

James 1:1 .

.	Greek	Strong's	Origin
James,	Ἰάκωβος (iakōbos)	2385: James, the name of several Isr.	from the same as Iakób
a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
To the twelve	δώδεκα (dōdeka)	1427: two and ten, i.e. twelve	from duo and deka
tribes	φυλαῖς (phulais)	5443: a clan or tribe	from phuó
who	ταῖς (tais)	3588: the	the def. art.
are dispersed	διασπορᾷ (diaspora)	1290: a dispersion (Isr. in Gentile countries)	from diaspeiró
abroad: Greetings.	χαίρειν (chairein)	5463: to rejoice, be glad	a prim. verb

KJV Lexicon

ιακωβος **noun - nominative singular masculine**

lakobos ee-ak'-o-bos: Jacobus, the name of three Israelites -- James.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

δουλος noun - nominative singular masculine

doulos doo'-los: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δωδεκα numeral (adjective)

dodeka do'-dek-ah: two and ten, i.e. a dozen -- twelve.

φυλαις noun - dative plural feminine

phule foo-lay': an offshoot, i.e. race or clan -- kindred, tribe.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διασπορα noun - dative singular feminine

diaspora dee-as-por-ah': dispersion, i.e. (specially and concretely) the (converted) Israelite resident in Gentile countries -- (which are) scattered (abroad).

χαιρειν **verb - present active infinitive**

chairō khah'-ee-ro: to be cheerful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well

James 1:2 .

.	Greek	Strong's	Origin
Consider	ἡγήσασθε (ēgēsasthe)	2233: to lead, suppose	from agó
it all	Πᾶσαν (pasan)	3956: all, every	a prim. word
joy,	χαρὰν (charan)	5479: joy, delight	from chairó
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
when	ὅταν (otan)	3752: whenever	from hote and an
you encounter	περιπέσητε (peripesēte)	4045: to fall around	from peri and piptó
various	ποικίλοις (poikilois)	4164: many colored	a prim. word
trials,	πειρασμοῖς (peirasmois)	3986: an experiment, a trial, temptation	from peirazó

KJV Lexicon

πασαν **adjective - accusative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

χαραν **noun - accusative singular feminine**

chara khar-ah': cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

ηγησασθε **verb - aorist middle deponent indicative - second person**

hegeomai hayg-eh'-om-ahee: to lead, i.e. command (with official authority); figuratively, to deem, i.e. consider -- account, (be) chief, count, esteem, governor, judge, have the rule over, suppose, think.

αδελφοι noun - vocative plural masculine
adelphos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

οταν conjunction
hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctively) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

πειρασμοις noun - dative plural masculine
peirasmos pi-ras-mos': a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

περιπεσσητε verb - second aorist active subjunctive - second person
peripipto per-ee-pip'-to: to fall into something that is all around, i.e. light among or upon, be surrounded with -- fall among (into).

ποικιλοις adjective - dative plural masculine
poikilos poy-kee'-los: motley, i.e. various in character -- divers, manifold.

James 1:3 .

.	Greek	Strong's	Origin
knowing	γινώσκοντες (ginōskontes)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that the testing	δοκίμιον (dokimion)	1383: a testing	from dokimos
of your faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
produces	κατεργάζεται (katergazetai)	2716: to work out	from kata and ergazomai
endurance.	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó

KJV Lexicon

γινωσκοντες **verb - present active participle - nominative plural masculine**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοκιμιον **noun - nominative singular neuter**

dokimion **dok-im'-ee-on**: a testing; by implication, trustworthiness -- trial, trying.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως **noun - genitive singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

κατεργαζεται **verb - present middle or passive deponent indicative - third person singular**

katergazomai **kat-er-gad'-zom-ahee**: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

υπομονην **noun - accusative singular feminine**

hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

James 1:4 .

.	Greek	Strong's	Origin
And let endurance	ὑπομονή (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó

have	ἔχέτω (echetō)	2192: to have, hold	a prim. verb
[its] perfect	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
result,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may be perfect	τέλειοι (teleioi)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
and complete,	όλόκληροι (oloklēroi)	3648: complete, entire	from holos and kléros
lacking	λειπόμενοι (leipomenoi)	3007: to leave, leave behind	a prim. verb
in nothing.	μηδενὶ (mēdeni)	3367: no one, nothing	from méde and heis

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η definite article - nominative singular feminine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υπομονη noun - nominative singular feminine

hupomone **hoop-on-on-ay':** cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

εργον noun - accusative singular neuter

ergon **er'-gon:** toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

τελειον adjective - accusative singular neuter

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ΕΧΕΤΩ verb - present active imperative - third person singular
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΙΝΑ conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ΗΤΕ verb - present subjunctive - second person
o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

ΤΕΛΕΙΟΙ adjective - nominative plural masculine
teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ΚΑΙ conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΛΟΚΛΗΡΟΙ adjective - nominative plural masculine
holokleros hol'-ok'-lay-ros: complete in every part, i.e. perfectly sound (in body) -- entire, whole.

ΕΝ preposition
en en: in, at, (up-)on, by, etc.

ΜΗΔΕΝΙ adjective - dative singular neuter
medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

ΛΕΙΠΟΜΕΝΟΙ verb - present passive participle - nominative plural masculine
leipo li'-po: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

James 1:5 .

.	Greek	Strong's	Origin
But if	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

of you lacks	λείπεται (leipetai)	3007: to leave, leave behind	a prim. verb
wisdom,	σοφίας (sophias)	4678: skill, wisdom	from sophos
let him ask	αἰτείτω (aiteitō)	154: to ask, request	a prim. verb
of God,	θεοῦ (theou)	2316: God, a god	of uncertain origin
who gives	διδόντος (didontos)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to all	πᾶσιν (pasin)	3956: all, every	a prim. word
generously	ἀπλῶς (aplōs)	574: simply, sincerely	adverb from haplous
and without	μὴ (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
reproach,	ὀνειδίζοντος (oneidizontos)	3679: to reproach	from oneidos
and it will be given	δοθήσεται (dothēsetai)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
to him.			

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εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

λείπεται **verb - present passive indicative - third person singular**

leipo **li'-po**: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

σοφίας **noun - genitive singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

αἰτέω **verb - present active imperative - third person singular**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

παρά **preposition**

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδόντος **verb - present active participle - genitive singular masculine**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

θεοῦ **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πᾶσιν **adjective - dative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἀπλῶς **adverb**

haplos **hap-loce'**: bountifully; --liberally.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ονειδίζοντος **verb - present active participle - genitive singular masculine**

oneidizo **on-i-did'-zo**: to defame, i.e. rail at, chide, taunt -- cast in teeth, (suffer) reproach, revile, upbraid.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δοθησεται verb - future passive indicative - third person singular
didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

αυτω personal pronoun - dative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 1:6 .

.	Greek	Strong's	Origin
But he must ask	αἰτείτω (aiteitō)	154: to ask, request	a prim. verb
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithō
without any	μηδέν (mēden)	3367: no one, nothing	from méde and heis
doubting,	διακρινόμενος (diakrinomenos)	1252: to distinguish, to judge	from dia and krinó
for the one who doubts	διακρινόμενος (diakrinomenos)	1252: to distinguish, to judge	from dia and krinó
is like		1858a: to be like	a prim. verb
the surf	κλύδωνι (kludōni)	2830: a billow (of water)	from kluzó (to wash over)
of the sea,	θαλάσσης (thalassēs)	2281: the sea	of uncertain origin
driven	ἀνεμιζομένω (anemizomenō)	416: to drive by the wind	from anemos
and tossed by the wind.	ῥιπιζομένω (ripizomenō)	4494: to fan, generally to make a breeze	from rhipis (a fan)

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ΑΙΤΕΙΤΩ **verb - present active imperative - third person singular**

aiteo **ahee-teh'-o**: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ΠΙΣΤΕΙ **noun - dative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

μηδεν **adjective - accusative singular neuter**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

διακρινομενος **verb - present middle passive - nominative singular masculine**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

διακρινομενος **verb - present middle passive - nominative singular masculine**

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

ΕΟΙΚΕΝ **verb - perfect active indicative - third person singular**

eiko **i'-ko**: to resemble -- be like.

κλυδωνι **noun - dative singular masculine**

kludon **kloo'-dohn**: a surge of the sea -- raging, wave.

θαλασσης **noun - genitive singular feminine**

thalassa **thal'-as-sah**: the sea (genitive case or specially) -- sea.

ανεμιζομενω **verb - present passive participle - dative singular masculine**

anemizo **an-em-id'-zo**: to toss with the wind -- drive with the wind.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ριπιζομενω verb - present passive participle - dative singular masculine

rhipizo hrip-id'-zo: to breeze up, i.e. (by analogy) to agitate (into waves) -- toss.

James 1:7 .

.	Greek	Strong's	Origin
For that man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
ought not to expect	οἰέσθω (oiesthō)	3633: to suppose, expect	a prim. verb
that he will receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
anything	τι (ti)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
from the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

οιεσθω verb - present middle or passive deponent imperative - third person singular

oiomai oy'-om-ahce: to make like (oneself), i.e. imagine (be of the opinion) -- suppose, think.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

άνθρωπος noun - nominative singular masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

εκείνος demonstrative pronoun - nominative singular masculine
ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ληφεται verb - future middle deponent indicative - third person singular
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

τι indefinite pronoun - accusative singular neuter
tis tis: some or any person or object

παρα preposition
para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

James 1:8 .

.	Greek	Strong's	Origin
[being] a double-minded	δίψυχος (dipsuchos)	1374: of two minds, wavering	from dis and psuché
man,	άνήρ (anēr)	435: a man	a prim. word
unstable	ἀκατάστατος (akatastatos)	182: unstable	from alpha (as a neg. prefix) and kathistémi
in all	πάσαις (pasais)	3956: all, every	a prim. word
his ways.	ὁδοῖς	3598: a way, road	a prim. word

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ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

διψυχος **adjective - nominative singular masculine**

dipsuchos **dip'-soo-khos**: two-spirited, i.e. vacillating (in opinion or purpose) -- double minded.

ακαταστατος **adjective - nominative singular masculine**

akatastatos **ak-at-as'-tat-os**: inconstant -- unstable.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πασαις **adjective - dative plural feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οδοις **noun - dative plural feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 1:9 .

.	Greek	Strong's	Origin
But the brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of humble	ταπεινός (tapeinos)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word

circumstances is to glory	Καυχάσθω (kauchasthō)	2744: to boast	of uncertain origin
in his high position;	ὑψει (upsei)	5311: height	from hupsi (on high, aloft)

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καυχάσθω **verb - present middle or passive deponent imperative - third person singular**
kauchaomai kow-khah'-om-ahēe: to vaunt (in a good or a bad sense) -- (make) boast, glory, joy, rejoice.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφος **noun - nominative singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταπεινος **adjective - nominative singular masculine**

tapeinos tap-i-nos': depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

εν **preposition**

en en: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υψει **noun - dative singular neuter**

hupsos hoop'-sos: elevation, i.e. (abstractly) altitude, (specially), the sky, or (figuratively) dignity -- be exalted, height, (on) high.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 1:10 .

