

**BIG**  
GREEK  
**IDEA**  
SERIES

# James

An Exegetical Guide  
for Preaching  
and Teaching

Herbert W. Bateman IV • William C. Varner



*James: An Exegetical Guide for Preaching and Teaching*

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Published by Kregel Academic, an imprint of Kregel Publications, 2450 Oak Industrial Dr. NE, Grand Rapids, MI 49505-6020.

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*Nestle-Aland, Novum Testamentum Graece*, 28<sup>th</sup> Revised Edition, edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger in cooperation with the Institute for New Testament Textual Research, Münster/Westphalia, © 2012 Deutsche Bibelgesellschaft, Stuttgart. Used by permission.

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ISBN 978-0-8254-4542-2

Printed in the United States of America

22 23 24 25 26 / 5 4 3 2 1

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## Preface to the Series

The Big Greek Idea Series: An Exegetical Guide for Preaching and Teaching is a grammatical-*like* commentary with interlinear-*like* English translations of the Greek text that provides expositional-*like* commentary to guide pastors and teachers in their sermon and teaching preparations. Every volume of this series has a threefold audience in mind: the busy pastor, the overworked professor of an academic institution, and the student with demanding Greek professors.

### WHY PASTORS, PROFESSORS, AND STUDENTS

First and foremost, the Big Greek Idea Series is for the busy *pastor* who desires to use Greek text in sermon preparation. Most preachers who have earned Masters of Divinity degrees and who have taken some NT Greek have not had a lot of exposure in studying books of the NT in Greek. If they were fortunate, they may have studied two NT books in Greek. Furthermore, many preachers who desire to work in the Greek NT do not have the luxury of studying and working in the Greek on their own in any great detail. They need a tool to guide them in their use of NT Greek in their sermon preparation. This series is meant to be that tool.

THE BIG GREEK IDEA: A GUIDE FOR PREACHING AND TEACHING was *written for* three groups of people:

1. the busy *pastor*,
2. the overloaded *professor*,
3. and the *student* with a demanding New Testament Greek professor.

Second, the Big Greek Idea Series is for the overloaded *professor* of an academic institution. Institutional demands are high, and expectations at times appear overwhelming. On the one hand, many academies expect faculty to teach Greek exegesis with minimal time to prepare, forgetting that such courses differ from courses requiring only English language aptitude. On the other hand, students anticipate a great deal of explanation from those who teach them. Often the professor is merely one step ahead of the students. This tool is intended to streamline class preparation and perhaps even serve as a required or recommended textbook to help take a load off the professor.

Finally, the Big Greek Idea Series is for the *student* with demanding Greek professors. What a student puts into a course is what a student will get and retain from a course. Students who have professors with great expectations are blessed, though the student may feel cursed (at the time). This tool will provide answers that will impress a professor, but more importantly will provide information

that will build confidence in handling the Greek NT. The Big Greek Idea Series will be a tool students will use in ministry long after the course is over.

## WHAT CAN BE EXPECTED

Each volume of the Big Greek Idea Series features one or more NT books in Greek. It is a series for people who have studied basic NT Greek grammar and intermediate Greek syntax and grammar. Each volume provides an introduction that features information crucial for understanding each NT book while making minimal assumptions about the reader's capabilities to work in the NT Greek text. After the introduction, the volume has three distinct features.

First, each featured NT book is broken into units of thought. The units open with a big Greek idea. Professors sometimes refer to the big Greek idea as the exegetical idea of a passage. The big Greek idea is followed by a structural overview and a simple outline for the unit.

Second, the Nestle-Aland<sup>28</sup> Greek text is broken into independent and dependent clauses that reveal visually the coordination and subordination of thought based upon key structural markers. Verbs and key structural markers are often in bold and always underlined. Under each Greek clause is an original English translation. The interlinear-*like* English translations of the Greek help readers spot the words they know and those they do not.

