

## ΙΑΚΩΒΟΥ

### JAMES CHAPTER 1

#### JAMES 1:1

Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.

Ἰάκωβος *James*

θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ *of God and of (the) Lord Jesus Christ*

δοῦλος *a servant, a slave*

ταῖς δώδεκα φυλαῖς *to the twelve tribes*

ταῖς ἐν τῇ διασπορᾷ *in the Dispora, the dispersion, the scattering*

χαίρειν *to greet = greetings*

Ἰάκωβος, -ου, ὁ *James*.

1. son of Zebedee, an apostle, and brother of the apostle John, (commonly called *James the greater* or *elder*).

2. *James* (commonly called *the less*), an apostle, son of Alphæus; apparently identical with Ἰάκωβος ὁ μικρὸς *James the little, the less*, the son of Mary, wife of Cleophas i.e. Clopas or Alphæus, Jn. 19:25.

3. *James*, the brother of our Lord: the leader of the Jewish Christians, and by them surnamed ὁ δίκαιος *the Just*, the overseer (or bishop) of the church at Jerusalem down to the year 62 or 63.

4. An unknown *James*, father of the apostle Judas [or Jude]: Lk. 6:16; Ac. 1:13, according to the opinion of those interpreters who think that not ἀδελφόν but υἱόν must be supplied in the phrase Ἰούδαν Ἰακώβο.

δώδεκα, οἱ, αἱ, τά, *twelve*: Mt. 9:20; 10:1; Rev. 7:5; 21:21, etc.; οἱ δώδεκα, *the twelve* apostles of Jesus, so called by way of eminence: Mk. 9:35; 10:32; 11:11; Mt. 26:14, 20; Lk. 22:3.

φυλή, -ῆς, ἡ, (from φύω)

1. *a tribe; all the persons descended from one of the twelve sons of the patriarch Jacob*.

2. *a race, nation, people*.

δια-σπορά, -ᾶς, ἡ, (διασπείρω), *a scattering, dispersion*.

χαίρειν pres act infinitive χαίρω *to greet = greetings*

χαίρω;

1. *to rejoice, be glad* **Lk. 15:5** καὶ εὐρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων *and having found (it) he puts (it) on his shoulders, rejoicing*;

2. in a broader sense, used as a greeting *hail, be well, greetings* **Mt. 26:49** καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν· χαῖρε, ῥαββί *and immediately, perhaps directly, having approached Jesus, come to Jesus, he said: hail, greetings, rabbi*

## **JAMES 1:2**

Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

Πᾶσαν χαρὰν *all joy, pure joy, every joy*

ἡγήσασθε *count, consider, deem, regard, reckon*

ἀδελφοί μου *my brothers*

ὅταν *when, whenever*

πειρασμοῖς *in trials, by trials, proving, tests*

περιπέσητε *you might fall into, encounter, meet, face, experience*

ποικίλοις *various, various kinds, various sorts of, different*

πᾶς, πᾶσα, πᾶν, genitive παντός, πάσης, παντός, *all, every*; it is used.

1. *any, every one, any and every, of every kind* **Mt. 3:10** πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται *every tree therefore not producing good fruit is cut down*; **Ro. 2:9** ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου *for every soul of man*

2. with nouns which have the article, *all the, the whole* **Mt. 8:32** καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη *and suddenly the whole herd rushed*

3. masculine and feminine *every one, any one; whoever* **Mt. 13:19** παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας *everyone, anyone, hearing the word of the kingdom*

4. Neuter πᾶν, *everything, (anything) whatever*; in the singular, *always, perpetually*; ἐν παντί, either *in every condition, or in every matter; in everything, in every way, on every side, in every particular or relation*; **1 Co. 10:25** Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε *eat anything sold in a market*

5. Plural πάντα *all*; **1 Co. 9:22** τοῖς πᾶσιν γέγονα πάντα *to all people I have become (like) all (people)*, i.e. to adapt one's self in all ways to the needs of all;