.	Greek	Strong's	Origin
and the rich man	πλούσιος (plousios)	4145: wealthy	from ploutos
[is to glory] in his humiliation,	ταπεινώσει (tapeinōsei)	5014: low estate, humiliation	from tapeinoó
because	ὅτι (oti)	3754: that, because	conjunction from neut. of hostis,
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
flowering	ἄνθος (anthos)	438: a flower	a prim. word
grass	χόρτου (chortou)	5528: a feeding place, food, grass	a prim. word
he will pass away.	παρελεύσεται (pareleusetai)	3928: to pass by, to come to	from para and erchomai

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πλουσιος **adjective - nominative singular masculine**

plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
ταπεινωσει noun - dative singular feminine tapeinosis tap-i'-no-sis: depression (in rank or feeling) -- humiliation, be made low, low estate, vile.
αυτου personal pronoun - genitive singular masculine autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
οτι conjunction hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
ως adverb hos hoce: which how, i.e. in that manner (very variously used, as follows)
ανθος noun - nominative singular neuter anthos anth'-os: a blossom -- flower.
χορτου noun - genitive singular masculine chortos khor'-tos: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.
παρελευσεται verb - future middle deponent indicative - third person singular parerchomai par-er'-khom-ahee: to come near or aside, i.e. to approach (arrive), go by (or away), (figuratively) perish or neglect, (causative) avert -- come (forth), go, pass (away, by, over), past, transgress.

James 1:11 .

.	Greek	Strong's	Origin
For the sun	ἥλιος (ēlios)	2246: the sun	a prim. word
rises	ἀνέτειλεν (aneteilen)	393: to cause to rise, to rise	from ana and telló (to make to arise)
with a scorching wind	καύσωνι (kausōni)	2742: burning heat	from kaió
and withers	ἐξήρανεν (exēranen)	3583: to dry up, waste away	from xéros
the grass;	χόρτον	5528: a feeding place, food,	a prim. word

	(chorton)	grass	
and its flower	ἄνθος (anthos)	438: a flower	a prim. word
falls off	ἐξέπεσεν (exepesen)	1601b: to drop away, fig. to lose, become inefficient	from ek and piptó
and the beauty	εὐπρέπεια (euprepeia)	2143: goodly appearance	from eu and a derivation of prepó
of its appearance	προσώπου (prosōrou)	4383: the face	from pros and óps (an eye, face)
is destroyed;	ἀπώλετο (apōleto)	622: to destroy, destroy utterly	from apo and same as olethros
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
too	καὶ (kai)	2532: and, even, also	a prim. conjunction
the rich man	πλούσιος (plousios)	4145: wealthy	from ploutos
in the midst of his pursuits	πορείαις (poreiais)	4197: a journey	from poreuomai
will fade away.	μαρανθήσεται (maranthēsetai)	3133: to quench, waste away	a prim. word

KJV Lexicon

ανετειλεν **verb - aorist active indicative - third person singular**

anatello **an-at-el'-lo**: to (cause to) arise -- (a-, make to) rise, at the rising of, spring (up), be up.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηλιος **noun - nominative singular masculine**

helios **hay'-lee-os**: the sun; by implication, light -- + east, sun.

συν **preposition**

sun **soon**: with or together, i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καυσωνι **noun - dative singular masculine**

kauson **kow'-sone**: a glare -- (burning) heat.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ξηρανευ **verb - aorist active indicative - third person singular**

xeraino **xay-rah'-ee-no**: to desiccate; by implication, to shrivel, to mature -- dry up, pine away, be ripe, wither (away).

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χορτον **noun - accusative singular masculine**

chortos **khor'-tos**: a court or garden, i.e. (by implication, of pasture) herbage or vegetation -- blade, grass, hay.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθος **noun - nominative singular neuter**

anthos **anth'-os**: a blossom -- flower.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εξεπτεσεν **verb - second aorist active indicative - third person singular**

ekpipto **ek-pip'-to**: to drop away; specially, be driven out of one's course; figuratively, to

lose, become inefficient -- be cast, fail, fall (away, off), take none effect.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευπρεπεια noun - nominative singular feminine

euprepeia yoo-prep'-i-ah: good suitableness, i.e. gracefulness -- grace.

του definite article - genitive singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπου noun - genitive singular neuter

prosopon pros'-o-pon: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

απωλετο verb - second aorist middle indicative - third person singular

apollumi ap-ol'-loo-mee: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουσιος adjective - nominative singular masculine

plousios plooo'-see-os: wealthy; figuratively, abounding with -- rich.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορείαις **noun - dative plural feminine**
poreia **por-i'-ah**: travel (by land); figuratively (plural) proceedings, i.e. career -- journey(-ing), ways.

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μαρανθησεται **verb - future passive indicative - third person singular**
maraino **mar-ah'-ee-no**: to extinguish (as fire), i.e. (figuratively and passively) to pass away -- fade away.

James 1:12 .

.	Greek	Strong's	Origin
Blessed	Μακάριος (makarios)	3107: blessed, happy	from makar (happy)
is a man	ἀνὴρ (anēr)	435: a man	a prim. word
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
perseveres	ὑπομένει (upomenei)	5278: to stay behind, to await, endure	from hupo and menó
under trial;	πειρασμόν (peirasmon)	3986: an experiment, a trial, temptation	from peirazó
for once he has been	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
approved,	δόκιμος (dokimos)	1384: tested, approved	from dechomai
he will receive	λήμψεται (lēmpsetai)	2983: to take, receive	from a prim. root lab-
the crown	στέφανον (stephanon)	4735: that which surrounds, i.e. a crown	from stephó (to encircle)
of life	ζωῆς (zōēs)	2222: life	from zaó
which	ὅν	3739: usually rel. who, which,	a prim. pronoun

	(on)	that, also demonstrative this, that	
[the Lord] has promised	ἐπηγγείλατο (epēngeilato)	1861: to proclaim, to promise	from epi and aggeló
to those	τὸν (ton)	3588: the	the def. art.
who love	ἀγαπῶσιν (agapōsin)	25: to love	of uncertain origin
Him.			

KJV Lexicon

μακάριος **adjective - nominative singular masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

ανηρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

ος **relative pronoun - nominative singular masculine**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

υπομένει **verb - present active indicative - third person singular**

hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

πειρασμον **noun - accusative singular masculine**

peirasmos **pi-ras-mos'**: a putting to proof (by experiment (of good), experience (of evil), solicitation, discipline or provocation); by implication, adversity -- temptation, try.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

δοκιμος **adjective - nominative singular masculine**

dokimos **dok'-ee-mos**: acceptable (current after assayal), i.e. approved -- approved, tried.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

ληψεται **verb - future middle deponent indicative - third person singular**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στεφανον **noun - accusative singular masculine**
stephanos **stef'-an-os**: a chaplet, literally or figuratively -- crown.

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ζωης **noun - genitive singular feminine**
zoe **dzo-ay'**: life -- life(-time).

ov **relative pronoun - accusative singular masculine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επηγγειλατο **verb - aorist middle deponent indicative - third person singular**
epaggello **ep-ang-el'-lo**: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

o **definite article - nominative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος **noun - nominative singular masculine**
kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

τοις **definite article - dative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπωσιν **verb - present active participle - dative plural masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 1:13 .

.	Greek	Strong's	Origin
Let no one	μηδεὶς (mēdeis)	3367: no one, nothing	from méde and heis
say	λεγέτω (legetō)	3004: to say	a prim. verb
when he is tempted,	πειραζόμενος (peirazomenos)	3985: to make proof of, to attempt, test, tempt	from peira
"I am being tempted	πειράζομαι (peirazomai)	3985: to make proof of, to attempt, test, tempt	from peira
by God";	θεοῦ (theou)	2316: God, a god	of uncertain origin
for God	θεός (theos)	2316: God, a god	of uncertain origin
cannot be tempted	ἀπειράστος (apeirastos)	551: untried, untempted	from alpha (as a neg. prefix) and peirazó
by evil,	κακῶν (kakōn)	2556: bad, evil	a prim. word
and He Himself	αὐτὸς (autos)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
does not tempt	πειράζει (peirazei)	3985: to make proof of, to attempt, test, tempt	from peira
anyone.	οὐδένα (oudena)	3762: no one, none	from oude and heis

KJV Lexicon

μηδεὶς **adjective - nominative singular masculine**

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none,

not (at all, any man, a whit), nothing, + without delay.

πειραζομενος verb - present passive participle - nominative singular masculine

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

λεγω verb - present active imperative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πειραζομαι verb - present passive indicative - first person singular

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

θεος noun - nominative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

απειραστος adjective - nominative singular masculine

apeirastos ap-i'-ras-tos: untried, i.e. not temptable -- not to be tempted.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

κακων adjective - genitive plural neuter

kakos kak-os': worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

πειραζει verb - present active indicative - third person singular

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay,

examine, go about, prove, tempt(-er), try.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτος **personal pronoun - nominative singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ουδενα **adjective - accusative singular masculine**

oudeis oo-dice': not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

James 1:14 .

.	Greek	Strong's	Origin
But each one	ἐκαστος (ekastos)	1538: each, every	a prim. word
is tempted	πειράζεται (peirazetai)	3985: to make proof of, to attempt, test, tempt	from peira
when he is carried away	ἐξελκόμενος (exelkomenos)	1828: to draw out or away	from ek and helkó
and enticed	δελεαζόμενος (deleazomenos)	1185: to lure	from delear (bait)
by his own	ιδίας (idias)	2398: one's own, distinct	a prim. word
lust.	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó

KJV Lexicon

ΕΚΑΣΤΟΣ **adjective - nominative singular masculine**

hekastos hek'-as-tos: each or every -- any, both, each (one), every (man, one, woman), particularly.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

πειράζεται verb - present passive indicative - third person singular

peirazo pi-rad'-zo: to test (objectively), i.e. endeavor, scrutinize, entice, discipline -- assay, examine, go about, prove, tempt(-er), try.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδίας adjective - genitive singular feminine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

επιθυμίας noun - genitive singular feminine

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

εξελκομενος verb - present passive participle - nominative singular masculine

exelko ex-el'-ko: to drag forth, i.e. (figuratively) to entice (to sin) -- draw away.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δელεαζομενος verb - present passive participle - nominative singular masculine

deleazo del-eh-ad'-zo: to entrap, i.e. (figuratively) delude -- allure, beguile, entice.

James 1:15 .

.	Greek	Strong's	Origin
Then	εἴτα (eita)	1534: then, next, therefore (an adv. denoting sequence)	a prim. particle
when lust	ἐπιθυμία (epithumia)	1939: desire, passionate longing, lust	from epithumeó
has conceived,	συλλαβοῦσα (sullabousa)	4815: to collect, i.e. to take, by impl. to take part with, spec. to conceive	from sun and lambanó
it gives birth	τίκτει (tiktei)	5088: to beget, bring forth	from a prim. root tek-

to sin;	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó
and when sin	ἁμαρτία (amartia)	266: a sin, failure	from hamartanó
is accomplished,	ἀποτελεσθεῖσα (apotelestheisa)	658: to bring to an end, complete	from apo and teleó
it brings forth	ἀποκύει (apokuei)	616: to give birth to	from apo and kueó, an older form of kuó (to be pregnant)
death.	θάνατον (thanaton)	2288: death	from thnéskó

KJV Lexicon

ΕΙΤΑ **adverb**

eita i'-tah: a particle of succession (in time or logical enumeration), then, moreover -- after that(-ward), furthermore, then.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΠΙΘΥΜΙΑ **noun - nominative singular feminine**

epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

συλλαβουσα **verb - second aorist active participle - nominative singular feminine**

sullambano sool-lam-ban'-o: to clasp, i.e. seize (arrest, capture); specially, to conceive; by implication, to aid -- catch, conceive, help, take.