Finally, each unit closes with an analysis of the clausal outline. It explains our syntactical understanding of clausal relationships; our semantical rendering of all Greek verbs, verbals, and key structural markers; and the interpretive translation of the text. Interspersed throughout this closing section are grammatical, syntactical, semantical, lexical, theological, and text-critical nuggets of information. They are *expositional-like* commentary to enhance an understanding of selected issues that surface in the text.

### THE BIG GREEK IDEA: A GUIDE FOR PREACHING AND TEACHING FEATURES

#### 1. Units of Thought

*Big Greek Idea*

*Structural Overview*

*Outline*

#### 2. Clausal Outlines

*Clausal Relationships Visualized*

*Structural Markers Identified*

*English Translation Provided*

#### 3. Explanations

*Syntax Explained*

*Semantical Decisions Recognized*

*Interpretive Translation Justified*

*Expositional Comments Provided*

## HOW TO USE THE SERIES

The Big Greek Idea Series has the potential for a threefold usage.

First, use it as a grammatical commentary because it is a grammatical-*like* commentary. Every volume represents the early stages of Bible study in NT Greek. Identifying clauses is a first step typically practiced in exegesis. Yet, every independent and dependent Greek clause has a corresponding explanatory discussion that underscores the grammatical, syntactical, and semantical functions of its respective Greek structural markers, which markers are underlined and often in **bold** print for easy interpretation. Unlike computer programs that present an NT Greek text with English translations and parsing capabilities, The Big Greek Idea: A Guide for Preaching and Teaching discusses syntax and semantical options important for exegesis yet, not available with computer programs . . . but I'm sure that too will change.

Second, use it as an interlinear because it has an interlinear-*like* presentation of the Nestle-Aland<sup>28</sup> Greek text with a corresponding English translation. Yet, the Big Greek Idea Series offers far more than a traditional interlinear. The Greek text is presented in a clausal outline format that provides the twenty-first-century reader a visual of the biblical author's flow of thought. More importantly, it causes a person to *slow down* and *look at the text* more closely.

- What does the text say . . . not what *I* remember about the text?
- What does it mean . . . not what *I* want it to mean?
- What do we need to believe . . . not *my* theological pet peeves?
- How should we then live for God . . . not according to *my* preconceived ideas?

Third, use it as a commentary because interwoven throughout every volume are expositional-*like* nuggets. An "expositional-*like* nugget" is a comment that underscores a grammatical, syntactical, semantical, lexical, theological, or text-critical issue. Typical of any expositional commentary, if time is taken to discuss an issue, it's probably important and warrants some special attention. Similarly, the expositional-*like* nuggets point the reader to important interpretive issues.

Yet, the Big Greek Idea Series is not meant to replace current commentaries. Commentators generally begin commentary preparation on the clause level, but a publisher's page restriction often makes it difficult to visualize clausal parallels and coordination and subordination of thought. Descriptions are at times ambiguous and perhaps even ignored due to the difficulty in presenting a syntactical situation. The tool used here does not hide ambiguities and difficulties of

coordination or subordination of thought because clauses are clearly reproduced and explained for readers to evaluate a contemporary author's decisions. Thus, *The Big Greek Idea: A Guide for Preaching and Teaching* is meant to complement critical commentaries like Baker's Exegetical Commentary, Word Biblical Commentary, The Anchor Bible, and others.

I trust the Big Greek Idea Series will be a rewarding tool for your use in studying the NT.