6. accusative πάντα adverbially, *wholly, altogether, in all ways, in all respects* **Mk. 4:34** κατ' ἰδίαν δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυσεν πάντα *but in private to his own disciples he clarified all (ideas, truths, hidden meanings)*

χαρά, -ᾶς, ἡ, (χαίρω),

1. *joy, joyous, joyful, enjoyable, pleasant, gladness* **Lk. 1:14** καὶ ἔσται χαρά σοι *and he will be a joy to you*

2. by metonymy *the cause or occasion of joy*: **Lk. 2:10** ἰδοὺ γὰρ εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην ἣτις ἔσται παντὶ τῷ λαῷ *for behold I announce to you great joy that will be for all the people*

ἡγήσασθε 2 p pl 1 aor mid imperative ἡγέομαι *count, consider, deem, regard, reckon*

ἡγέομαι, -οῦμαι;

1. *to consider, deem, account, think, regard*. **Ac. 26:2** ἡγημαὶ ἐμαυτὸν μακάριον *I have considered myself fortunate, privileged*

2. *to go before, to be a leader, a ruler, commander; to have authority over*; but so only in the present participle ἡγούμενος, *a prince, of regal power; a (royal) governor, viceroy*; **Ac. 7:10** καὶ κατέστησεν αὐτὸν ἡγούμενον ἐπ' Αἴγυπτον *and he put him in charge, making him a ruler, governor, over Egypt*; **Ac. 15:22** ἀνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς *leading men among the brothers*

**ὅταν**, a particle of time, comparative of ὅτε and ἄν, *at the time that, whenever, when*; hence like our *in case that; as often as*, of customary action, Mt. 15:2; *at the time when* the equivalent of *as long as*; future: *when, as often as, whenever*, Rev. 4:9; very rarely with the imperfect: *as often as, whenever*; the equivalent of ὅτε, *when*.

**πειρασμός**, -οῦ, ὁ, (πειράζω), *an experiment, attempt, trial, proving*

1. universally *trial, proving* **Gal. 4:14** καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε *and your trial in my flesh you did not despise*

2. specifically, *the trial of man's faithfulness, integrity, virtue, constancy*, **1 Pet. 4:12** μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένη *do not be surprised by the burning trial among you = do not be shocked at the burning trial coming on you for a test*

3. 'temptation' (i.e. *trial*) of God by men, i.e. rebellion against God, by which his power and justice are, as it were, put to the proof and challenged to show themselves **Heb. 3:8** μὴ σκληρύνετε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ *do not harden your hearts as in the rebellion during the time of testing in the wilderness*

**περιπέσητε** 2 p pl 2 aor act subj **περι-πίπτω** *you might fall into, encounter, meet, face, experience*

**περι-πίπτω**: *to fall, to fall in with or among, to light upon or come across, to fall into as to be encompassed by* **Lk. 10:30** καὶ λησταῖς περιέπεσεν *and he fell among bandits, robbers*

**ποικίλος**, -η, -ον, *various, various kinds*

1. *of diverse colors, varied, variegated*: Septuagint **Genesis 37:3** αὐτῷ ἐποίησεν δὲ αὐτῷ χιτῶνα ποικίλον *and he made for him a colored garment* ("many colors" is not a sense found in N.T. writings)

2. *of various sorts*: **Mt. 4:24** καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας *and people brought to him all literally, the ones miserably having = those having terrible diseases*

### **JAMES 1:3**

γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

**Γινώσκοντες** *knowing, understanding*

**ὅτι τὸ δοκίμιον** *that the testing, proving*

**ὑμῶν τῆς πίστεως** *of your faith perhaps trust*

**κατεργάζεται** *produces, brings about, works out, imparts, leads to*

**ὑπομονήν** *patience, endurance*

**γινώσκοντες** pres act ptc nom pl masc **γινώσκω** *knowing, understanding*

**γινώσκω**

1. *to learn to know, to come to know, to become acquainted with, to learn, recognize, get a knowledge of, ascertain, find out, passive to become known* **Mt. 22:18** γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν *but Jesus, having realized their malice ....*