ΤΙΚΤΕΙ **verb - present active indicative - third person singular**

tikto tik'-to: to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively -- bear, be born, bring forth, be delivered, be in travail.

αμαρτιαν **noun - accusative singular feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αμαρτια noun - nominative singular feminine

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).

αποτελεσθαισα verb - aorist passive participle - nominative singular feminine

apoteleo ap-ot-el-eh'-o: to complete entirely, i.e. consummate -- finish.

αποκυει verb - present active indicative - third person singular

apokueo ap-ok-oo-eh'-o: to breed forth, i.e. (by transference) to generate (figuratively) -- beget, produce.

θανατον noun - accusative singular masculine

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

James 1:16 .

.	Greek	Strong's	Origin
Do not be deceived,	πλανᾶσθε (planasthe)	4105: to cause to wander, to wander	from plané
my beloved	ἀγαπητοί (agapētoi)	27: beloved	from agapaō
brethren.	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

KJV Lexicon

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πλανασθε verb - present passive imperative - second person

planao plan-ah'-o: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

αδελφοι noun - vocative plural masculine

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou **moo'**: of me -- I, me, mine (own), my.

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

James 1:17 .

.	Greek	Strong's	Origin
Every	πᾶσα (pasa)	3956: all, every	a prim. word
good	ἀγαθὴ (agathē)	18: good	of uncertain origin
thing given	δosis (dosis)	1394: the act of giving, a gift	from didómi
and every	πᾶν (pan)	3956: all, every	a prim. word
perfect	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
gift	δῶρημα (dōrēma)	1434: a gift, a bestowment	from dóreomai
is from above,	ἄνωθεν (anōthen)	509: from above	from anó
coming down	καταβαῖνον (katabainon)	2597: to go down	from kata and the same as basis
from the Father	πατρός (patros)	3962: a father	a prim. word
of lights,	φώτων (phōtōn)	5457: light	cont. of phaos (light, daylight); from the same as phainó
with whom	ὃ (ō)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
there	ἐνι (eni)	1762: is in, has place, can be	contr. for third pers. sing. pres. ind. of eneimi

is no	οὐκ (ouk)	3756: not, no	a prim. word
variation	παράλλαγή (parallagē)	3883: change	from a comp. of para and allassó
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
shifting	τροπής (tropēs)	5157: a turning	from trepó (to turn)
shadow.	ἀποσκίασμα (aposkiasma)	644: a shadow	from apo and skiazó (to overshadow, shade)

KJV Lexicon

πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

δοσις **noun - nominative singular feminine**

dosis dos'-is: a giving; by implication, (concretely) a gift -- gift, giving.

αγαθη **adjective - nominative singular feminine**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν **adjective - nominative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

δωρημα **noun - nominative singular neuter**

dorema do'-ray-mah: a bestowment -- gift.

τελειον **adjective - nominative singular neuter**

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ανωθεν **adverb**

anohen an'-o-then: from above; by analogy, from the first; by implication, anew -- from

above, again, from the beginning (very first), the top.

ΕΣΤΙΝ verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

καταβαινον verb - present active participle - nominative singular neuter

katabaino kat-ab-ah'-ee-no: to descend -- come (get, go, step) down, fall (down).

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φωτων noun - genitive plural neuter

phos fose: luminousness (in the widest application, natural or artificial, abstract or concrete, literal or figurative) -- fire, light.

παρ preposition

para par-ah': near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

ω relative pronoun - dative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΝΙ verb - present indicative - third person singular

eni en'-ee: impersonally, there is in or among -- be, (there) is.

παραλλαγη noun - nominative singular feminine

parallage par-al-lag-ay': transmutation (of phase or orbit), i.e. (figuratively) fickleness: variableness.

η particle

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τροπης **noun - genitive singular feminine**

trope trop-ay': a turn (trope), i.e. revolution (figuratively, variation) -- turning.

αποσκιασμα **noun - nominative singular neuter**

aposkiasma ap-os-kee'-as-mah: a shading off, i.e. obscuration -- shadow.

James 1:18 .

.	Greek	Strong's	Origin
In the exercise of His will	βουληθεῖς (boulētheis)	1014: to will	a prim. verb
He brought us forth	ἀπεκύησεν (apekuēsen)	616: to give birth to	from apo and kueó, an older form of kuó (to be pregnant)
by the word	λόγῳ (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
of truth,	ἀληθείας (alētheias)	225: truth	from aléthés
so	εἰς (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that we would be a kind	τινα (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of first fruits	ἀπαρχήν (aparchēn)	536: the beginning of a sacrifice, i.e. the first fruit	from apo and arché
among His creatures.	κτισμάτων (ktismatōn)	2938: a creature	from ktizó

KJV Lexicon

βουληθεῖς **verb - aorist passive deponent participle - nominative singular masculine**

boulomai boo'-lom-ahēe: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

απεκυσεν **verb - aorist active indicative - third person singular**

apokueo **ap-ok-oo-eh'-o**: to breed forth, i.e. (by transference) to generate (figuratively) -- beget, produce.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

λογω **noun - dative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αληθειας **noun - genitive singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

απαρχην **noun - accusative singular feminine**

aparche **ap-ar-khay'**: a beginning of sacrifice, i.e. the (Jewish) first-fruit (figuratively) -- first-fruits.

τινα **indefinite pronoun - accusative singular feminine**

tis **tis**: some or any person or object

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

κτισματων **noun - genitive plural neuter**

ktisma **ktis'-mah**: an original formation (concretely), i.e. product (created thing) -- creature.

James 1:19 .

.	Greek	Strong's	Origin
[This] you know,		3609a: to have seen or perceived, hence to know	perf. of eidon
my beloved	ἀγαπητοί (agapētoi)	27: beloved	from agapaō
brethren.	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
But everyone	πᾶς (pas)	3956: all, every	a prim. word
must be quick	ταχύς (tachus)	5036: quick, swift	a prim. word
to hear,	ἀκοῦσαι (akousai)	191: to hear, listen	from a prim. word mean. hearing
slow	βραδύς (bradus)	1021: slow	of uncertain origin
to speak	λαλῆσαι (lalēsai)	2980: to talk	from lalos (talkative)
[and] slow	βραδύς (bradus)	1021: slow	of uncertain origin
to anger;	ὀργήν (orgēn)	3709: impulse, wrath	a prim. word

KJV Lexicon

ὥστε **conjunction**

hoste **hoce'-teh:** so too, i.e. thus therefore (in various relations of consecution, as follow) -
- (insomuch) as, so that (then), (insomuch) that, therefore, to, wherefore.

ἀδελφοί **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**
mou **moo'**: of me -- I, me, mine (own), my.

αγαπητοι **adjective - vocative plural masculine**
agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

εστω **verb - present imperative - third person singular**
esto **es'-to'**: be thou; also estosan

πας **adjective - nominative singular masculine**
pas **pas'**: apparently a primary word; all, any, every, the whole

ανθρωπος **noun - nominative singular masculine**
anthropos **anth'-ro-pos'**: man-faced, i.e. a human being -- certain, man.

ταχης **adjective - nominative singular masculine**
tachus **takh-oos'**: fleet, i.e. (figuratively) prompt or ready -- swift.

εις **preposition**
eis **ice'**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ακουσαι **verb - aorist active middle or passive deponent**
akouo **ak-oo'-o'**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

βραδης **adjective - nominative singular masculine**
bradus **brad-ooce'**: slow; figuratively, dull -- slow.

εις **preposition**
eis **ice'**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

το **definite article - accusative singular neuter**
ho **ho'**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαλησαι **verb - aorist active middle or passive deponent**
laleo **lal-eh'-o'**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

βραδης **adjective - nominative singular masculine**
bradus **brad-ooce'**: slow; figuratively, dull -- slow.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

οργην noun - accusative singular feminine

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

James 1:20 .

.	Greek	Strong's	Origin
for the anger	ὀργή (orgē)	3709: impulse, wrath	a prim. word
of man	ἄνδρὸς (andros)	435: a man	a prim. word
does not achieve	ἐργάζεται (ergazetai)	2038b: to work, labor	from ergon
the righteousness	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

οργη noun - nominative singular feminine

orge or-gay': desire (as a reaching forth or excitement of the mind), i.e. (by analogy), violent passion (ire, or (justifiable) abhorrence); by implication punishment

γαρ conjunction

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ανδρος noun - genitive singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

δικαιοσυνην noun - accusative singular feminine

dikaiousune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

θεου noun - genitive singular masculine theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).
ου particle - nominative ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.
κατεργάζεται verb - present middle or passive deponent indicative - third person singular katergazomai kat-er-gad'-zom-ahee: to work fully, i.e. accomplish; by implication, to finish, fashion -- cause, to (deed), perform, work (out).

James 1:21 .

.	Greek	Strong's	Origin
Therefore,	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
putting aside	ἀποθέμενοι (apothemenoi)	659: to put off, lay aside	from apo and tithémi
all	πάντων (pasan)	3956: all, every	a prim. word
filthiness	ρूपαρῖαν (ruparian)	4507b: fig. filthiness	from rhuparos
and [all] that remains	περισεύειαν (perisseian)	4050: superfluity	from perisseuó
of wickedness,	κακίας (kakias)	2549: wickedness	from kakos
in humility	πραῦτητι (prautēti)	4240: gentleness	from praus
receive	δέξασθε (dexasthe)	1209: to receive	a prim. verb
the word	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
implanted,	ἐμφυτον (emphuton)	1721: innate, implanted	from emphuó (to implant)
which is able	δυνάμενον	1410: to be able, to have	a prim. verb

	(dunamenon)	power	
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
your souls.	ψυχὰς (psuchas)	5590: breath, the soul	of uncertain origin

KJV Lexicon

διο conjunction

διο dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

αποθεμενοι verb - second aorist middle passive - nominative plural masculine

apotithemi ap-ot-eeth'-ay-mee: to put away -- cast off, lay apart (aside, down), put away (off).

πασαν adjective - accusative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

ρυπαριαν noun - accusative singular feminine

rhuparia hroo-par-ee'-ah: dirtiness (morally) -- turpitude.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περισσειαν noun - accusative singular feminine

perisseia per-is-si'-ah: surplusage, i.e. superabundance -- abundance(-ant, (-ly), superfluity.

κακιας noun - genitive singular feminine

kakia kak-ee'-ah: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

εν preposition

en en: in, at, (up-)on, by, etc.

πραυτητι noun - dative singular feminine

prautes prah-oo'-tace: mildness, i.e. (by implication) humility -- meekness.

δεξασθε verb - aorist middle deponent imperative - second person

dechomai dekh'-om-ah-ee: to receive (in various applications, literally or figuratively) --

accept, receive, take.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εμφυτον adjective - accusative singular masculine

emphutos em'-foo-tos: implanted (figuratively) -- engrafted.

λογον noun - accusative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμενον verb - present middle or passive deponent participle - accusative singular masculine

dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σωσαι verb - aorist active middle or passive deponent

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ψυχας noun - accusative plural feminine

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ -ily), life, mind, soul, + us, + you.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

James 1:22 .

	Greek	Strong's	Origin
But prove	Γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-

yourselves doers	ποιηταὶ (poiētai)	4163: a maker, a doer	from poieó
of the word,	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
and not merely		3441: alone	a prim. word
hearers	μόνον (monon)	202: a hearer	from the same as akroatéō
who delude	παραλογιζόμενοι (paralogizomenoi)	3884: to miscalculate, to reason falsely	from para and logizomai
themselves.	ἐαυτούς (eautous)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

KJV Lexicon

γινεσθε **verb - present middle or passive deponent imperative - second person**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ποιηται **noun - nominative plural masculine**

poietes **poy-ay-tace'**: a performer; specially, a poet; --doer, poet.

