God and Father, and with it we do curse the men made according to the similitude of God;

NASB With it we bless our Lord and Father, and with it we curse men, who have been made in the likeness of God;

James 3:10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἐκ	ἐκ	from, out of, among	Preposition
αὐτοῦ	αὐτός	he, she, it	Pronoun Gen Sng N
στόματος	στόμα	mouth	Noun Gen Sng N
ἐξέρχεται	ἐξέρχομαι	go out, come, depart, go, go forth	Verb 3rd Present Mid Ind Sng
εὐλογία	εὐλογία	blessing, bounty, fair speech	Noun Nom Sng F
κατάρα	κατάρα	curse	Noun Nom Sng F
οὐ	οὐ	no, not; never, nothing, none	Adverb
χρῆ	χρῆ	ought	Verb 3rd Present Act Ind Sng
ἀδελφοί	ἀδελφός	brother, family member	Noun Voc Plu M
μου	ἐγώ	my, mine	Personal Pron Gen Sng
ταῦτα	οὗτος	these, these things, these people	Demonstrative Nom Plu N
οὕτως	οὕτω(ς)	so, thus, even so, likewise	Adverb
γίνεσθαι	γίνομαι	happen, take place, be, made	Verb Present Mid Inf

Rendering: 3 verbs, but one is an infinitive, so two rendering charts.

ἐκ “from” Prepositional phrase modifying the verb
 τοῦ “the” Article goes with noun following adjective, “mouth”
 αὐτοῦ “his” Genitive pronoun modifying “mouth”
 στόματος “mouth” Object of the preposition
 ἐξέρχεται “it goes forth” Verb of the clause
 εὐλογία “blessing” Subject of the verb
 καὶ “and” Joining the two subjects
 κατάρα. “cursing” Subject of the verb

From his mouth	Go forth	
Blessing and cursing		

“From his mouth blessing and cursing go forth ...”

οὐ “not” Adverb of negation
 χρῆ, “it ought” Verb of the clause
 ἀδελφοί “brothers” Vocative, so in first slot
 μου, “my” Modifying brothers
 ταῦτα “these things” Subject of the clause
 οὕτως “so” Adverb modifying the infinitive
 γίνεσθαι “to happen” Infinitive completing the verb

My brothers	Ought not to happen	
These things		

“... My brothers, these things ought not to happen.”

My Translation: From his mouth blessing and cursing go forth. My brothers, these things ought not happen.”

Comparison to the Experts: I missed Note 244, but other than that we are in substantial agreement.

ASV out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

YLT out of the same mouth doth come forth blessing and cursing; it doth not need, my brethren, these things so to happen;

Darby Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these things should be thus.

KJV Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

DR Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

NASB from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way.

James 3:11 μήτι ἢ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρῦει τὸ γλυκὸν καὶ τὸ πικρὸν;

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
μήτι	μήτι	not	Particle
πηγὴ	πηγή	fountain, well	Noun Nom Sng F
ἐκ	ἐκ	from, out of, among	Preposition
αὐτῆς	αὐτός	he, she, it	Adjective Gen Sng F
ὁπῆς	ὁπή	cave, place	Noun Gen Sng F
βρῦει	βρύω	send forth	Verb 3rd Present Act Ind Sng
γλυκὸν	γλυκύς	sweet, fresh	Adjective Acc Sng N
πικρὸν	πικρός	bitter	Adjective Acc Sng N

Rendering: One verb, so one rendering chart. It ends in a Greek question mark, so it is a question.

μήτι “not” Negative particle – negative answer expected.

ἢ πηγὴ “the fountain” Subject of the sentence

ἐκ “from” Prepositional phrase modifying verb

τῆς αὐτῆς “the same” Modifies “place”

ὁπῆς “place” Object of the preposition

βρῦει “he sends forth”

τὸ γλυκὸν “the fresh” Direct object

καὶ “and” Joining the direct objects

τὸ πικρὸν; “the bitter”

	Does not send forth	The fresh and the bitter
The fountain		From the same place

“The fountain does not send forth fresh and bitter from the same place.”

My Translation: But it is a question, so “A fountain does not send forth fresh and bitter water from the same place, does it?”

Comparison to the Experts: I was more explicit in my expectation of a negative answer, but it is clear all these experts framed the question to expect a negative answer. Not everyone felt the need to add the word “water” as I did. We have substantial agreement.

Darby Does the fountain, out of the same opening, pour forth sweet and bitter?