HERBERT W. BATEMAN IV  
SERIES EDITOR



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## Introduction

*James: An Exegetical Guide for Preaching and Teaching* in the Big Greek Idea Series deepens a pastor's or teacher's understanding of James's literary structure, his use of clauses, his syntax, and his writing style with this single intention: to identify the big Greek ideas in James. Tracing the various big Greek ideas in James is possible by recognizing James's thought process evident in the coordination and subordination of the Greek clauses he employs within his letter. Yet, we do not assume that pastors and teachers remember everything learned during their initial study of NT Greek in their college or seminary classes. We strive to define and explain James's use of Greek in ways that help pastors and teachers recall what was once learned, refresh and expand an appreciation for James's letter written in Koine Greek, and underscore the value of engaging the Greek text when preparing to preach and teach James.<sup>1</sup>

We construct the Greek words from James's letter in 203 independent clauses and 155 dependent clauses and arrange them into clausal outlines. Each clause is translated and then explained for interpretive recognition, comprehension, and communication. The clausal outlines represent an early stage in preparing to preach and teach the text.<sup>2</sup> All the clauses

Number of Greek Words in James				
Chapter	NA <sup>28</sup>	SBL	RP <sup>2005</sup>	MT
James 1	406	405	409	409
James 2	418	414	425	425
James 3	295	293	300	300
James 4	278	275	270	280
James 5	351	347	345	344
Total	1,748	1,734	1,749	1,758

appear in Greek from the Nestle-Aland<sup>28</sup> Greek text along with an interpretive translation for easy usage. The clausal outlines make it possible for pastors to visualize the relationship clauses have to one another in order to trace James's flow of thought and ultimately his big idea.

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1. Naturally, other books move beyond clausal outlines and direct attention to a bigger picture of James, such as W. Varner, *The Book of James: A New Perspective: A Linguistic Commentary Applying Discourse Analysis* (The Woodlands, TX: Kress Biblical Resources, 2010). Yet, clausal observations are always the first step to any discourse analysis or exegetical commentary.
  2. For nine steps of exegesis, see Herbert W. Bateman IV, *Interpreting the General Letters: An Exegetical Handbook*, *Handbooks for New Testament Exegesis*, ed. John D. Harvey (Grand Rapids: Kregel, 2013).

## THE CLAUSAL OUTLINE

The clausal outlines for James are based on a variety of Greek clauses employed throughout James. By nature, a Greek clause has a subject and a predicate, which may be a verb, a participle, or an infinitive. The clauses may be independent or dependent Greek clauses. Whereas independent clauses can stand alone, dependent clauses have a subordinate relationship to another clause or a relationship within a clause.

Other terminology exists for this same process. Mounce calls it “phrasing,” Guthrie calls it “grammatical diagram,” and MacDonald calls it “textual transcription.”<sup>3</sup> While these other works tend to break sentences into clauses and phrases, *James: An Exegetical Guide for Preaching and Teaching* concentrates on the clause level. As you work your way through the clauses in James, you can expect the following.

1. Every clause reproduces the Greek text in the exact word order of the Nestle-Aland<sup>28</sup> Greek text even when syntax is less than clear. Every attempt is made to make sense of James’s syntax regardless of the occasional lack of clarity.
2. Every Greek clause underscores the Greek words deemed as important structural markers. A structural marker is always a verb and sometimes a verbal (participle or infinitive). Other important structural markers are conjunctions, relative and indefinite relative pronouns, and a select number of prepositional phrases that introduce clauses. Structural markers are always underlined and often in bold print.
3. Every Greek structural marker serves to distinguish different types of independent and dependent clauses. The chart below summarizes the types of independent and dependent Greek clauses found in James and the Greek words that often introduce them.

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3. W. D. Mounce, *A Graded Reader of Biblical Greek* (Grand Rapids: Zondervan, 1996), xvi–xxiii; G. H. Guthrie and J. S. Duvall, *Biblical Greek Exegesis: A Guided Approach to Learning Intermediate and Advanced Greek* (Grand Rapids: Zondervan, 1988), 27–42; W. G. MacDonald, *Greek Enchiridion: A Concise Handbook of Grammar for Translation and Exegesis* (Peabody, MA: Hendrickson, 1979), 145–52.