λόγου **noun - genitive singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μονον **adverb**
monon mon'-on: merely -- alone, but, only.

ακροαται **noun - nominative plural masculine**
akroates ak-ro-at-ace': a hearer (merely) -- hearer.

παραλογιζομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
paralogizomai par-al-og-id'-zom-ahēe: to misreckon, i.e. delude -- beguile, deceive.

εαυτους **reflexive pronoun - third person accusative plural masculine**
heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

James 1:23 .

.	Greek	Strong's	Origin
For if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is a hearer	ἀκροατῆς (akroatēs)	202: a hearer	from the same as akroatérion
of the word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
and not a doer,	ποιητῆς (poiētēs)	4163: a maker, a doer	from poieó
he is like		1858a: to be like	a prim. verb
a man	ἀνδρὶ (andri)	435: a man	a prim. word
who looks	κατανοοῦντι (katanooonti)	2657: to take note of, perceive	from kata and noeó
at his natural	γενέσεως	1078: origin, birth	from ginomai

	(geneseōs)		
face	πρόσωπον (prosōpon)	4383: the face	from pros and óps (an eye, face)
in a mirror;	ἐσόπτρῳ (esoptrō)	2072: a mirror (i.e. an object for looking into)	from eis and the fut. of horaó

KJV Lexicon

ὅτι **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εἰ **conditional**

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

ακροατῆς **noun - nominative singular masculine**

akroates ak-ro-at-ace': a hearer (merely) -- hearer.

λογου **noun - genitive singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ἐστιν **verb - present indicative - third person singular**

esti es-tee': he (she or it) is; also (with neuter plural) they are

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὐ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ποιητης **noun - nominative singular masculine**
poietes **poy-ay-face'**: a performer; specially, a poet; --doer, poet.

ουτος **demonstrative pronoun - nominative singular masculine**
houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εοικεν **verb - perfect active indicative - third person singular**
eiko **i'-ko**: to resemble -- be like.

ανδρι **noun - dative singular masculine**
aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

κατανοουντι **verb - present active participle - dative singular masculine**
katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

το **definite article - accusative singular neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προσωπον **noun - accusative singular neuter**
prosopon **pros'-o-pon**: the front (as being towards view), i.e. the countenance, aspect, appearance, surface; by implication, presence, person

της **definite article - genitive singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσεως **noun - genitive singular feminine**
genesis **ghen'-es-is**: nativity; figuratively, nature -- generation, nature(-ral).

αυτου **personal pronoun - genitive singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

εσοπτρω **noun - dative singular neuter**
esoptron **es'-op-tron**: a mirror (for looking into) -- glass.

James 1:24 .

.	Greek	Strong's	Origin
for [once] he has looked	κατενόησεν (katenoēsen)	2657: to take note of, perceive	from kata and noeó
at himself	ἐαυτὸν	1438: of himself, herself, itself	from a prim. pronoun he (him,

	(eauton)		her) and gen. (dat. or acc.) of autos
and gone away,	ἀπελήλυθεν (apelēluthen)	565: to go away, go after	from apo and erchomai
he has immediately	εὐθέως (eutheōs)	2112: at once, directly	adverb from euthus
forgotten	ἐπελάθετο (epelatheto)	1950: to forget, neglect	from epi and lanthanó
what kind of person	ὅποῖος (opoios)	3697: of what sort	from hos, and poios
he was.			

KJV Lexicon

κατενοησεν **verb - aorist active indicative - third person singular**

katanoeo **kat-an-o-eh'-o**: to observe fully -- behold, consider, discover, perceive.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απεληλυθεν **verb - second perfect active indicative - third person singular**

aperchomai **ap-erkh'-om-ahee**: to go off (i.e. depart), aside (i.e. apart) or behind (i.e. follow), literally or figuratively -- come, depart, go (aside, away, back, out, ... ways), pass away, be past.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ευθεως **adverb**

eutheos **yoo-theh'-oce**: directly, i.e. at once or soon -- anon, as soon as, forthwith, immediately, shortly, straightway.

επελαθετο **verb - second aorist middle deponent indicative - third person singular**

epilanthanomai **ep-ee-lan-than'-om-ahee**: to lose out of mind; by implication, to neglect -- (be) forget(-ful of).

οποιος **adjective - nominative singular neuter**

hopoios **hop-oy'-os**: of what kind that, i.e. how (as) great (excellent) -- what manner (sort) of, such as whatsoever.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

James 1:25 .

.	Greek	Strong's	Origin
But one who looks intently	παράκۇψας (parakupsas)	3879: to stoop sideways, to stoop to look	from para and kuptó
at the perfect	τέλειον (teleion)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
the [law] of liberty,	ἐλευθερίας (eleutherias)	1657: liberty, freedom	from eleutheros
and abides	παρამείνας (parameinas)	3887: to remain beside or near	from para and menó
by it, not having become	γενόμενος (genomenos)	1096: to come into being, to happen, to become	from a prim. root gen-
a forgetful	ἐπιλησμονῆς (epilēsmonēs)	1953: forgetfulness	from epilanthanomai
hearer	ἀκροατῆς (akroatēs)	202: a hearer	from the same as akroatérion
but an effectual	ἔργου (ergou)	2041: work	from a prim. verb erdó (to do)

doer,	ποιητής (poiētēs)	4163: a maker, a doer	from poieó
this man	οὗτος (outos)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
will be blessed	μακάριος (makarios)	3107: blessed, happy	from makar (happy)
in what he does.	ποιήσει (poiēsei)	4162: a making, a doing	from poieó

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

παρακυψας verb - aorist active participle - nominative singular masculine

parakupto **par-ak-ooP'-to**: to bend beside, i.e. lean over (so as to peer within) -- look (into), stoop down.

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

νομον noun - accusative singular masculine

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

τελειον adjective - accusative singular masculine

teleios **tel'-i-os**: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ελευθερίας **noun - genitive singular feminine**

eleutheria **el-yoo-ther-ee'-ah**: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παραιμεινας **verb - aorist active participle - nominative singular masculine**

parameno **par-am-en'-o**: to stay near, i.e. remain (literally, tarry; or figuratively, be permanent, persevere) -- abide, continue.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ακροατης **noun - nominative singular masculine**

akroates **ak-ro-at-ace'**: a hearer (merely) -- hearer.

επιλησμονης **noun - genitive singular feminine**

epilesmone **ep-ee-lace-mon-ay'**: negligence -- forgetful.

γενομενος **verb - second aorist middle deponent participle - nominative singular masculine**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

ποιητης **noun - nominative singular masculine**

poietes **poi-ay-tace'**: a performer; specially, a poet; --doer, poet.

εργου **noun - genitive singular neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ουτος **demonstrative pronoun - nominative singular masculine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

μακαριος **adjective - nominative singular masculine**

makarios **mak-ar'-ee-os**: supremely blest; by extension, fortunate, well off -- blessed, happy(-ier).

εν **preposition**

en en: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιήσει **noun - dative singular feminine**

poiesis **poi'-ay-sis**: action, i.e. performance (of the law) -- deed.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εσται **verb - future indicative - third person singular**

esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

James 1:26 .

.	Greek	Strong's	Origin
If	Εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
thinks	δοκεῖ (dokei)	1380: to have an opinion, to seem	from dokos (opinion)
himself to be religious,	θρησκὸς (thrēskos)	2357:	religious
and yet does not bridle	χαλιναγωγῶν (chalinagōgōn)	5468: to lead with a bridle	from chalinos and agó
his tongue	γλῶσσαν (glōssan)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
but deceives	ἀπατῶν (apatōn)	538: to deceive	from apaté
his [own] heart,	καρδίαν	2588: heart	a prim. word

	(kardian)		
this man's		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
religion	θρησκεία (thrēskeia)	2356: religion	from a derivation of thrēskos
is worthless.	μάταιος (mataios)	3152: vain, useless	from the same as matén

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

δοκει verb - present active indicative - third person singular

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

θρησκος adjective - nominative singular masculine

threskos thrace'-kos: ceremonious in worship (as demonstrative), i.e. pious -- religious.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

εν preposition

en en: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

χαλιναγωγων verb - present active participle - nominative singular masculine

chalinagogeo khal-in-ag-ogue-eh'-o: to be a bit-leader, i.e. to curb (figuratively) -- bridle.

γλωσσαν noun - accusative singular feminine

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αλλα conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

απατων verb - present active participle - nominative singular masculine

apatao ap-at-ah'-o: to cheat, i.e. delude -- deceive.

καρδιαν noun - accusative singular feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τουτου demonstrative pronoun - genitive singular masculine

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

ματαιος adjective - nominative singular masculine

mataios mat'-ah-yos: empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θρησκεια noun - nominative singular feminine

threskeia thrace-ki'-ah: ceremonial observance -- religion, worshipping.

James 1:27 .

■			
.	Greek	Strong's	Origin
Pure	καθαρά (kathara)	2513: clean (adjective)	a prim. word
and undefiled	ἀμίαντος (amiantos)	283: undefiled	from alpha (as a neg. prefix) and miainó
religion	θρησκεία (thrēskeia)	2356: religion	from a derivation of thrēskos

in the sight	παρὰ (para)	3844: from beside, by the side of, by, beside	a prim. preposition
of [our] God	θεῶ (theō)	2316: God, a god	of uncertain origin
and Father	πατρὶ (patri)	3962: a father	a prim. word
is this:	αὕτη (autē)	3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
to visit	ἐπισκέπτεσθαι (episkeptesthai)	1980a: to inspect, by ext. to go to see	from epi and the same as skopos
orphans	ὀρφανούς (orphanous)	3737: an orphan	a prim. word
and widows	χήρας (chēras)	5503: a widow	of uncertain derivation
in their distress,	θλίψει (thlipsei)	2347: tribulation	from thlibó
[and] to keep	τηρεῖν (tērein)	5083: to watch over, to guard	from a prim. word téros (a guard)
oneself	ἐαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
unstained	ἄσπιλον (aspilon)	784: spotless, unstained	from alpha (as a neg. prefix) and spilos
by the world.	κόσμου (kosmou)	2889: order, the world	a prim. word

KJV Lexicon

θρησκεία **noun - nominative singular feminine**

threskeia **thrace-ki'-ah:** ceremonial observance -- religion, worshipping.

καθαρά **adjective - nominative singular feminine**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμιαντος adjective - nominative singular feminine

amiantos **am-ee'-an-tos**: unsoiled, i.e. (figuratively) pure -- undefiled.

παρα preposition

para **par-ah'**: near; i.e. (with genitive case) from beside, (with dative case) at (or in) the vicinity of (objectively or subjectively), (with accusative case) to the proximity with

θεω noun - dative singular masculine

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατρι noun - dative singular masculine

pater **pat-ayr'**: a father (literally or figuratively, near or more remote) -- father, parent.

αυτη demonstrative pronoun - nominative singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

επισκεπτεσθαι verb - present middle or passive deponent infinitive

episkeptomai **ep-ee-skep'-tom-ah-ee**: to inspect, i.e. (by implication) to select; by extension, to go to see, relieve -- look out, visit.

ορφανους adjective - accusative plural masculine

orphanos **or-fan-os'**: bereaved (orphan), i.e. parentless -- comfortless, fatherless.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χηρας noun - accusative plural feminine

chera **khay'-rah**: a widow (as lacking a husband), literally or figuratively -- widow.