KJV Doth a fountain send forth at the same place sweet [water] and bitter?

DR Doth a fountain send forth, out of the same hole, sweet and bitter water?

YLT doth the fountain out of the same opening pour forth the sweet and the bitter?

ASV Doth the fountain send forth from the same opening sweet water and bitter?

NASB Does a fountain send out from the same opening both fresh and bitter water?

James 3:12 μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; (οὔτε ἄλυκὸν OR ουτως ουδεμια πηγη ἄλυκὸν και) γλυκὸ ποιῆσαι ὕδωρ.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
δύναται	δύναμαι	can, is able, is capable of	Verb 3rd Present Mid Ind Sng
ἀδελφοί	ἀδελφός	brother, family member	Noun Voc Plu M
μου	ἐγώ	my, mine	Personal Pron Gen Sng
συκῆ	συκῆ	fig tree	Noun Nom Sng F
ἐλαίας	ἐλαία	olive or berry tree	Noun Acc Plu F
ποιῆσαι	ποιέω	make, do, cause, accomplish, form	Verb Aorist Act Inf
ἢ	ἢ	or, than, else, rather, either	Conjunction
ἄμπελος	ἄμπελος	vine	Noun Nom Sng F
σῦκα	σῦκον	fig	Noun Acc Plu N
[οὔτε	οὔτε	neither, nor	Conjunction
ἄλυκὸν]	ἄλυκός	salty	Adjective Nom Sng N
οὕτως	οὕτω(ς)	so, thus, even so, likewise	Adverb
οὐδεμία	οὐδείς	no one, nothing, no, none, not any	Adjective Nom Sng F
πηγή	πηγή	fountain, well	Noun Nom Sng F
ἄλυκὸν]	ἄλυκός	salty	Adjective Acc Sng N
γλυκὸ	γλυκύς	sweet, fresh	Adjective Acc Sng N
ποιῆσαι	ποιέω	make, do, cause, accomplish, form	Verb Aorist Act Inf
ὕδωρ	ὕδωρ	water	Noun Acc Sng N

Rendering: Three verbs, but two are infinitives, so one rendering chart, but the textual difficulty many generate more charts. We'll see.

μὴ “not” Adverb of negation
 δύναται, “he is able” Verb of the clause
 ἀδελφοί “brothers” Vocative case, so first slo
 μου, “my” Genitive pronoun modifying “brothers”
 συκῆ “fig tree” Subject of verb
 ἐλαίας “olives” Direct object of verb
 ποιῆσαι “to make” infinitive completing the verb

	Is not able to make	olives
A fig tree		

“A fig tree is not able to make olives ...”

ἢ “or” Conjunction joining the two different subjects and objects. Basically, it is a second clause with the verb of the second understood to be the same as the verb of the first.

ἄμπελος “vine” Subject of understood verb “is able”
 σῦκα; “figs” Direct object of understood verb

or	Is able to make	figs
The vine		

“... or the vine is able to make figs ...”

Now we have a third clause, again using the understood verb from the first clause. Also, I'm going to translate it with the longer textual variation first.)

(οὕτως “likewise” Adverb

ουδεμια “no” Adjective modifying fountain

πηγη “fountain” Subject of the verb

άλυκόν “salty” Adjective modifying “water”

και) “and” Conjunction joining adjectives?

γλυκὸν “fresh” Adjective modifying “water”

ποιῆσαι “to make” Infinitive completing the understood verb “is able”

ὔδωρ “water” direct object of the understood verb

likewise	makes	Fresh and salty water
No fountain		

“... likewise no fountain makes fresh and salty water.”

OR

Here is the third clause with the shorter textual variation

(οὔτε “neither” negative conjunction

άλυκόν) “salty” Adjective in the nominative case, standing for the subject

γλυκὸν “fresh” Adjective modifying “water”

ποιῆσαι “to make” Infinitive completing the understood verb “is able”

ὔδωρ “water” direct object of the understood verb

neither	makes	Fresh water
salty		

“... neither makes salty and fresh.” The shorter variation makes more sense in my opinion, since fountains were covered in the previous verse. Just my opinion.

My Translation: I see no question mark in the Greek but I think this might be some more rhetorical questions to go with the last verse. “Is a fig tree able to make olives? Or does a vine make figs? Neither does salty water become fresh water?”