Types (Classifications) of Independent and Dependent Clauses <sup>4</sup>	
Three Types of Independent Clauses	Four Types of Dependent Clauses
<p>Conjunctive clauses are introduced by simple connective (καί or δέ), contrastive conjunction (δέ, πλήν), correlative conjunction (μέν . . . δέ or καί . . . καί), explanatory conjunction (γάρ), inferential conjunction (ἄρα, διό, οὖν, γάρ), transitional conjunction (καί, δέ, οὖν).</p>	<p>Conjunctive clauses may introduce subordinate adverbial clauses that denote semantical concepts such as time (ὅτε, ὅταν); reason and cause (διό, ὅτι, ἐπεί); purpose and result (ἵνα, ὥστε); comparison (καθώς, ὡς, ὥσει, ὥσπερ); etc.</p> <p>Conjunctive clauses may also introduce subordinate substantival subject, direct object, adjectival, appositional, and predicate nominative clauses, most frequently introduced with ὅτι plus an indicative and ἵνα plus a subjunctive.</p>
<p>Prepositional clauses are introduced with a preposition followed by either τοῦτο or τί.</p> <p>“for this reason” (<b>διὰ</b> τοῦτο; <b>ἐπὶ</b> τοῦτο),</p> <p>“as a result of this” (<b>ἐκ</b> τοῦτο),</p> <p>“why” (<b>εἰς</b> τί; <b>διὰ</b> τί),</p> <p>“how” (<b>κατὰ</b> τί),</p> <p>“after this” (<b>μετὰ</b> τοῦτο),</p> <p>“in this” (<b>ἐν</b> τοῦτο).</p>	<p>Pronominal clauses are introduced by a relative pronoun (ὅς, ἥ, ὅ), a relative adjective (οἷος, <i>such as</i>; ὅσος, <i>as much/many as</i>), a relative adverb (ὅπου, <i>where</i>; ὅτε, <i>when</i>), an indefinite relative pronoun (τις, τι, οἵτινες, ὅποῖος, ὅστις).</p> <p>Participial clauses are introduced by participles.</p>
<p>Asyndeton clauses are not introduced by a conjunctive word or phrase.</p>	<p>Infinitival clauses are introduced by infinitives.</p>

- Every independent Greek clause (the main thought) is placed farthest to the left of the page. A dependent Greek clauses that directly modifies a Greek word in another clause is either placed in parentheses or positioned under (or above if necessary) the word it modifies for easy identification. This positioning of a clause *visualizes* the *subordination* and *coordination* of James’s basic grammatical and syntactical relationships, parallelisms, and emphases.
- Every independent and dependent Greek clause has an interpretive English translation provided under the Greek text. Every translated structural marker is also underlined and often in bold print for easy recognition, use, and evaluation.

4. D. B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 656–65.

### One to Five Exemplified

An example of what to expect is nicely illustrated with a verse from James 1:2–3.

1:2a Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου,

1:2a Consider it pure joy, my brothers,

1:2b ὅταν πειρασμοῖς περιπέσητε ποικίλοις,

1:2b when you encounter all types of trials,

1:3 γινώσκοντες (ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν).

1:3 because you know (that the testing of your faith produces endurance).

1. The order of the Greek sentence is followed.
2. Every Greek clause underscores the Greek words deemed as important structural markers.
3. Every Greek structural marker distinguishes independent and dependent clauses. James **1:2a** is an independent clause with an imperative (ἠγήσασθε) as a major structural marker, **1:2b** is a dependent clause introduced with a conjunction (ὅταν) with its main verb περιπέσητε, and **1:3** is a dependent clause introduced with a participle (γινώσκοντες) along with a conjunctive ὅτι (“that”) clause with its main verb κατεργάζεται (“produces”). All structural markers are clearly identified.
4. There are three clauses represented. The **first clause** (1:2a) is an independent asyndeton clause and is placed to the extreme left. The **second clause** (1:2b) is a dependent conjunctive clause introduced with ὅταν (“when”) that is functioning adverbially modifying the Greek verb ἠγήσασθε of the independent clause (1:2a). So, the first word of the ὅταν clause is placed below the verb it modifies, ἠγήσασθε. The **final clause** (1:3) is a bit more complex. On the one hand, the entire γινώσκοντες (ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν) is a dependent participial clause that is functioning adverbially modifying the Greek verb ἠγήσασθε. So, the first word of the participial clause (γινώσκοντες) is placed under the verb it modifies, ἠγήσασθε. On the other hand (ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν) in parentheses