2. *understand, comprehend, perceive, realize, notice, have knowledge of* **Ac. 8:30** γινώσκεις ἃ ἀναγινώσκεις; *do you understand what you are reading?*

3. in particular, *to become acquainted with, to know, acknowledge, recognize* **Gal. 4:9** νῦν δὲ γνόντες θεόν μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ *and now having come to know God but instead having been known by God*

4. by a Hebraistic euphemism, γινώσκω is used of the intimate physical sexual relations of male and female **Lk. 1:34** ἐπεὶ ἄνδρα οὐ γινώσκω; *since a man I do not know*

**δοκίμιον**, -ου, τό, (δοκιμή); *a test, a proof*

1. the same as τὸ δοκιμάζειν, *the proving*: τῆς πίστεως, Jas. 1:3.

2. *that by which something is tried or proved for genuineness, a test*

**Prov. 27:21** δοκίμιον ἀργύρῳ καὶ χρυσῷ πύρρως *proving silver and gold (is done through) burning by fire*

3. equivalent to δοκιμή, **1 Pet. 1:6b, 7a** λυπηθέντες ἐν ποικίλοις πειρασμοῖς ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως *having been made to suffer by various trials so that the approval of your faith = so that your genuine faith....*

**κατεργάζεται** 3 p sing pres mid ind **κατ-εργάζομαι** *produces, brings about, works out, imparts*  
**κατ-εργάζομαι**; a deponent middle verb;

1. *to perform, accomplish, achieve, do* **Ro. 7:15** ὁ γὰρ κατεργάζομαι οὐ γινώσκω *for what I am doing, I do not understand*

2. *to work out, bring about, produce, i.e. to do that from which something results* **Phil. 2:12** μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε *with fear and shaking your own salvation continue to work out*

3. *bring about, result in* **Ro. 5:3** εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται *recognizing that the suffering brings about patience*

4. *to fashion, i.e. render, prepare one fit for:* **2 Co. 5:5** ὁ δὲ κατεργασάμενος ἡμᾶς *but the one having prepared us*

**ὑπο-μονή**, -ῆς, ἡ, (ὑπομένω);

1. *steadfastness, constancy, endurance, patience, perseverance* **Lk. 8:15** καὶ καρποφοροῦσιν ἐν ὑπομονῇ *and they produce fruit with patience = and they produce a crop by persevering*

2. *a patient, steadfast waiting for; patient expectation* **Rev. 1:9** καὶ ὑπομονῇ ἐν Ἰησοῦ *and patience, perseverance, in Jesus; 1 Th. 1:3* μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος *Remembering your work of faith and labor of love and the patience of hope*

3. *a patient enduring, sustaining*: τῶν παθημάτων, **2 Co. 1:6** εἴτε παρακαλούμεθα ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ *or (if) we are comforted (it is) for your comfort which is effective in the patient endurance*

### **JAMES 1:4**

ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι ἐν μηδενὶ λειπόμενοι.

ἡ δὲ ὑπομονὴ *now patience, endurance, steadfastness, perseverance*

ἔργον τέλειον *a complete, perfect, work, a full effect, result*

ἐχέτω *let have*

= *let endurance have a perfect result*

*let perseverance have (unhindered progress to render) a finished outcome*

*let patience have its full effect*  
*let perseverance do its complete work*  
*let endurance have its perfect effect*  
**ἵνα ᾗτε** *so that you may be*  
**τέλειοι** *perfect, mature, complete*  
**καὶ ὁλόκληροι** *and complete, entire*  
**ἐν μηδενὶ** *in nothing, in anything, in any way, in no way*  
**λειπόμενοι** *lacking, being deficient, needing*  
 = *lacking in nothing, not lacking in anything, deficient in nothing*