Comparison to the Experts: I made a good guess about it being in question form. I wonder why the question mark was not included in my Greek version. Some chose one textual alternative and others the other. No significant difference in the overall meaning. We have substantial agreement.

ASV Can a fig tree, my brethren, yield olives, or a vine figs? Neither can salt water yield sweet.

DR Can the fig tree, my brethren, bear grapes; or the vine, figs? So neither can the salt water yield sweet.

KJV Can the fig tree, my brethren, bear olive berries? either a vine, figs? so [can] no fountain both yield salt water and fresh.

Darby Can, my brethren, a fig produce olives, or a vine figs? Neither can salt water make sweet water.

YLT is a fig-tree able, my brethren, olives to make? or a vine figs? so no fountain salt and sweet water is able to make.

NASB Can a fig tree, my brethren, produce olives, or a vine produce figs? Nor can salt water produce fresh.

James 3:13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Τίς	τίς	someone, something, who? what? which?	Intrg/Indef Pron Nom Sng M
σοφὸς	σοφός	wise	Adjective Nom Sng M
ἐπιστήμων	ἐπιστήμων	endued with knowledge	Adjective Nom Sng M
ἐν	ἐν	in, among, within	Preposition
ὑμῖν	σύ	you	Personal Pron Dat Plu
δειξάτω	δείκνυμι	show	Verb 3rd Aorist Act Imp Sng
ἐκ	ἐκ	from, out of, among, by	Preposition
καλῆς	καλός	good	Adjective Gen Sng F
ἀναστροφῆς	ἀναστροφή	behavior	Noun Gen Sng F
ἔργα	ἔργον	business, work, deed, action	Noun Acc Plu N
αὐτοῦ	αὐτός	he, she, it	Personal Pron Gen Sng M
ἐν	ἐν	in, among, within	Preposition
πραύτητι	πραύτης	meekness	Noun Dat Sng F
σοφίας	σοφία	wisdom	Noun Gen Sng F

Rendering: One verb, so one rendering chart.

Τίς “someone” or “what?” Suspicious it is a question because of context.

σοφὸς “wise” Adjective with no nouns around. Acting as a noun?

καὶ “and” Joining the adjectives

ἐπιστήμων “knowledable” Another adjective with no noun

ἐν “among” Prepositional phrase modifying?

ὑμῖν; “you” Object of the preposition

Doesn’t make sense, so I’m going to try the above with an understood “is”

	Is	Wise and knowledgeable
Whoever	among you	

It worked. “Whoever is wise and knowledgeable among you ...”

δειξάτω “he should show” Verb of the clause.

ἐκ “by” Prepositional phrase modifying the verb “show”

τῆς καλῆς “the good” Adjective modifying “behavior”

ἀναστροφῆς “behavior” Object of the preposition

τὰ ἔργα “the works” Direct object of the verb

αὐτοῦ “his” Genitive pronoun modifying “works”

ἐν “in” Prepositional phrase modifying “works”

πραύτητι “humility” Indirect object?

σοφίας “of wisdom” Genitive noun modifying “humility”

	Should show	His works
[Subordinate clause above]	by good behavior	To humility of wisdom

“... should show by good behavior his actions in the humility of wisdom.” I decided to put the indirect object in the Locative Case.

My Translation: “Whoever is wise and knowledgeable among you should show by good behavior his works in the humility of wisdom.”

Comparison to the Experts: We have substantial agreement. Some turned the first clause into a question, some into a subordinate clause, but the meanings are alike.

KJV Who [is] a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

DR Who is a wise man, and endued with knowledge among you? Let him shew, by a good conversation, his work in the meekness of wisdom.

YLT Who is wise and intelligent among you? let him shew out of the good behaviour his works in meekness of wisdom,

Darby Who is wise and understanding among you; let him shew out of a good conversation his works in meekness of wisdom;

ASV Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

NASB Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom.

James 3:14 εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
εἰ	εἰ	if, whether, though, since	Conjunction
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ζῆλον	ζήλος	emulation, jealousy, zeal	Noun Acc Sng M
πικρὸν	πικρός	bitter	Adjective Acc Sng M
ἔχετε	έχω	have, hold, possess, keep	Verb 2nd Present Act Ind Plu
ἐριθείαν	ἐριθεία	contention, strife	Noun Acc Sng F
ἐν	ἐν	in, among, within	Preposition
καρδία	καρδία	heart, mind, desire, intention	Noun Dat Sng F
ὑμῶν	σύ	Your, yours	Personal Pron Gen Plu
μὴ	μή	not, (negative answer expected)	Conjunction or Adverb
κατακαυχᾶσθε	κατακαυχάομαι	to exult over, triumph over	Verb 2nd Present Mid Imp Plu
ψεύδεσθε	ψεύδομαι	lie, deceive, be false	Verb 2nd Present Mid Imp Plu
κατὰ	κατά	down from, against	Preposition
ἀληθείας	ἀλήθεια	truth, reality	Noun Gen Sng F

Rendering: 3 verbs, but the last two appear to be compound, so 2 rendering charts.