is a dependent conjunctive clause introduced with ὅτι that functions substantivally as the direct object of the Greek verbal γινώσκοντες. The entire ὅτι clause is placed in parentheses to visualize the clause's grammatical contribution to the dependent participial clause.

5. Every Greek clause has a corresponding English translation and, as in the Greek, all the translated structural markers are also underscored for easy recognition.

6. Every independent and dependent Greek clause has a corresponding explanatory discussion that underscores the grammatical, syntactical, and semantical functions of its respective structural markers that are underlined and often in **bold** print. So not every word within a clause is discussed. Explanatory discussions focus on the structural markers in order to emphasize James's point.

**Grammatical Function:** Grammatical function identifies the Greek *structural marker* as to whether it is pronominal, conjunctive, verb, or verbal (participial or infinitival). If the marker is a verb or verbal, it is parsed with an appropriate lexical meaning provided from BDAG. If it is pronominal or conjunctive, a lexical definition is also provided based upon BDAG.

**Syntactical Function:** Syntactical function first draws attention to the independent or dependent clause's type. If a *dependent clause*, its syntactical function within a sentence is identified, namely, recognizing whether it is substantival, adjectival, or adverbial as well as the word or words the clause modifies.

**Semantical Function:** Semantical functions are by nature interpretive suggestions whereby a Greek structural marker is explained based upon its literary context. Semantical interpretations employ the categories listed and defined in Wallace's *Greek Grammar Beyond the Basics*, many of which are discussed in critical commentaries and reflected in English Bible translations.<sup>5</sup>

7. Explanatory discussions about James are interspersed with commentary-like remarks identified as "nuggets." Numerous text-critical, grammatical, syntactical, structural, theological, and lexical nuggets appear between clausal

5. Because Wallace has a wide audience and is used as a textbook in many colleges and seminaries, we have intentionally chosen to employ his categories in the Big Greek Idea Series. Be aware, however, that there are other approaches, e.g., Porter 1994; Fanning 1990; Campbell 2008.

presentations that delve deeper into and expand on issues in order to advance your appreciation for James, his readers, and his message.

8. All independent and dependent clauses are grouped into units of thought. James is presented in this commentary as having eight units of thought (see content listing).
9. Every unit opens with an exegetical or “Big Greek Idea” statement followed by a structural overview that provides a synopsis for the unit’s structure and closes with a brief and potential preaching or teaching outline.
10. An interpretive English translation for James and his figures of speech conclude our thoughts for the *James* volume in the Big Greek Idea Series.

All ten expectations are intended to help pastors and teachers to recall and to refresh their previous training in Greek, to expand a person’s understanding of Koine Greek, and to encourage personal engagement with the Greek text. Hopefully the process in this book will increase confidence in understanding and appreciating James as plans are made to preach and/or teach this letter.

Yet, *James: An Exegetical Guide for Preaching and Teaching* in the Big Greek Idea Series is not a guide for translation. There are works designed for that task.<sup>6</sup> This book is a grammatical-*like* commentary with interlinear-*like* English translations of the Greek text that provides expositional commentary-*like* comments to guide a pastor and teacher in their sermon and teaching preparations.

But before delving into examining the eight big Greek ideas in James, it may be helpful to pause, define, and illustrate the different types of Greek clauses typically found in James.

## INDEPENDENT CLAUSES IN JAMES

Independent Greek clauses are rather important in determining James’s main thought in a given sentence. There are *three types of independent clauses* found in the Greek NT: conjunctive, prepositional, and asyndeton. Yet, of the 203 independent clauses, only two types of independent clauses appear in James.