εν preposition

en **en**: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

θλιψει **noun - dative singular feminine**

thlipsis thlip'-sis: pressure -- afflicted(-tion), anguish, burdened, persecution, tribulation, trouble.

αυτων **personal pronoun - genitive plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ασπιλον **adjective - accusative singular masculine**

aspilos as'-pee-los: unblemished (physically or morally) -- without spot, unspotted.

εαυτον **reflexive pronoun - third person accusative singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

τηρειν **verb - present active infinitive**

tereo tay-reh'-o: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

απο **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου **noun - genitive singular masculine**

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

James 2:1 .

.	Greek	Strong's	Origin
My brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
do not hold	ἔχετε (echete)	2192: to have, hold	a prim. verb
your faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
in our glorious	δόξης	1391: opinion (always good in N.T.), hence praise,	from dokeó

	(doxēs)	honor, glory	
Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
with [an attitude of] personal favoritism.	προσωπολημψίας (prosōpolēmpsiais)	4382: respect of persons	from prosópolémpetés

KJV Lexicon

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

προσωποληψιαις **noun - dative plural feminine**

prosopolepsia **pros-o-pol-ape-see'-ah**: partiality, i.e. favoritism -- respect of persons.

εχετε **verb - present active imperative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of

religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δοξης noun - genitive singular feminine

doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative, objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

James 2:2 .

.	Greek	Strong's	Origin
For if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a man	άνήρ (anēr)	435: a man	a prim. word
comes	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
into your assembly	συναγωγὴν (sunagōgēn)	4864: a bringing together, by ext. an assembling, hence a synagogue	from sunagó
with a gold ring	χρυσοδακτύλιος (chrusodaktulios)	5554: with a gold ring	from chrusos and daktulios

and dressed in fine	λαμπρᾱ (lamp̄ra)	2986: bright	from lampó
clothes,	ἔσθητι (esthēti)	2066: clothing	from hennumi (to clothe)
and there also	καὶ (kai)	2532: and, even, also	a prim. conjunction
comes	εἰσέλθῃ (eiselthē)	1525: to go in (to), enter	from eis and erchomai
in a poor man	πτωχὸς (ptōchos)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
in dirty	ρύπαρᾱ (rupara)	4508: filthy	from rhupos
clothes,	ἔσθητι (esthēti)	2066: clothing	from hennumi (to clothe)

KJV Lexicon

εἰν conditional

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

γὰρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εἰσελθῇ verb - second aorist active subjunctive - third person singular

eiserchomai **ice-er'-khom-ahēe**: to enter -- arise, come (in, into), enter in(-to), go in (through).

εἰς preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τὴν definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

συναγωγὴν **noun - accusative singular feminine**

sunagoge **soon-ag-o-gay'**: an assemblage of persons; specially, a Jewish synagogue (the meeting or the place); by analogy, a Christian church -- assembly, congregation, synagogue.

ὑμῶν **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ἀνὴρ **noun - nominative singular masculine**

aner **an'-ayr**: a man (properly as an individual male) -- fellow, husband, man, sir.

χρυσοδακτυλῖος **adjective - nominative singular masculine**

chrusodaktulios **khroo-sod-ak-too'-lee-os**: gold-ringed, i.e. wearing a golden finger-ring or similar jewelry -- with a gold ring.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ἐσθῆτι **noun - dative singular feminine**

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

λαμπρά **adjective - dative singular feminine**

lampros **lam-pros'**: radiant; by analogy, limpid; figuratively, magnificent or sumptuous (in appearance) -- bright, clear, gay, goodly, gorgeous, white.

εἰσελθῆ **verb - second aorist active subjunctive - third person singular**

eiserchomai **ice-er'-khom-ahee**: to enter -- arise, come (in, into), enter in(-to), go in (through).

δὲ **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πτωχός **adjective - nominative singular masculine**

ptochos **pto-khos'**: a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ἐν **preposition**

en **en**: in, at, (up-)on, by, etc.

ρυπαρά **adjective - dative singular feminine**

rhuparos **rhoo-par-os'**: dirty, i.e. (relatively) cheap or shabby; morally, wicked -- vile.

ἐσθῆτι **noun - dative singular feminine**

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

James 2:3 .

.	Greek	Strong's	Origin
and you pay special attention	ἐπιβλέψετε (epiblepsēte)	1914: to look on (with favor)	from epi and blepó
to the one who is wearing	φοροῦντα (phorounta)	5409: to bear constantly, to wear	from pheró
the fine	λαμπρὰν (lampran)	2986: bright	from lampó
clothes,	ἐσθῆτα (esthēta)	2066: clothing	from hennumi (to clothe)
and say,		3004: to say	a prim. verb
"You sit	κάθου (kathou)	2521: to be seated	from kata and hémai (to sit)
here	ᾧδε (ōde)	5602: so, to here, here	demonstrative adverb from hode,
in a good	καλῶς (kalōs)	2573: well	adverb from kalos
place," and you say		3004: to say	a prim. verb
to the poor man,	πτωχῷ (ptōchō)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
"You stand	στῆθι (stēthi)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
over there,	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sit down	κάθου (kathou)	2521: to be seated	from kata and hémai (to sit)

by my footstool,"

ὑΠΟΠΌΔΙΟΝ
(upopodion)

5286: a footstool

from hupo and the dim. of pous

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εΠΙΒΛΕΨΗΤΕ verb - aorist active subjunctive - second person

epiblepo **ep-ee-blep'-o**: to gaze at (with favor, pity or partiality) -- look upon, regard, have respect to.

εΠΙ preposition

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φορουντα verb - present active participle - accusative singular masculine

phoreo **for-eh'-o**: to have a burden, i.e. (by analogy) to wear as clothing or a constant accompaniment -- bear, wear.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εσθητα noun - accusative singular feminine

esthes **es-thace'**: dress -- apparel, clothing, raiment, robe.

την definite article - accusative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λαμπραν adjective - accusative singular feminine

lampros **lam-pros'**: radiant; by analogy, limpid; figuratively, magnificent or sumptuous (in appearance) -- bright, clear, gay, goodly, gorgeous, white.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ειπητε verb - second aorist active subjunctive - second person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

αυτω personal pronoun - dative singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

καθου verb - present middle or passive deponent imperative - second person singular

kathemai kath'-ay-mahee: figuratively, to remain, reside -- dwell, sit (by, down).

ωδε adverb

hode ho'-deh: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

καλως adverb

kalos kal-oc'e': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχω adjective - dative singular masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ειπητε verb - second aorist active subjunctive - second person

epo ep'-o: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

στηθι verb - second aorist active middle - second person singular

histemi his'-tay-mee: to stand (transitively or intransitively), used in various applications

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

καθου verb - present middle or passive deponent imperative - second person singular

kathemai **kath'-ay-mahee**: figuratively, to remain, reside -- dwell, sit (by, down).

ωδε adverb

hode **ho'-deh**: in this same spot, i.e. here or hither -- here, hither, (in) this place, there.

υπο preposition

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

το definite article - accusative singular neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υποποδιον noun - accusative singular neuter

hupopodion **hoop-op-od'-ee-on**: something under the feet, i.e. a foot-rest (figuratively) -- footstool.

μου personal pronoun - first person genitive singular

mou **moo**: of me -- I, me, mine (own), my.

James 2:4 .

.	Greek	Strong's	Origin
have you not made distinctions	διεκρίθητε (diekrithēte)	1252: to distinguish, to judge	from dia and krinó
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
yourselves,	ἐαυτοῖς (eautois)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
and become	ἐγένεσθε (egenesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
judges	κριταὶ (kritai)	2923: a judge	from krinó
with evil	πονηρῶν (ponērōn)	4190: toilsome, bad	from poneó (to toil)

motives?

διαλογισμῶν 1261: a reasoning
(dialogismōn)

from dialogizomai

KJV Lexicon

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

διακριθητε verb - aorist passive indicative - second person

diakrino **dee-ak-ree'-no**: to contend, make (to) differ(-ence), discern, doubt, judge, be partial, stagger, waver.

εν preposition

en **en**: in, at, (up-)on, by, etc.

εαυτοις reflexive pronoun - third person dative plural masculine

heautou **heh-ow-too'**: him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγενεσθε verb - second aorist middle deponent indicative - second person

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κριται noun - nominative plural masculine

krites **kree-tace'**: a judge (genitive case or specially) -- judge.

διαλογισμων noun - genitive plural masculine

dialogismos **dee-al-og-is-mos'**: discussion, i.e. (internal) consideration (by implication, purpose), or (external) debate -- dispute, doubtful(-ing), imagination, reasoning, thought.

πονηρων adjective - genitive plural masculine

poneros **pon-ay-ros'**: hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter

(singular) mischief, malice, or (plural) guilt;

James 2:5 .

.	Greek	Strong's	Origin
Listen,	Ἀκούσατε (akousate)	191: to hear, listen	from a prim. word mean. hearing
my beloved	ἀγαπητοί (agapētoi)	27: beloved	from agapaō
brethren:	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
did not God	θεὸς (theos)	2316: God, a god	of uncertain origin
choose	ἐξελέξατο (exelexato)	1586: to select	from ek and legó (in the sense of pick up)
the poor	πτωχοὺς (ptōchous)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
of this	ὁ (o)	3588: the	the def. art.
world	κόσμῳ (kosmō)	2889: order, the world	a prim. word
[to be] rich	πλουσίους (plousious)	4145: wealthy	from ploutos
in faith	πίστει (pistei)	4102: faith, faithfulness	from peithó
and heirs	κληρονόμους (klēronomous)	2818: an heir	from kléros and the same as nomos
of the kingdom	βασιλείας (basileias)	932: kingdom, sovereignty, royal power	from basileuó
which	ἣς (ēs)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He promised	ἐπηγγείλατο (epēngeilato)	1861: to proclaim, to promise	from epi and aggelló

to those	τοὺς (tous)	3588: the	the def. art.
who love	ἀγαπῶσιν (agapōsin)	25: to love	of uncertain origin
Him?			

KJV Lexicon

ακουσατε **verb - aorist active middle - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

αγαπητοι **adjective - vocative plural masculine**

agapetos **ag-ap-ay-tos'**: beloved -- (dearly, well) beloved, dear.

ουχ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εξελεξατο **verb - aorist middle indicative - third person singular**

eklegomai **ek-leg'-om-ahee**: to select -- make choice, choose (out), chosen.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχους adjective - accusative plural masculine

ptochos pto-khos': a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

πλουσιους adjective - accusative plural masculine

plousios ploo'-see-os: wealthy; figuratively, abounding with -- rich.

εν preposition

en en: in, at, (up-)on, by, etc.

πιστει noun - dative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κληρονομους noun - accusative plural masculine

kleronomos klai-ron-om'-os: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βασιλειας noun - genitive singular feminine

basileia bas-il-i'-ah: royalty, i.e. (abstractly) rule, or (concretely) a realm -- kingdom, + reign.

ης relative pronoun - genitive singular feminine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

επηγγειλατο verb - aorist middle deponent indicative - third person singular

epaggello ep-ang-el'-lo: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

αγαπωσιν **verb - present active participle - dative plural masculine**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

αυτον **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 2:6 .