εἰ “if” Introductory conjunction
 δὲ “but” Introductory conjunction
 ζῆλον “jealousy” Direct object
 πικρὸν “bitter” Adjective modifying “jealousy”
 ἔχετε “you have” verb of the clause
 καὶ “and” Joining direct objects
 ἐριθείαν “contention” Direct object
 ἐν “in” Prepositional phrase modifying the direct objects
 τῇ καρδίᾳ “the heart” Object of the preposition
 ὑμῶν, “your” Genitive noun modifying heart

But if	have	Bitter jealousy and contention in your heart
you		

“But if you have bitter jealousy and contention in your heart...”

μὴ “not” Adverb of negation and I’m suspecting this is a question
 κατακαυχᾶσθε “you exalt over”
 καὶ “and”
 ψεύδεσθε “you lie”
 κατὰ “against” Prepositional phrase modifying “exalt over” and “lie”
 τῆς ἀληθείας “the truth”

	Do not exalt over and lie against the truth	
you		

“... don’t you exalt over and lie against the truth?”

My Translation: “But if you have bitter jealousy and contention in your heart, don’t you exalt over and lie against the truth?”

Comparison to the Experts: The experts all disagree with me that it is not a question. They all believe it means, “Even if you have evil in your hearts, behave well” while I think it means, “If you harbor secret evil in your hearts, you are living a lie.” I looked at the context of the verse in an English version, and believe my translation fits better. I may be wrong.

YLT and if bitter zeal ye have, and rivalry in your heart, glory not, nor lie against the truth;

Darby but if ye have bitter emulation and strife in your hearts, do not boast and lie against the truth.

KJV But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

ASV But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

DR But if you have bitter zeal, and there be contentions in your hearts; glory not, and be not liars against the truth.

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

James 3:15 οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
οὐκ	οὐ	no, not; never, nothing, none	Adverb
ἔστιν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Sng
αὕτη	οὗτος	this, this one, this man	Demonstrative Nom Sng F
σοφία	σοφία	wisdom	Noun Nom Sng F
ἄνωθεν	ἄνωθεν	from above, again, from the top	Adverb
κατερχομένη	κατέρχομαι	come down, descend, go down	Verb Present Mid Prt Nom Sng F
ἀλλὰ	ἀλλά	but, nevertheless, rather	Conjunction
ἐπίγειος	ἐπίγειος	earthly, in earth, terrestrial	Adjective Nom Sng F
ψυχική	ψυχικός	natural, sensual	Adjective Nom Sng F
δαιμονιώδης	δαιμονιώδης	devilish	Adjective Nom Sng F

Rendering: Two verbs, so two rendering charts.

οὐκ “not” Adverb of negation

ἔστιν “it is” Verb of the clause

αὕτη “this” Subject of the verb

ἡ σοφία “the wisdom” Predicate nominative

ἄνωθεν “from above” Adverb modifying “wisdom”

κατερχομένη “coming down” Participle in apposition with predicate nominative

	Is not	The wisdom from above coming down
this		

“this is not the wisdom from above coming down ...”

ἀλλὰ “but”

ἐπίγειος, “earthly”

ψυχική, “sensual”

δαιμονιώδης “devilish”

Providing an “understood is” to break up all the nominative case words

but	is	
It		Earthly, sensual and devilish.

“... but it is earthly, sensual and devilish.”

My Translation: “This is not heavenly wisdom coming down, but is earthly, sensual and devilish.”

Comparison to the Experts: They did add “heavenly” as I did, and left the string of adjective in apposition. I must admit it does sound better their way. We have no significant difference in meaning.

DR For this is not wisdom, descending from above: but earthly, sensual, devilish.

Darby This is not the wisdom which comes down from above, but earthly, natural, devilish.

KJV This wisdom descendeth not from above, but [is] earthly, sensual, devilish.

ASV This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish.