The first type of independent Greek clause in James’s letter is the *independent conjunctive clause*. They are introduced by a Greek conjunction (καί, ἀλλά, δέ, γάρ, νῦν, διό, οὖν, οὕτως). Sometimes the Greek conjunction starts the independent

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6. A. K. M. Adam, *James: A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2013).

clause. Other times it appears in a post-positive position. The independent conjunctive clause appears quite often in James. There are *at least* ninety-seven identified examples in James. The following are nine representative samples worthy of mention. The conjunction is underlined and the verb is underlined and in **bold** print.

On the one hand, the independent conjunctive clause starts with the conjunction. It is at times the very first word of the clause. The following samples exemplify the most common conjunctions that begin an independent conjunctive clause. They tend to reflect the continuation or linking together of ideas for the sake of an argument. Sometimes James omits a word (called an ellipsis), and we insert the missing word in [*brackets*] and italicized.

1:11b καὶ [ὁ ἥλιος] **ἐξήρανε** τὸν χόρτον

1:11b and [*the sun*] **dries out** the wild grass

2:18c κἀγώ σοι **δείξω** ἐκ τῶν ἔργων μου τὴν πίστιν.

2:18c and **I will prove** to you my faith by my deeds.

3:5b καὶ μεγάλα **αὐχεῖ**.

3:5b yet, **it repeatedly boasts** of great things.

On the other hand, the conjunction may appear as the second word of the independent clause. It is in the post-positive position. Sometimes the conjunction introduces a transition (1:9; 5:1a). Other times, it draws a conclusion (4:7a; 5:7a). Still other times, it introduces a contrast (2:6a; 4:12d).

1:9 **Καυχάσθω** δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ,

1:9 Now, the lowly brother *and* sister **should rather boast** in his exaltation,

2:6a ὑμεῖς δὲ **ἠτιμάσατε** τὸν πτωχόν.

2:6a But you **have dishonored** the poor person.

4:7a **ὑποτάγητε** οὖν τῷ θεῷ,

4:7a Therefore, **submit yourselves** to God,

4:12d σὺ δὲ τίς **εἶ**

4:12d But who **are** you

5:1a **Ἄγε** νῦν οἱ πλούσιοι, **κλαύσατε**

5:1a Now **listen**, you who are rich, **burst into weeping**

5:7a **Μακροθυμήσατε** οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.

5:7a **Be patient**, therefore, brothers *and* sisters, until the coming of the Lord.



Naturally, these conjunctive clauses are independent because they contain a subject and predicate, present a complete thought, and can stand alone. While it is not evident above, in the pages to follow all independent clauses will be placed farthest to the left of the page because they are independent. Each of the independent clauses above begins with a conjunction that makes some sort of connection with a previous clause or transitions to a new thought. As you can see from the samples above, conjunctions may appear in the post-positive position (1:9a; 2:6a; 4:7a, 12d; 5:1a; 5:7a) but not necessarily (1:11b; 2:18c; 3:5b).

### Ellipsis Defined

An ellipsis is the omission of a word or any element of the Greek language that renders a sentence “ungrammatical,” yet, the missing element or word is from the context.

The most frequent independent conjunctive clauses in James are those introduced with *καί*. Of the ninety-seven conjunctive independent clauses in James, forty-seven begin with *καί*. James’s favored usage is that of a coordinating conjunction rendered as “and” (*καί*) forty-four times. Yet, *καί* is also interpreted once as an adversative (3:5b), once as emphatic (2:23a), and once as inferential (5:18a).

And while James’s favorite conjunction is *καί*, eight other Greek conjunctions appear in James: *ἀλλά*, *δέ*, *ἀντί*, *γάρ*, *νῦν* (*δέ*), *διό*, *οὖν*, and *οὕτως* (*καί*). The following chart not only lists the Greek conjunctions and where they appear in James, it identifies how the conjunction has been interpreted semantically in our interpretive English translation for James.