.	Greek	Strong's	Origin
But you have dishonored	ἡτιμάσατε (ētimasate)	818: to dishonor	from atimos
the poor man.	πτωχόν (ptōchon)	4434: (of one who crouches and cowers, hence) beggarly, poor	adjective from ptóssó (to crouch, cower)
Is it not the rich	πλούσιοι (plousioi)	4145: wealthy	from ploutos
who oppress	καταδυναστεύουσιν (katadunasteuousin)	2616a: to exercise power over	from kata and dunasteuó (to hold power); akin to dunastés
you and personally	αὐτοὶ (autoi)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
drag	ἔλκουσιν (elkousin)	1670: to drag	a prim. verb
you into court?	κριτήρια (kritēria)	2922: a law court	from krités

KJV Lexicon

υμεις **personal pronoun - second person nominative plural**
humeis **hoo-mice'**: you (as subjective of verb) -- ye (yourselves), you.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ητιμασατε **verb - aorist active indicative - second person**

atimazo **at-im-ad'-zo:** to render infamous, i.e. (by implication) condemn or maltreat -- despise, dishonour, suffer shame, entreat shamefully.

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πτωχον **adjective - accusative singular masculine**

ptochos **pto-khos':** a beggar (as cringing), i.e. pauper (strictly denoting absolute or public mendicancy, although also used in a qualified or relative sense -- beggar(-ly), poor.

ουχ **particle - nominative**

ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οι **definite article - nominative plural masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουσιοι **adjective - nominative plural masculine**

plousios **ploo'-see-os:** wealthy; figuratively, abounding with -- rich.

καταδυναστευουσιν **verb - present active indicative - third person**

katadunasteuo **kat-ad-oo-nas-tyoo'-o:** to exercise dominion against, i.e. oppress -- oppress.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone':** of (from or concerning) you -- ye, you, your (own, -selves).

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυτοι **personal pronoun - nominative plural masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ελκουσιν **verb - present active indicative - third person**

helkuo **hel-koo'-o:** to drag -- draw.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas':** you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εις **preposition**

eis **ice:** to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κριτηρια **noun - accusative plural neuter**

kriterion kree-tay'-ree-on: a rule of judging (criterion), i.e. (by implication) a tribunal -- to judge, judgment (seat).

James 2:7 .

.	Greek	Strong's	Origin
Do they not blaspheme	βλασφημοῦσιν (blasphēmousin)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
the fair	καλὸν (kalon)	2570: beautiful, good	a prim. word
name	ὄνομα (onoma)	3686: a name, authority, cause	a prim. word
by which you have been called?	ἐπικληθὲν (epiklēthen)	1941: to call upon	from epi and kaleó

KJV Lexicon

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αὐτοὶ **personal pronoun - nominative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

βλασφημοῦσιν **verb - present active indicative - third person**

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλον **adjective - accusative singular neuter**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

ονομα **noun - accusative singular neuter**

onoma **on'-om-ah**: a name (authority, character) -- called, (+ sur-)name(-d).

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επικληθεν **verb - aorist passive participle - accusative singular neuter**

epikaleomai **ep-ee-kal-eh'-om-ah-ee**: to entitle; by implication, to invoke (for aid, worship, testimony, decision, etc.) -- appeal (unto), call (on, upon), surname.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

James 2:8 .

.	Greek	Strong's	Origin
If,	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
however,	μέντοι (mentoi)	3305: yet, however	from men and toi
you are fulfilling	τελεῖτε (teleite)	5055: to bring to an end, complete, fulfill	from telos
the royal	βασιλικὸν (basilikon)	937: royal	from basileus
law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to the Scripture,	γραφῆν (graphēn)	1124: a writing, scripture	from graphó
"YOU SHALL LOVE	Ἀγαπήσεις (agapēseis)	25: to love	of uncertain origin

YOUR NEIGHBOR	πλησίον (plēsion)	4139: near, neighboring	adverb from plēsios; from pelas (near)
AS YOURSELF,"	σεαυτόν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
you are doing	ποιεῖτε (poieite)	4160: to make, do	a prim. word
well.	καλῶς (kalōs)	2573: well	adverb from kalos

KJV Lexicon

εἰ conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

μέντοι conjunction

mentoi **men'-toy:** indeed though, i.e. however -- also, but, howbeit, nevertheless, yet.

νόμον noun - accusative singular masculine

nomos **nom'-os:** law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

τελεῖτε verb - present active indicative - second person

teleo **tel-eh'-o:** to end, i.e. complete, execute, conclude, discharge (a debt) -- accomplish, make an end, expire, fill up, finish, go over, pay, perform.

βασιλικόν adjective - accusative singular masculine

basilikos **bas-il-ee-kos':** regal (in relation), i.e. (literally) belonging to (or befitting) the sovereign (as land, dress, or a courtier), or (figuratively) preeminent -- king's, nobleman, royal.

κατά preposition

kata **kat-ah':** (prepositionally) down (in place or time), in varied relations

την definite article - accusative singular feminine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφὴν noun - accusative singular feminine

graphe **graf-ay'**: a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

αγαπησεις **verb - future active indicative - second person singular**
agapao **ag-ap-ah'-o**: to love (in a social or moral sense) -- (be-)love(-ed).

τον **definite article - accusative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλησιον **adverb**
plesion **play-see'-on**: (adverbially) close by; as noun, a neighbor, i.e. fellow (as man, countryman, Christian or friend) -- near, neighbour.

σου **personal pronoun - second person genitive singular**
sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

ως **adverb**
hos **hoke**: which how, i.e. in that manner (very variously used, as follows)

σεαυτον **reflexive pronoun - second person accusative singular masculine**
seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

καλως **adverb**
kalos **kal-oce'**: well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ποιειτε **verb - present active indicative - second person**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

James 2:9 .

.	Greek	Strong's	Origin
But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you show partiality,	προσωπολημπτεῖτε (prosōpolēmphteite)	4380: to have respect of persons	from prosōpolēmptés
you are committing	ἐργάζεσθε (ergazesthe)	2038b: to work, labor	from ergon
sin	ἁμαρτίαν (amartian)	266: a sin, failure	from hamartanó

[and] are convicted	ἐλεγχόμενοι (elenchomenoi)	1651: to expose, convict, reprove	a prim. verb
by the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
as transgressors.	παράβηται (parabatai)	3848: one who stands beside	from parabainó

KJV Lexicon

ει conditional

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

προσωποληπτειτε verb - present active indicative - second person

prosopolepteo **pros-o-pol-ape-teh'-o:** to favor an individual, i.e. show partiality -- have respect to persons.

αμαρτιαν noun - accusative singular feminine

hamartia **ham-ar-tee'-ah:** a sin (properly abstract) -- offence, sin(-ful).

εργαζεσθε verb - present middle or passive deponent indicative - second person

ergazomai **er-gad'-zom-ah-ee:** to toil (as a task, occupation, etc.), (by implication) effect, be engaged in or with, etc. -- commit, do, labor for, minister about, trade (by), work.

ελεγχόμενοι verb - present passive participle - nominative plural masculine

elegcho **el-eng'-kho:** to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

υπο preposition

hupo **hoop-o':** under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

του definite article - genitive singular masculine

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

παραβαται **noun - nominative plural masculine**

parabates par-ab-at'-ace: a violator -- breaker, transgress(-or).

James 2:10 .

.	Greek	Strong's	Origin
For whoever	ὅστις (ostis)	3748: whoever, anyone who	from hos, and tis
keeps	τηρήση (tērēsē)	5083: to watch over, to guard	from a prim. word téros (a guard)
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
law	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and yet	δε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
stumbles	πταίση (ptaisē)	4417: to cause to stumble, to stumble	a prim. word
in one	ἐνί (eni)	1520: one	a primary number
[point], he has become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-
guilty	ἔνοχος (enochos)	1777: held in, bound by, liable to (a condition, penalty or imputation)	from enechó
of all.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

οστις **relative pronoun - nominative singular masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ολον **adjective - accusative singular masculine**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομον **noun - accusative singular masculine**

nomos **nom'-os**: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

τηρησει **verb - future active indicative - third person singular**

tereo **tay-reh'-o**: by implication, to detain (in custody; figuratively, to maintain); by extension, to withhold -- hold fast, keep(-er), (pre-, re-)serve, watch.

πταισει **verb - future active indicative - third person singular**

ptaio **ptah'-yo**: to trip, i.e. (figuratively) to err, sin, fail (of salvation) -- fall, offend, stumble.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

επι **adjective - dative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γενονεν **verb - second perfect active indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παντων **adjective - genitive plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ενοχος **en'-okh-os** **adjective - nominative singular masculine**
enochos **en'-okh-os**: liable to (a condition, penalty or imputation) -- in danger of, guilty of, subject to.

James 2:11 .

.	Greek	Strong's	Origin
For He who said,	εἶπεν (eipen)	3004: to say	a prim. verb
"DO NOT COMMIT	μοιχεύσης (moicheusēs)	3431: to commit adultery	from moichos
ADULTERY,"	μοιχεύεις (moicheueis)	3431: to commit adultery	from moichos
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
said,		3004: to say	a prim. verb
"DO NOT COMMIT	φονεύσης (phoneusēs)	5407: to kill, murder	from phoneus
MURDER."	φονεύεις (phoneueis)	5407: to kill, murder	from phoneus
Now	δὲ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
you do not commit adultery,		3431: to commit adultery	from moichos
but do commit murder,		5407: to kill, murder	from phoneus
you have become	γέγονας (gegonas)	1096: to come into being, to happen, to become	from a prim. root gen-

a transgressor	παραβάτης (parabatēs)	3848: one who stands beside	from parabainó
of the law.	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)

KJV Lexicon

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γάρ conjunction

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ειπών verb - second aorist active participle - nominative singular masculine

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

μοιχεύσεις verb - future active indicative - second person singular

moicheuo **moy-khyoo'-o**: to commit adultery -- commit adultery.

ειπεν verb - second aorist active indicative - third person singular

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μη particle - nominative

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

φονεύσεις verb - future active indicative - second person singular

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

μοιχευσεις verb - future active indicative - second person singular

moicheuo moy-khyoo'-o: to commit adultery -- commit adultery.

φονευσεις verb - future active indicative - second person singular

phoneuo fon-yoo'-o: to be a murderer (of) -- kill, do murder, slay.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γεγονας verb - second perfect active indicative - second person singular

ginomai ghin'-om-ahēe: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

παρβατης noun - nominative singular masculine

parabates par-ab-at'-ace: a violator -- breaker, transgress(-or).

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

James 2:12 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
speak	λαλεῖτε (laleite)	2980: to talk	from lalos (talkative)
and so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
act	ποιεῖτε (poieite)	4160: to make, do	a prim. word
as those who are to be judged	κρίνεσθαι (krinesthai)	2919: to judge, decide	a prim. verb

by [the] law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
of liberty.	ἐλευθερίας (eleutherias)	1657: liberty, freedom	from eleutheros

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

λαλεῖτε **verb - present active imperative - second person**

laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ποιεῖτε **verb - present active imperative - second person**

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ὥς **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

διὰ **preposition**

dia dee-ah': through (in very wide applications, local, causal, or occasional)

νόμου **noun - genitive singular masculine**

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ἐλευθερίας **noun - genitive singular feminine**

eleutheria el-yoo-ther-ee'-ah: freedom (legitimate or licentious, chiefly moral or ceremonial) -- liberty.

μελλοντες **verb - present active participle - nominative plural masculine**

mello **mel'-lo**: to intend, i.e. be about to be, do, or suffer something

κρινεσθαι **verb - present passive middle or passive deponent**
krino **kree'-no**: by implication, to try, condemn, punish

James 2:13 .