YLT this wisdom is not descending from above, but earthly, physical, demon-like,

NASB This wisdom is not that which comes down from above, but is earthly, natural, demonic.

James 3:16 ὅπου γὰρ ζήλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὅπου	ὅπου	in what place, where	Conjunction
γὰρ	γάρ	for, since, then, indeed	Conjunction
ζήλος	ζήλος	emulation, jealousy, zeal	Noun Nom Sng M
ἐριθεία	ἐριθεία	contention, strife	Noun Nom Sng F
ἐκεῖ	ἐκεῖ	there, to yonder place	Adverb
ἀκαταστασία	ἀκαταστασία	commotion, confusion, tumult	Noun Nom Sng F
πᾶν	πᾶς	All with article, each w/o	Adjective Nom Sng N
φαῦλον	φαῦλος	evil	Adjective Nom Sng N
πρᾶγμα	πρᾶγμα	business, matter, thing, work	Noun Nom Sng N

Rendering: There is no verb, but the long strings of nominatives suggests an understood “is” or two will be needed. I’ll start with two rendering charts and see what happens.

ὅπου “where” Introductory conjunction

γὰρ “for” Introductory conjunction

ζήλος “jealousy” Predicate nominative

καὶ “and” Joining the Predicate nominatives

ἐριθεία, “contention” Predicate nominative

For where	is	Jealousy and contention
there		

“For where there is jealousy and contention ...”

ἐκεῖ “there” Adverb modifying the understood “is”?

ἀκαταστασία “confusion” Predicate nominative

καὶ “and” Joining the predicate nominatives

πᾶν “all” Adjective modifying “business”

φαῦλον “evil” Adjective modifying “business”

πρᾶγμα “business” predicate nominative

	is	Confusion and all sorts of evil business.
there		

“... there is confusion and all sorts of evil business.”

My Translation: “For where there is jealousy and contention, there is confusion and all sorts of evil business.

Comparison to the Experts: We have substantial agreement.

Darby For where emulation and strife are, there is disorder and every evil thing.

DR For where envying and contention is, there is inconstancy, and every evil work.

KJV For where envying and strife [is], there [is] confusion and every evil work.

ASV For where jealousy and faction are, there is confusion and every vile deed.

YLT for where zeal and rivalry are, there is insurrection and every evil matter;

NASB For where jealousy and selfish ambition exist, there is disorder and every evil thing.

James 3:17 ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, (καὶ) ἀνυπόκριτος.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἄνωθεν	ἄνωθεν	from above, again, from the top	Adverb
σοφία	σοφία	wisdom	Noun Nom Sng F
πρῶτον	πρῶτος	first (in place, time or importance)	Adjective Acc Sng N
μὲν	μέν	even, indeed, some, truly, verily	Conjunction
ἀγνή	ἀγνός	pure, holy, innocent, sacred	Adjective Nom Sng F
ἐστίν	εἰμί	be, am, are, is, was, were	Verb 3rd Present Act Ind Sng
ἔπειτα	ἔπειτα	afterward, then	Adverb
εἰρηνική	εἰρηνικός	peaceable	Adjective Nom Sng F
ἐπιεικής	ἐπιεικής	gentle, moderation, patient	Adjective Nom Sng F
εὐπειθής	εὐπειθής	compliant, obedient	Adjective Nom Sng F
μεστή	μεστός	full	Adjective Nom Sng F
ἐλέους	ἔλεος	tender mercy	Noun Gen Sng N
καρπῶν	καρπός	fruit	Noun Gen Plu M
ἀγαθῶν	ἀγαθός	benefit, goods things	Adjective Gen Plu M
ἀδιάκριτος	ἀδιάκριτος	without partiality	Adjective Nom Sng F
ἀνυπόκριτος	ἀνυπόκριτος	without hypocrisy, unfeigned	Adjective Nom Sng F

Rendering: One verb, but the long strings of nominative case words I can see above suggest they will be an “understood is” or two. I’m going to start with three rendering charts and see where this takes me.

ἡ “the” modifies “wisdom”

δὲ “but” Introductory conjunction

ἄνωθεν “heavenly” Modifying wisdom

σοφία “wisdom” Subject

πρῶτον “first” This noun is accusative, but there is no transitive verb or preposition to take it as an object. Instrumental case?