**ἔχέτω** 3 p sing pres act imperative **ἔχω** *let have*

**ᾗτε** 2 p pl pres act subj **εἰμί** *you might be*

**τέλειοι** *mature people; mature, perfect* in the sense of a spiritually grown up standing  
**τέλειος**, -α, -ον, (τέλος), *brought to its end, attaining the end, finished; lacking nothing necessary to completeness; perfect, full knowledge, full measure*. “Perfect” = a complete, full or absolute compliance to a known standard of measurement by which an act or trend can be determined to have satisfied fully the need or requirement. Mt 5:48 has been a particularly confusing passage but the context makes clear its meaning: *God seeks for his followers to emulate him in his impartial, non-discriminatory, non-prejudicial, treatment of people*. V 44 says ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς *love your enemies and pray on the behalf of the ones persecuting you*—this shows the heart of God toward “enemies” and “those who persecute you.” V. 45 continues the trend: ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους: *God causes his sun to rise (impartially, equally, without discrimination) on the evil and good and causes rain to fall (impartially, equally and without discrimination) on the just and unjust*. Hence, in this context **τέλειος** carries the meaning “*impartial, without discrimination, equal*” in an act of emulating God Himself. His sinlessness and His flawlessness are *not* the standard of measurement in this passage because, conspicuously, no one can be “perfect” like the Father in heaven, no one can be without sin or be without fault, but one can treat other people “perfectly,” that is, impartially, equally and without discrimination, the same as God does with His sunshine and rain. The strictest and most influential of Jewish sects lived in exactly the opposite way.

**ὁλό-κληρος**, -ον, (ὅλος and κληρος, *all that has fallen by lot*), *complete in all its parts, sound in every part, in no part lacking or unsound, complete, entire, whole*. Ethically, *free from sin, faultless, entire; complete in all respects, consummate*.

**λειπόμενοι** pres pass ptc nom pl masc **λείπω** with **μηδενὶ** *not lacking, not being deficient, not needing*

**λείπω;**

**1.** *transitive to leave, leave behind, forsake; Passive, to be left behind (by one’s rival in a race, hence), to lag, be inferior* **Jas. 1:4** ἐν μηδενὶ λειπόμενοι *in nothing, in any way, in no way, lacking = lacking in nothing, deficient in nothing*

**2.** *to be destitute of, to lack, be in need* **Jas. 1:5** Εἰ δέ τις ὑμῶν λείπεται σοφίας *now if any of*

*you lacks wisdom*

**3.** intransitive *to be deficient or absent, to fail* Lk. 18:2, Tit. 3:13; τὰ λείποντα, *the actions or obligations that remain or are lacking*, **Tit. 1:5** Τοῦτου χάριν ἀπέλιπον σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ *for this reason I left you in Crete that the (tasks) needing to be done, remaining you might set right, set in order*

### **JAMES 1:5**

Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ.

**Εἰ δέ τις ὑμῶν** *now if any of you*

**λείπεται** *lacks, is deficient, is in need of*  
**σοφίας** *wisdom*

**αἰτεῖτω** *let him ask, request*

**παρὰ τοῦ διδόντος θεοῦ** *from the giving God;*

*from God who gives;*

*from God who is giving*

**πᾶσιν ἀπλῶς** *to all generously, liberally, freely; who gives with open hand*

**καὶ μὴ ὀνειδίζοντος** *and not upbraiding, scolding, insulting, rejecting, reviling;*  
*and who does not reject, insult, scold, reprimand;*