.	Greek	Strong's	Origin
For judgment	κρίσις (krisis)	2920: a decision, judgment	from krinó
[will be] merciless		415b: merciless	from alpha (as a neg. prefix) and eleos
to one who has shown	ποιήσαντι (poiēsanti)	4160: to make, do	a prim. word
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
mercy;	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
mercy	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
triumphs over	κατακαυχᾶται (katakauchatai)	2620: to exult over	from kata and kauchaomai
judgment.	κρίσεως (kriseōs)	2920: a decision, judgment	from krinó

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

κρισις **noun - nominative singular feminine**
krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

ανελεος **adjective - nominative singular feminine**
anileos an-ee'-leh-oce: inexorable -- without mercy.

τω **definite article - dative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ποιησαντι **verb - aorist active participle - dative singular masculine**
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ελεος **noun - accusative singular neuter**
eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

κατακαυχεται **verb - present middle or passive deponent indicative - third person singular**
katakauchaomai kat-ak-ow-khah'-om-ahee: to exult against (i.e. over) -- boast (against), glory, rejoice against.

ελεον **noun - accusative singular masculine**
eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

κρισεως **noun - genitive singular feminine**
krisis kree'-sis: by extension, a tribunal; by implication, justice (especially, divine law) -- accusation, condemnation, damnation, judgment.

James 2:14 .

.	Greek	Strong's	Origin
What	Τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
use	ὄφελος (ophelos)	3786: advantage, help	from ophelló (to increase)
is it, my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
says	λέγει (legē)	3004: to say	a prim. verb
he has	ἔχειν (echein)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
but he has	ἔχει (echē)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
works?	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
Can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
that faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
him?			

KJV Lexicon

τι **interrogative pronoun - nominative singular neuter**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -

unto, -with, -withal), whether, which, who(-m, -se), why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφελος **noun - nominative singular neuter**

ophelos **of'-el-os**: gain -- advantageth, profit.

αδελφοι **noun - vocative plural masculine**

adelphos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou **moo**: of me -- I, me, mine (own), my.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

πιστις **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

λεγει **verb - present active subjunctive - third person singular**

lego **leg'-o**: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εχειν **verb - present active infinitive**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

εργα **noun - accusative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εχη **verb - present active subjunctive - third person singular**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυναται verb - present middle or passive deponent indicative - third person singular
dunamai doo'-nam-ahee: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις noun - nominative singular feminine
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σωσαι verb - aorist active middle or passive deponent
sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 2:15 .

.	Greek	Strong's	Origin
If	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
a brother	ἀδελφός (adelphos)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
sister	ἀδελφὴ (adelphē)	79: sister	fem. from adelphos
is without clothing	γυμνοὶ (gumnoi)	1131: naked, poorly clothed	a prim. word
and in need	λειπόμενοι (leipomenoi)	3007: to leave, leave behind	a prim. verb
of daily	ἐφημέρου (ephēmerou)	2184: for the day	from epi and hēmera
food,	τροφῆς	5160: nourishment, food	from trephó

(trophēs)

KJV Lexicon

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφος **noun - nominative singular masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

η **particle**

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αδελφη **noun - nominative singular feminine**

adelphe **ad-el-fay'**: a sister (naturally or ecclesiastically) -- sister.

γυμνοι **adjective - nominative plural masculine**

gumnos **goom-nos'**: nude (absolute or relative, literal or figurative) -- naked.

υπαρχωσιν **verb - present active subjunctive - third person**

huparcho **hoop-ar'-kho**: to begin under (quietly), i.e. come into existence (be present or at hand); expletively, to exist

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

λειπομενοι **verb - present passive participle - nominative plural masculine**

leipo **li'-po**: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

ωσιν **verb - present subjunctive - third person**

o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εφημερου **adjective - genitive singular feminine**
 ephemeros **ef-ay'-mer-os**: for a day (ephemeral), i.e. diurnal -- daily.

τροφης **noun - genitive singular feminine**
 trophe **trof-ay'**: nourishment; by implication, rations (wages) -- food, meat.

James 2:16 .

.	Greek	Strong's	Origin
and one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of you says		3004: to say	a prim. verb
to them, "Go	υπάγετε (upagete)	5217: to lead or bring under, to lead on slowly, to depart	from hupo and agó
in peace,	ειρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
be warmed	θερμαίνεσθε (thermainesthe)	2328: to warm	from thermos (hot); from the same as theros
and be filled,"	χορτάζεσθε (chortazesthe)	5526: to feed, fatten, fill, satisfy	from chortos
and yet	δέ (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
you do not give	δῶτε (dōte)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
them what is necessary	επιτήδεια (epitēdeia)	2006: convenient, necessary	from epitēdes (enough)
for [their] body,	σώματος (sōmatos)	4983: a body	of uncertain origin
what	τί (ti)	5101: who? which? what?	an interrog. pronoun related to tis
use	ὄφελος (ophelos)	3786: advantage, help	from ophelló (to increase)
is that?			

KJV Lexicon

ειπη **verb - second aorist active subjunctive - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

υπαγετε **verb - present active imperative - second person**

hupago **hoop-ag'-o**: to lead (oneself) under, i.e. withdraw or retire (as if sinking out of sight), literally or figuratively -- depart, get hence, go (a-)way.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ειρηνη **noun - dative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

θερμαινεσθε **verb - present middle or passive imperative - second person**

thermaino **ther-mah'-ee-no**: to heat (oneself) -- (be) warm(-ed, self).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

χορτάζεσθε **verb - present passive imperative - second person**

chortazo **khor-tad'-zo**: to fodder, i.e. (generally) to gorge (supply food in abundance) -- feed, fill, satisfy.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δωτε **verb - second aorist active subjunctive - second person**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αυτοις **personal pronoun - dative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επιτηδεια **adjective - accusative plural neuter**

epitedeios **ep-ee-tay'-di-os**: serviceable, i.e. (by implication) requisite -- things which are needful.

του **definite article - genitive singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωματος **noun - genitive singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

τι **interrogative pronoun - nominative singular neuter**

tis **tis**: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

οφελος **noun - nominative singular neuter**

ophelos **of'-el-os**: gain -- advantageth, profit.

James 2:17 .

.	Greek	Strong's	Origin
Even	καὶ (kai)	2532: and, even, also	a prim. conjunction
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
faith,	πίστις (pistis)	4102: faith, faithfulness	from peithó
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
it has	ἔχει (echē)	2192: to have, hold	a prim. verb
no	μή (mē)	3361: not, that...not, lest (used for qualified negation)	a prim. particle
works,	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
is dead,	νεκρά (nekra)	3498: dead	a prim. word, the same as nekus (a dead body)
[being] by itself.	ἐαυτήν (eautēn)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos

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οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πίστις noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εάν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

μή particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ἐργα noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἐχη verb - present active subjunctive - third person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

νεκρά adjective - nominative singular feminine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

ἐστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ἐαυτήν reflexive pronoun - third person accusative singular feminine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

James 2:18 .

.	Greek	Strong's	Origin
But someone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
may [well] say,		3004: to say	a prim. verb
"You have	ἔχεις (echeis)	2192: to have, hold	a prim. verb
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó

and I have	ἔχω (echō)	2192: to have, hold	a prim. verb
works;	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
show	δείξον (deixon)	1166: to show	from a prim. root deik-
me your faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
the works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
and I will show	δείξω (deixō)	1166: to show	from a prim. root deik-
you my faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
by my works."	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

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αλλ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

επει verb - future active indicative - third person singular

ereo er-eh'-o: to utter, i.e. speak or say -- call, say, speak (of), tell.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

συ personal pronoun - second person nominative singular

su soo: the person pronoun of the second person singular thou -- thou.

ΠΙΣΤΙΝ noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΕΧΕΙΣ verb - present active indicative - second person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΚΑΓΩ personal pronoun - first person nominative singular - contracted form

kago kag-o': so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and (or also, even, etc.) I, (to) me

ΕΡΓΑ noun - accusative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ΕΧΩ verb - present active indicative - first person singular

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

ΔΕΙΞΟΝ verb - aorist active middle - second person singular

deiknuo dike-noo'-o: to show -- shew.

ΜΟΙ personal pronoun - first person dative singular

moi moy: to me -- I, me, mine, my.

ΤΗΝ definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΝ noun - accusative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

ΕΚ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ΤΩΝ definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΕΡΓΩΝ noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ΣΟΥ personal pronoun - second person genitive singular

sou soo: of thee, thy -- home, thee, thine (own), thou, thy.

καγω **personal pronoun - first person nominative singular - contracted form**
kago **kag-o'**: so also the dative case kamoi kam-oy', and accusative case kame kam-eh' and
(or also, even, etc.) I, (to) me

δειξω **verb - future active indicative - first person singular**
deiknuo **dike-noo'-o**: to show -- shew.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργων **noun - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστιν **noun - accusative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

James 2:19 .

.	Greek	Strong's	Origin
You believe	πιστεύεις (pisteueis)	4100: to believe, entrust	from pistis
that God	θεός (theos)	2316: God, a god	of uncertain origin
is one.	εἷς (eis)	1520: one	a primary number

You do	ποιεῖς (poieis)	4160: to make, do	a prim. word
well;	καλῶς (kalōs)	2573: well	adverb from kalos
the demons	δαίμονια (daimonia)	1140: an evil spirit, a demon	from daimón
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
believe,	πιστεύουσιν (pisteuousin)	4100: to believe, entrust	from pistis
and shudder.	φρίσσουσιν (phrissousin)	5425: to be rough, to shiver, shudder	a prim. verb

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συ **personal pronoun - second person nominative singular**

su **soo**: the person pronoun of the second person singular thou -- thou.

ΠΙΣΤΕΥΕΙΣ **verb - present active indicative - second person singular**

pisteuo **pist-yoo'-o**: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

ΟΤΙ **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

καλως adverb
kalos kal-oce': well (usually morally) -- (in a) good (place), honestly, + recover, (full) well.

ΠΟΙΕΙΣ verb - present active indicative - second person singular
poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δαιμονια noun - nominative plural neuter
daimonion dahee-mon'-ee-on: a d?monic being; by extension a deity -- devil, god.

ΠΙΣΤΕΥΟΥΣΙΝ verb - present active indicative - third person
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΦΡΙΣΣΟΥΣΙΝ verb - present active indicative - third person
phrisso fris'-so: to bristle or chill, i.e. shudder (fear) -- tremble.

James 2:20 .

.	Greek	Strong's	Origin
But are you willing	θέλεις (theleis)	2309: to will, wish	a prim. verb
to recognize,	γνῶναι (gnōnai)	1097: to come to know, recognize, perceive	from a prim. root gnó-
you foolish	κενέ (kene)	2756: empty	a prim. word
fellow,	ἄνθρωπε (anthrōpe)	444: a man, human, mankind	probably from anér and óps (eye, face)
that faith	πίστις	4102: faith, faithfulness	from peithó

	(pistis)		
without	χωρίς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
is useless?	ἀργή (argē)	692: inactive, idle	from alpha (as a neg. prefix) and ergon

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ΘΕΛΕΙΣ **verb - present active indicative - second person singular**

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

ΔΕ **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ΓΝΩΝΑΙ **verb - second aorist active middle or passive deponent**

ginosko ghin-oce'-ko: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

Ω **interjection**

o o: as a sign of the vocative case, O; as a note of exclamation, oh -- O.

ΑΝΘΡΩΠΕ **noun - vocative singular masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

ΚΕΝΕ **adjective - vocative singular masculine**

kenos ken-os': empty -- empty, (in) vain.