μὲν “truly” Conjunction joining what? I think it might be used as an adverb here, modifying “pure”. I’m going to try it that way and see what the experts do

ἀγνή “pure” Predicate adjective

ἐστίν, “it is” Verb of the clause

ἔπειτα “then” Adverb modifying what? {Note 501c}

εἰρηνική, “peaceable” Predicate adjective

ἐπιεικής, “gentle” Predicate adjective

εὐπειθής, “compliant” Predicate adjective

μεστή “full” Predicate adjective

ἐλέους “of mercy” Genitive noun modifying “full”

καὶ “and” conjunction joining the genitive nouns

καρπῶν “of fruit” Genitive noun modifying “full”

ἀγαθῶν, “good” adjective modifying “fruit”

ἀδιάκριτος, “without partiality” Predicate adjective

(καὶ) “and” Joins the predicate adjectives

ἀνυπόκριτος “without hypocrisy” Predicate adjective

but	Is	
The heavenly wisdom		First truly pure, then peaceable, gentle, compliant, full of mercy and of good fruit, without partiality or hypocrisy.

Turns out it is one clause after all.

My Translation: “But the heavenly wisdom is first truly pure, then peaceable, gentle, compliant full of mercy and of good fruit, without partiality or hypocrisy.”

Comparison to the Experts: A few differences in range of sense, and I’m still alone with “heavenly” but we have substantial agreement.

YLT and the wisdom from above, first, indeed, is pure, then peaceable, gentle, easily entreated, full of kindness and good fruits, uncontentious, and unhypocritical: --

Darby But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, unquestioning, unfeigned.

KJV But the wisdom that is from above is first pure, then peaceable, gentle, [and] easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

ASV But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

DR But the wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.

NASB But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.

James 3:18 καρπὸς δὲ (της) δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιῶσιν εἰρήνην.

Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
καρπὸς	καρπός	fruit	Noun Nom Sng M
δὲ	δέ	but, rather, now, then, so, even	Conjunction
δικαιοσύνης	δικαιοσύνη	righteousness, uprightness	Noun Gen Sng F
ἐν	ἐν	in, among, within	Preposition
εἰρήνη	εἰρήνη	one, peace, quietness, rest	Noun Dat Sng F
σπείρεται	σπείρω	sow, scatter	Verb 3rd Present Pass Ind Sng
ποιῶσιν	ποιέω	make, do, cause, accomplish	Verb Present Act Prt Dat Plu M
εἰρήνην	εἰρήνη	one, peace, quietness, rest	Noun Acc Sng F

Rendering: Two verbs, so two rendering charts

καρπὸς “fruit” Subject

δὲ “but” Introductory Conjunction

(της) “the” This article makes no sense to me here. I’m leaving it out.

δικαιοσύνης “of righteousness” Genitive noun modifying “fruit”

ἐν “in” Prepositional phrase modifying “is sown”

εἰρήνη “peace” Object of the preposition

σπείρεται “is sown” Verb of the clause

τοῖς “the” Article introducing participial phrase

ποιῶσιν “making” Participle – completes verb or acts as indirect object

εἰρήνην “peace” Object of the participle

but	Is sown in peace	
The fruit of righteousness		making peace

“But the fruit of righteousness is sown in peace, making peace.”

My Translation: “But the fruit of righteousness is sown in peace, making peace.”

Comparison to the Experts: They all translated the τοῖς in front of the participle a “them” or “those” which is clearly better than my translation. Also most of them used “and” for the δὲ which I also think is better, because this verse is really a continuation of the prior verse, both of which are introduced by the “but” following the verse before that.

DR And the fruit of justice is sown in peace, to them that make peace.

ASV And the fruit of righteousness is sown in peace for them that make peace.

KJV And the fruit of righteousness is sown in peace of them that make peace.

YLT and the fruit of the righteousness in peace is sown to those making peace.

Darby But the fruit of righteousness in peace is sown for them that make peace.

NASB And the seed whose fruit is righteousness is sown in peace by those who make peace.

Koiné Greek II is a chance to practice the unique new approach to learning the Greek originally used to write the New Testament learned previously in the course *Introduction to Koiné Greek*. This course will give you practice with most of the various New Testament Writers' styles of writing.

This course contains only the Translation Hints for parsing and Translation Guide for rendering for a small selection of New Testament passages. The student will need access to a Greek Lexicon and Parsing Guide to complete the course. A version of the Greek text is provided but it is recommended that the student have access to an independent version of the Greek. Although designed to be used for home schooled High School students it may be used equally well as a self-study guide for adults or in a classroom.