Conjunctions Introducing Independent Clauses in James			
	<u>καί/καίγώ</u>	<u>ἀλλά</u>	<u>δέ</u>
<b>Ascensive</b> The conjunction provides a point of focus “even”			
<b>Connective or Coordinate</b> The conjunction adds an additional element to the discussion “and,” “also”	1:5c, 11b, 11c, 11d, 13d, 24b, 24c 2:4b, 6c, 12b, 19b, 19c 3:3c, 6a, 7b, 9b, 14c 4:1b, 2b, [2c], 2d, 2e, [2f], 2g, 3b, 7c, 8b, 8d, 9b, 9c, 10b, 11c 5:2b, 3b, 3c, 4d, 5b, [6b], 11c, 16b, 17b, 17d, 18b, 18c		1:4a, 15c 2:25a 3:18a 5:12a, 14c, 15a, 15b

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	<u>καί/</u> <u>καὶγώ</u>	<u>ἀλλά</u>	<u>δέ</u>	<u>ἀντί</u>	<u>γάρ</u>	<u>νῦν</u> <u>(δέ)</u>	<u>διό</u>	<u>οὖν</u>	<u>οὕτως</u> <u>(καί)</u>
<b>Contrastive or Adversative</b> The conjunction provides an opposing thought to the idea to which it is connected “but,” “yet”	3:5b	2:18a 3:15	1:6a, 10a, 22a, 25a, 14a 2:6a, 20 3:8a, 17 4:6a, 7b, 12d 5:12b	4:15a					
<b>Emphatic</b> The conjunction intensifies the discussion “indeed”	2:23a “in this way”					4:16a			
<b>Explanatory</b> Following verbs of emotion, the conjunction provides additional information “for” “you see”					1:6c, 7, 11a, 13d, 20, 24a 2:10a, 11a, 13a 3:2a				
<b>Inferential</b> The conjunction signals a conclusion or summary of a discussion “therefore,” “thus,” “so (also),” “then”	5:18a		1:19b				4:6b	1:21a 4:4b, 7a 5:7a, 16a	1:11e 2:12a, 17a, 26b 3:5a
<b>Transitional</b> The conjunction moves the discussion in a new direction “now”			1:9		3:7a	4:13a 5:1a			

The second type of independent Greek clause is the *independent prepositional clause*. They are introduced with a Greek preposition (διὰ τοῦτο, εἰς τοῦτο, ἐπὶ τοῦτο, ἐκ τοῦτο, ἐν τοῦτο, μετὰ τοῦτο, εἰς τί, διὰ τί, and κατὰ τί). While independent prepositional clauses appear frequently in John's letters (Bateman et al.<sup>2</sup>, 36–37) and Ephesians (Simpson, 28), like Philippians (Moore, 30–34) there are no independent prepositional clauses in James.

The third type of independent Greek clause is the *independent asyndeton clause*. This independent clause has neither an introductory conjunction nor an opening prepositional phrase. It is a “vivid stylistic feature” for emphasis or rhetorical force (W, 658). Yet it too is an independent clause with only a verb as its structural marker. The independent asyndeton clause is the dominate independent clause in James. There are *at least* 106 identified examples in James. Of these, eight are worthy of mention because they exemplify what to expect when studying James. There is but one structural marker, the verb, which is underlined and in **bold** print. We have grouped our examples into three categories.

First, several of James's independent asyndeton clauses are inquiries. They appear with an interrogative indicative verb (W, 449–50). In James 2:19, the stated verb ΠΙΣΤΕΥΕΙΣ is clearly identifiable because it is underlined and in bold print. The indicative probes information about the “what.” In James 3:13a, the elliptical indicative verb [*ἔστιν*] in brackets and italicized, is also underlined. The questions are a rhetorical questions.