*and without reproach, without criticizing, without finding fault;*

*and ungrudgingly*

**καὶ δοθήσεται αὐτῷ** *and it will be given to him (some texts read to you)*

**λείπεται** 3 p sing pres pass ind **λείπω** *lacks, is deficient, is in need*

**σοφία**, -ας, ἡ, (σοφός), *wisdom, broad and full intelligence; supreme intelligence.*

**αἰτεῖτω** 3 p sing pres act imperative **αἰτέω** *let him ask, request*

**αἰτέω**, -ῶ; *to ask middle to ask for one's self, request for one's self, demand* (without any real distinction between active and middle): **Jas. 1:6** αἰτεῖτω δὲ ἐν πίστει *but let him ask in faith, with faith, with trust*; **Ac. 7:46** καὶ ᾤτησατο εὐρεῖν σκῆνωμα τῷ οἴκῳ Ἰακώβ *and he asked to find a dwelling place for the house of Jacob*; **Eph. 3:13** αἰτοῦμαι μὴ ἐγκακεῖν *I ask (you) not to lose heart, become discouraged*

**διδόντος** pres act ptc gen sing masc **δίδωμι** *giving*

**δίδωμι** *to give;*

**1.** *to bestow, give as a gift*: **Mt. 4:9** ταῦτα σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι *these (kingdoms, splendors) all I will give if having fallen down you might worship me*

**2.** *to grant, let have*: **Mt. 12:39** καὶ σημεῖον οὐ δοθήσεται αὐτῇ *and a sign will not be given to it*

**3.** *to reach out, extend, present* **Mt. 14:19** καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους *and having broken (them) he gave the loaves to his disciples*

**4.** *to give to one's care, entrust, commit* **Lk. 12:48** παντὶ δὲ ὃ ἐδόθη πολὺ πολὺ ζητηθήσεται παρ' αὐτοῦ *but to everyone to whom was given much, much will be required from him*

**5.** *to give what is due or obligatory, to pay: wages or reward; λόγον, render account, Ro. 14:12 ἄρα ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ θεῷ so then each of us concerning himself an account will give to God*

**6.** Joined with nouns denoting strength, faculty, power, virtue, is the equivalent of *to furnish, endue* (one with something) with the force of *to cause, produce, give forth from one's self*: ὑετόν, from heaven, Jas. 5:18. Lk. 21:15 (δώσω ὑμῖν στόμα κ. σοφίαν); Ac. 7:10; ἐξουσίαν, Mt. 9:8 καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις *and they glorified God the one having given this kind of power, such authority, to men*

**ἀπλῶς**, adverb, *simply, openly, frankly, sincerely, generously, freely*: Jas. 1:5 (led solely by his desire to bless).

**ὀνειδίζοντος** pres act ptc gen sing masc **ὀνειδίζω** with **μὴ** *not scolding, insulting, rejecting, reviling*

**ὀνειδίζω**; *to reproach, upbraid, scold, revile, reprimand, insult. Mk. 16:14 καὶ ὠνειδίσεν τὴν ἀπιστίαν αὐτῶν and he rebuked, scolded, their unbelief*

**δοθήσεται** 3 p sing fut pass ind **δίδωμι** *it will be given*

### **JAMES 1:6**

αἰτεῖτω δὲ ἐν πίστει μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ.

**αἰτεῖτω** δὲ *but let him ask*

**ἐν πίστει** *in faith, with faith, with trust*

**μηδὲν διακρινόμενος**· *never doubting, without doubting, with no doubting, doubting nothing; don't allow doubts*

**ὁ γὰρ διακρινόμενος** *for the doubting, the one who doubts, wavers*

**ἔοικεν** *is like, resembles*

**κλύδωνι θαλάσσης** *to a wave of (the) sea, surging sea*

**ἀνεμιζομένῳ** *being blown, driven, agitated, by the wind*

**καὶ ῥιπιζομένῳ** *and being tossed, whipped, agitated*

**αἰτεῖτω** 3 p sing pres act imperative **αἰτέω** *let him ask, request*

**αἰτέω**, -ῶ; *to ask middle to ask for one's self, request for one's self, demand* (without any real distinction between active and middle): Jas. 1:6 αἰτεῖτω δὲ ἐν πίστει *but let him ask in faith, with faith, with trust*; Ac. 7:46 καὶ ἠτήσατο εὐρεῖν σκῆνωμα τῷ οἴκῳ Ἰακώβ *and he asked to find a dwelling place for the house of Jacob*; Eph. 3:13 αἰτοῦμαι μὴ ἐγκακεῖν *I ask (you) not to lose heart, become discouraged*

**διακρινόμενος** pres mid ptc nom sing masc **δια-κρίνω** (twice in this verse, once with **μηδὲν**, *not, nothing*) *hesitating, doubting*

**δια-κρίνω**; *to be separated*;

**1.** *to separate, make a distinction, discriminate: Ac. 15:9 καὶ οὐθὲν διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν and he did not make a distinction between both us and them*

2. *to learn by discrimination, to try, decide, make a judgment; to determine, judge, decide a dispute, make or render a decision:* **1 Co. 14:29** προφηται δὲ δύο ἢ τρεῖς λαλείτωσαν καὶ οἱ ἄλλοι διακρινέτωσαν· *and let two or three prophets speak and let the others judge*

3. *to separate one's self in a hostile spirit, to oppose, strive with, dispute, contend,* Jud. 9, **Ac. 11:2** Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἱερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν οἱ ἐκ περιτομῆς *and when Peter went up to Jerusalem the men from the circumcision disputed with him*

4. *to be at variance with one's self, take issue with one's self, hesitate, doubt, waver, hesitate to believe* **Jud. 22** Καὶ οὕς μὲν ἔλεᾶτε διακρινομένους *and those indeed have mercy upon doubting = and be merciful toward those doubting, those who have doubts;* **Jas. 1:6** αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενος· *but let him ask in faith without doubting*

ἔοικεν 3 p sing 2 perfect act ind **ἔοικα**, see **εἰκω** *is like, resembles*

**εἰκω**: 2 perfect ἔοικα has the force of a present; *to be like, resemble*. In the N.T. found only in Jas. 1:6 and 1:23.

**κλύδων**, -ωνος, ὁ, (κλύζω, *to wash against*); *a dashing or surging wave, a surge, a violent agitation of the sea, rough wave*: τοῦ ὕδατος, Lk. 8:24; τῆς θαλάσσης, Jas. 1:6.

**θάλασσα** -ης, ἡ, *the sea*

**ἀνεμιζομένω** pres pass ptc dat sing masc **ἀνεμίζω** *being blown, driven, agitated, by the wind*  
**ἀνεμίζω**: (ἀνεμος): *to agitate or drive by the wind* in the N.T. only in James 1:6

**ῥιπιζομένω** pres pass ptc dat sing masc **ῥιπίζω** *being tossed, whipped, agitated*  
**ῥιπίζω**: (from ῥίπης, *a bellows or fan*); hence

1. *to toss to and fro, to agitate* in the N.T. only here in James 1:6.

2. *to raise a breeze, put air in motion*, whether for the sake of kindling a fire or of cooling one's self; hence

a. *to blow up a fire*: φλόγα, πῦρ.

b. *to fan* i.e. *cool with a fan*.

### **JAMES 1:7**

μη γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος ὅτι λήμψεται τι παρὰ τοῦ κυρίου,

μη γὰρ οἰέσθω *for let not suppose, think, imagine, expect*

ὁ ἄνθρωπος ἐκεῖνος *that man, that very man*

ὅτι λήμψεται *that he will receive, gather, accept*

τι παρὰ τοῦ κυρίου *anything from the Lord*

οἰέσθω 3 p sing pres mid imperative **οἶμαι** with **μη** *do not suppose, think, assume, imagine*

**οἶμαι**, contracted from οἶμαι; *to suppose, think, imagine, expect* **Jn. 21:25** οὐδ' αὐτὸν οἶμαι τὸν κόσμον *I do not I think, suppose, the world itself*