2:19a σὺ **ΠΙΣΤΕΥΕΙΣ** (ὅτι εἰς **ἔστιν** ὁ θεός);

2:19a **Do you believe** (that God **is** one)?

3:13a Τίς [*ἔστιν*] σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;

3:13a Who [*is*] wise and understanding among you?

Second, most of James's independent asyndeton clauses are mere indicative statements of “assertion or presentations of certainty” (W, 448).

1:8 ἀνὴρ δίψυχος [*ἔστιν*] ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

1:8 A double-minded individual [*is*] unstable in everything he pursues.

2:13b **κατακαυχᾶται** ἔλεος κρίσεως.

2:13b Mercy **triumphs** over judgment.

5:17a Ἠλίας ἄνθρωπος **ἦν** ὁμοιοπαθῆς ἡμῖν.

5:17a Elijah **was** a human being with a nature like ours.

Finally, many of James's independent asyndeton clauses are imperatival expectations. Sometimes the imperative is negated (1:16; 5:9a). Other times, it is a mere expectation (2:18d). Still other times, it is a plea for consideration (1:2; 5:7b). The following are three representative examples.

1:16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί.

1:16 Do not be deceived, my beloved brothers *and sisters*.

2:18d δειξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων,

2:18d Prove to me your faith apart from your deeds,

5:7b ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς

5:7b Consider how the farmer waits for the precious fruit of the earth

Once again, these asyndeton clauses are independent clauses because they contain a subject and predicate, present a complete thought, and can stand alone. The asyndeton clauses above have neither an introductory conjunction nor an opening prepositional phrase. They may be categorized as either an inquiry (2:19a; 3:13a), a statement of fact (1:8; 2:13b; 5:17a), or an imperatival expectation or consideration (1:16; 2:18d; 5:7b). All asyndeton clauses, though difficult to visualize above, are placed farthest to the left of the page because they are independent clauses.

In summary, independent clauses are rather important in determining James's main thought of a given sentence. According to our study, James has at least 203 independent clauses. There are ninety-seven independent conjunctive clauses, no prepositional clauses, and 106 independent asyndeton clauses. The chart below identifies where the independent Greek clauses appear in James.

Independent Clauses in James		
Chapter	Conjunctive Independent Clauses	Asyndeton Independent Clauses
<b>One</b>	4a, 5c, 6a, 6c, 7, 9, 10a, 11a, 11b, 11c, 11d, 11e, 13c, 13d, 14a, 15a, 15c, 19b, 20, 21a, 22a, 24a, 24b, 24c	1a, 1d, 2, 5b, 8, 12a, 13a, 16, 17a, 18b, 19a, 23b, 25d, 26c, 27a
<b>Two</b>	4b, 6a, 6c, 10a, 11a, 12b, 13a, 17a, 18a, 18c, 19c, 20, 23a, 25a	1a, 4a, 5a, 5b, 6b, 7a, 8c, 9b, 11d, 12a, 13b, 14a, 14d, 16c, 18d, 19a, 19b, 19c, 21a, 22a, 24, 26b
<b>Three</b>	2a, 3c, 5a, 5b, 6a, 7a, 7b, 8a, 9b, 12b, 14c, 15c, 17a, 18a	1a, 2c, 3a, 4a, 4d, 5c, 5d, 6b, 8b, 9a, 10a, 10b, 11, 12a, [12b], 13a, 13b, 14b, 15a, [16b], 17b
<b>Four</b>	1b, 2b, 2c, 2d, 2e, 2f, 2g, 3b, 4b, 6a, 6b, 7a, 7b, 7c, 8b, 8d, 9b, 9c, 9e, 10b, 11c, 12d, 13a, 16a	1a, 1c, 2a, 2h, 3a, 4a, 5a, 5b, 8a, 8c, 9a, 9d, 10a, 11a, 11b, 11e, 12a, 14b, 14c, 15a, 16b, 17c