λήμψεται 3 p sing fut mid ind **λαμβάνω** *he will receive, gather, accept*

**λαμβάνω** *to take, to receive (what is given); to gain, get, obtain.*



1. to take, take with the hand, lay hold of, receive **Mt. 26:26** λαβὼν ὁ Ἰησοῦς ἄρτον *Jesus having taken (the) bread*

2. to take, take away, to remove, to carry away **Mt. 8:17** αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν *he our sicknesses, illnesses, weaknesses, he took*

3. to seize, lay hold of, apprehend: **Mt. 21:35** καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ *and the farmers, tenants, husbandmen, having seized the servants*

4. to get possession of, obtain, if a goal attain **Phil. 3:12** Οὐχ ὅτι ἤδη ἔλαβον *not that I have already attained, obtained, reached, received*

5. to take, to catch (used of hunters, fishermen, etc.) **Lk. 5:5** οὐδὲν ἐλάβομεν· *nothing we took = we caught nothing*

6. to take to one's self, lay hold upon, take possession of, to appropriate to one's self **Heb. 5:4** καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν *and not for himself does anyone receive, get, claim, the honor*

7. to take according to agreement or law, to collect, gather **Mt. 17:24** προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ *the people collecting the two-drachma temple tax approached Peter*

8. to regard any one's power, rank, external circumstances, and on that account to do some injustice or neglect something: **Lk. 20:21** καὶ οὐ λαμβάνεις πρόσωπον *literally, and you do not receive face = you do not show partiality, you are not partial to anyone, you are not influenced by anyone*

9. to take, to choose, select **Heb. 5:1** Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων *for every high priest from men being chosen, selected, appointed, taken on behalf of men*

10. to take counsel, to deliberate **Mt. 12:14** ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ *and having the Pharisees took counsel, assembled a counsel, conspired together, connived together, plotted, schemed together against him*

### **JAMES 1:8**

ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

ἀνὴρ *a man*

δίψυχος *double-minded, indecisive, unsettled, undecided, hopes for while doubting*

ἀκατάστατος *unstable, inconstant, changeable, fickle, variable, restless, in conflict*

ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ *in all his ways*

ἀνὴρ, ἀνδράς, ὁ, *a man; as a male or as a husband. Universally any male person, a man.*

δίψυχος, -ον, (δίς and ψυχή)

1. *wavering, uncertain, doubting: Jas. 1:8* ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ *a man double-minded, indecisive, unsettled, undecided, fickle in all his ways*

2. *divided in interest that is, between God and the world: Jas. 4:8* δίψυχοι (you) *double-minded, wavering, uncertain, doubting*

ἀ-κατά-στατος, -ον, (καθίστημι), *unstable, changeable, fickle, variable, restless, in conflict: in the N.T. only here in Jas. 1:8.*

### **JAMES 1:9**

Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

**Καυχάσθω** δὲ *and let boast, boast about, glory, take pride*

**ὁ ἀδελφὸς** *the brother*

**ὁ ταπεινὸς** *the lowly, the one who is lowly, who is in low position, in humble circumstances, with humble means*

**ἐν τῷ ὕψει αὐτοῦ** *in his high station, high rank, lofty position, in his exaltation, in that he is exalted*

**καυχάσθω** 3 p sing pres mid imperative **καυχάομαι** *let boast, glory, take pride*

**καυχάομαι**, -ῶμαι,

1. *to glory, glory in, exalt, rejoice* (on account of) **Ro. 5:2** καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ *and we exalt, rejoice, in (the) hope of the glory of God*

2. *to boast, boast about, brag* **2 Co. 12:5** ὑπὲρ τοῦ τοιούτου καυχήσομαι ὑπὲρ δὲ ἑμαυτοῦ οὐ καυχήσομαι *on behalf of such a person, I will boast but on behalf of myself I will not boast; 2 Co. 9:2* οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν *for I know your willingness (to help) which on your behalf I am boasting about you to (the) Macedonians*

**ταπεινός**, -ή, -όν, *low, i.e.*

1. *as to condition, lowly, of low degree, low position; brought low with grief, depressed* Jas. 1:9, **Lk. 1:52** καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς *and he brought down rulers from (their) thrones and exalted, lifted up, raised up, (the) lowly, humble*

2. *lowly in spirit, humble*: opposite to ὑπερήφανος

a. *In a positive sense*: **Jas. 4:6** ταπεινοῖς δὲ δίδωσιν χάριν *but to (the) lowly people, (the) humble, lowly, he gives grace;*

b. *in a bad sense, deporting one's self abjectly, deferring in a servile manner to others* **2 Co. 10:1** ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν *who face to face (is) indeed lowly, humble among you*

**ὕψος** -ους, τό, *height*: of measure; of place, heaven *on high*; metaphorical rank, high station.

### **JAMES 1:10**

ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

**ὁ δὲ πλούσιος** *but the rich man, the wealthy man*

**ἐν τῇ ταπεινώσει αὐτοῦ** *in his humility*

**ὅτι ὡς ἄνθος χόρτου** *because as a flower of grass, because like flowering grass*  
**παρελεύσεται** *he will pass away, perish, lose force, become invalid, disappear*

**πλούσιος**, -α, -ον, (πλοῦτος), *rich*;

1. *rich, wealthy, abounding in material resources*; πλούσιος, without the article, *a rich man* **Mt. 27:57** Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας τούνομα Ἰωσήφ *but*

*evening having come = but when evening came, a wealthy, rich, man from Arimathea came named Joseph*

2. metaphorically and universal *abounding, abundantly supplied* **Eph. 2:4** ὁ δὲ θεὸς πλούσιος ὧν ἐν ἐλέει *but God being rich, God who is rich in mercy*

**ταπείνωσις**, -εως, ἡ, (ταπεινῶω), *abasement, lowness, low estate, humiliation, vile*: Lk. 1:48; Ac. 8:33 (from Is. 53:8); Phil. 3:21; metaphorical *spiritual abasement*, leading one to perceive and lament his (moral) littleness and guilt, Jas. 1:10.

**ἄνθος**, -εος, τό, *a flower, blossom*: Jas. 1:10 sq.; 1 Pet. 1:24.

**χόρτος**, -ου, ὁ;

1. the place where grass grows and animals graze.

2. *grass, herbage, hay, provender*: of green grass; *hay* as a building material of inferior quality, 1 Co. 3:12.

3. *stalks of grain*

**παρελεύσεται** 3 p sing fut mid ind **παρ-έρχομαι** *he will pass away, perish, lose force, become invalid, disappear*

**παρ-έρχομαι**

1. *παρά past, to go past, to go by, to pass by* **Lk. 18:37** Ἰησοῦς ὁ Ναζωραῖος παρέρχεται *Jesus the Nazarene passes by, Jesus the Nazarene is passing by*

2. Of time: **Mt. 14:15** ἡ ὥρα ἤδη παρῆλθεν *and the hour, time, day (has) already passed*

3. *to pass away, perish, lose force, become invalid, disappear. Pass away in the sense lose force, become invalid* **Lk. 16:17** εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν *and it is easier (for) the heaven and the earth to pass away* ('not even the smallest part shall pass away from the law,' i.e. so as no longer to belong to it).

4. *to pass by (pass over)* i.e. to neglect, omit, (transgress, disobey) **Lk. 11:42** καὶ παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ *and you neglect, disregard, omit, you pass over (by neglecting, by indifference) the righteousness, justice and the love of God*

5. *to be led by, to be carried past, be averted, to hide, to cover*: from one i.e. so as not to hide, not to appear to **Mt. 26:39** πάτερ μου, εἰ δυνατόν ἐστιν παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο *my Father, if it is possible let be taken from me, pass from me, this cup*

6. *παρά to come near, come forward, come to, come here, come, arrive* **Lk. 12:37** καὶ παρελθὼν διακονήσει αὐτοῖς *and having come he will serve them, attend to them*