ΟΤΙ **conjunction**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

Η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ **noun - nominative singular feminine**

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of

religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

χωρίς **adverb**

choris **kho-rece'**: at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργων **noun - genitive plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νεκρα **adjective - nominative singular feminine**

nekros **nek-ros'**: dead (literally or figuratively; also as noun) -- dead.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

James 2:21 .

.	Greek	Strong's	Origin
Was not Abraham	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
our father	πατήρ (patēr)	3962: a father	a prim. word
justified	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios
by works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
when he offered	ἀνενέγκας (anenenkas)	399: to carry up, lead up	from ana and pheró
up Isaac	Ἰσαὰκ (isaak)	2464: Isaac, the son of Abraham	of Hebrew origin Yitschaq
his son	υἱὸν (uion)	5207: a son	a prim. word
on the altar?	θυσιαστήριον (thusiastērion)	2379: an altar	from a derivation of thusia and - térion (suff. denoting place)

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αβρααμ **proper noun**

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πατηρ **noun - nominative singular masculine**

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

ημων **personal pronoun - first person genitive plural**

hemon hay-mone': of (or from) us -- our (company), us, we.

ουκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

εδικαιωθη **verb - aorist passive indicative - third person singular**

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ανενεγκας **verb - aorist active participle - nominative singular masculine**

anaphero an-af-er'-o: to take up -- bear, bring (carry, lead) up, offer (up).

ισαακ **proper noun**

Isaak ee-sah-ak': Isaac (i.e. Jitschak), the son of Abraham -- Isaac.

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υιον **noun - accusative singular masculine**

huios hwee-os': a son (sometimes of animals), used very widely of immediate, remote or

figuratively, kinship -- child, foal, son.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

επι preposition

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυσιαστηριον noun - accusative singular neuter

thusiasterion thoo-see-as-tay'-ree-on: a place of sacrifice, i.e. an altar (special or genitive case, literal or figurative) -- altar.

James 2:22 .

.	Greek	Strong's	Origin
You see	βλέπεis (blepeis)	991: to look (at)	a prim. verb
that faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
was working	συνήργει (sunērgēi)	4903: to work together	from sunergos
with his works,	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
and as a result	ἐκ (ek)	1537: from, from out of	a prim. preposition denoting origin
of the works,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
was perfected;	ἐτελειώθη (eteleiōthē)	5048: to bring to an end, to complete, perfect	from teleios

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βλεπεις **verb - present active indicative - second person singular**

blepo **blep'-o**: to look at -- behold, beware, lie, look (on, to), perceive, regard, see, sight, take heed.

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις **noun - nominative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

συνηργει **verb - imperfect active indicative - third person singular**

sunergeo **soon-erg-eh'-o**: to be a fellow-worker, i.e. co-operate -- help (work) with, work(-er) together.

τοις **definite article - dative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργοις **noun - dative plural neuter**

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των **definite article - genitive plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΙΣΤΙΣ noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

ΕΤΕΛΕΙΩΘΗ verb - aorist passive indicative - third person singular

teleioo tel-i-o'-o: to complete, i.e. (literally) accomplish, or (figuratively) consummate (in character) -- consecrate, finish, fulfil, make) perfect.

James 2:23 .

.	Greek	Strong's	Origin
and the Scripture	γραφή (graphē)	1124: a writing, scripture	from graphó
was fulfilled	ἐπληρώθη (eplērōthē)	4137: to make full, to complete	from plérēs
which says,	λέγουσα (legousa)	3004: to say	a prim. verb
"AND ABRAHAM	Ἀβραάμ (abraam)	11: Abraham, the Heb. patriarch	of Hebrew origin Abraham
BELIEVED	Ἐπίστευσεν (episteusen)	4100: to believe, entrust	from pistis
GOD,	θεῶ (theō)	2316: God, a god	of uncertain origin
AND IT WAS RECKONED	ἐλογίσθη (elogisthē)	3049: to reckon, to consider	from logos (in the sense of an account or reckoning)
TO HIM AS RIGHTEOUSNESS,"	δικαιοσύνην (dikaiosunēn)	1343: righteousness, justice	from dikaios
and he was called	ἐκλήθη (eklēthē)	2564: to call	a prim. word

the friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

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και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επληρωθη verb - aorist passive indicative - third person singular

pleroo play-ro'-o: to make replete, i.e. (literally) to cram (a net), level up (a hollow), or (figuratively) to furnish (or imbue, diffuse, influence), satisfy, execute (an office), finish

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγουσα verb - present active participle - nominative singular feminine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ΕΠΙΣΤΕΥΣΕΝ verb - aorist active indicative - third person singular

pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αβρααμ proper noun

Abraam ab-rah-am': Abraham, the Hebrew patriarch -- Abraham.

τω definite article - dative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελογισθη **verb - aorist passive indicative - third person singular**

logizomai **log-id'-zom-ah-ee**: to take an inventory, i.e. estimate -- conclude, (ac-)count (of), + despise, esteem, impute, lay, number, reason, reckon, suppose, think (on).

αυτω **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

δικαιοσυνην **noun - accusative singular feminine**

dikaioisune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φιλος **adjective - nominative singular masculine**

philos **fee'-los**: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εκληθη **verb - aorist passive indicative - third person singular**

kaleo **kal-eh'-o**: to call (properly, aloud, but used in a variety of applications, directly or otherwise) -- bid, call (forth), (whose, whose sur-)name (was (called)).

James 2:24 .

■			
.	Greek	Strong's	Origin

You see	ὁρᾶτε (orate)	3708: to see, perceive, attend to	a prim. verb
that a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
is justified	δικαιοῦται (dikaioutai)	1344: to show to be righteous, declare righteous	from dikaios
by works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
and not by faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithó
alone.	μόνον (monon)	3441: alone	a prim. word

KJV Lexicon

ορατε **verb - present active indicative - second person**

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

horao hor-ah'-o: by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.

τοιουν **verb - present active imperative - second person**

toinun toy'-noon: truly now, i.e. accordingly -- then, therefore.

οτι **particle**

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

εκ **conjunction**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εργων **preposition**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

δικαιουται **noun - genitive plural neuter**
dikaioo **dik-ah-yo'-o:** to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

ανθρωπος **verb - present passive indicative - third person singular**
anthropos **anth'-ro-pos:** man-faced, i.e. a human being -- certain, man.

και **noun - nominative singular masculine**
kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **conjunction**
ou **oo:** no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εκ **particle - nominative**
ek **ek:** a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πιστεως **preposition**
pistis **pis'-tis:** persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

μονον **noun - genitive singular feminine**
monos **mon'-os:** remaining, i.e. sole or single; by implication, mere -- alone, only, by themselves.

adverb

James 2:25 .

.	Greek	Strong's	Origin
In the same way,	ὁμοίως (omoiōs)	3668: likewise, in like manner	adverb from homoiōs
was not Rahab	Ραὰβ (raab)	4460: Rahab, a Canaanitess and an ancestor of Christ	of Hebrew origin Rachab
the harlot	πόρνη (pornē)	4204: a prostitute	probably from pernémi (to export for sale)
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
justified	ἐδικαιώθη (edikaiōthē)	1344: to show to be righteous, declare righteous	from dikaios

by works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
when she received	ὑποδεξαμένη (upodexamenē)	5264: to receive under one's roof, to receive as a guest	from hupo and dechomai
the messengers	ἄγγέλους (angelous)	32a: a messenger, angel	a prim. word
and sent	ἐκβαλοῦσα (ekbalousa)	1544b: to expel, to drive, cast or send out	from ek and balló
them out by another	ἑτέρα (etera)	2087: other	of uncertain origin
way?		3668: likewise, in like manner	adverb from homoios

KJV Lexicon

ομοίως **adverb**

homoios **hom-oy'-oce**: similarly -- likewise, so.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ρααβ **proper noun**

Rhaab **hrah-ab'**: Raab (i.e. Rachab), a Canaanitess -- Rahab.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πορνη **noun - nominative singular feminine**

porne **por'-nay**: a strumpet; figuratively, an idolater -- harlot, whore.

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, +

special, un(-worthy), when, + without, + yet but.

ἐξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἐδικαιωθη verb - aorist passive indicative - third person singular

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

υποδεξαμενη verb - aorist middle deponent participle - nominative singular feminine

hupodechomai hoop-od-ekh'-om-ah-ee: to admit under one's roof, i.e. entertain hospitably -- receive.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγγελους noun - accusative plural masculine

aggelos ang'-el-os: a messenger; especially an angel; by implication, a pastor -- angel, messenger.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ετερα adjective - dative singular feminine

heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

οδω noun - dative singular feminine

hodos hod-os': a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

εκβαλουσα verb - second aorist active participle - nominative singular feminine

ekballo ek-bal'-lo: to eject -- bring forth, cast (forth, out), drive (out), expel, leave, pluck (pull, take, thrust) out, put forth (out), send away (forth, out).

James 2:26 .

■	Greek	Strong's	Origin
.			
For just	ὥσπερ (ōsper)	5618: just as, even as	from hós and per

as the body	σῶμα (sōma)	4983: a body	of uncertain origin
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
[the] spirit	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó
is dead,	νεκρόν (nekron)	3498: dead	a prim. word, the same as nekus (a dead body)
so	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
faith	πίστις (pistis)	4102: faith, faithfulness	from peithó
without	χωρὶς (chōris)	5565: separately, separate from	adverb akin to chéros (bereaved)
works	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
is dead.	νεκρά (nekra)	3498: dead	a prim. word, the same as nekus (a dead body)

KJV Lexicon

ὥσπερ **adverb**

hosper **hoce'-per**: just as, i.e. exactly like -- (even, like) as.

γάρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

το **definite article - nominative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - nominative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

χωρις adverb

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

νεκρον adjective - nominative singular neuter

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ουτως adverb

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστις noun - nominative singular feminine

pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

χωρις adverb

choris kho-rece': at a space, i.e. separately or apart from (often as preposition) -- beside, by itself, without.

των definite article - genitive plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργων noun - genitive plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

νεκρα adjective - nominative singular feminine

nekros nek-ros': dead (literally or figuratively; also as noun) -- dead.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

James 3:1 .

.	Greek	Strong's	Origin
Let not many	πολλοὶ (polloi)	4183: much, many	a prim. word
[of you] become	γίνεσθε (ginesthe)	1096: to come into being, to happen, to become	from a prim. root gen-
teachers,	διδάσκαλοι (didaskaloi)	1320: an instructor	from didaskó
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that as such we will incur	λημψόμεθα (lēmpsometha)	2983: to take, receive	from a prim. root lab-
a stricter	μεῖζον (meizon)	3173: great	a prim. word
judgment.	κρίμα (krima)	2917: a judgment	from krinó

KJV Lexicon

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πολλοι **adjective - nominative plural masculine**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

διδασκαλοι **noun - nominative plural masculine**

didaskalos did-as'-kal-os: an instructor (genitive case or specially) -- doctor, master,

teacher.

γινεσθε verb - present middle or passive deponent imperative - second person
ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

αδελφοι noun - vocative plural masculine
adephos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular
mou moo: of me -- I, me, mine (own), my.

ειδοτες verb - perfect active participle - nominative plural masculine
eido i'-do: to see; by implication, (in the perfect tense only) to know

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

μειζον adjective - accusative singular neuter - comparative or contracted
megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

κριμα noun - accusative singular neuter
krima kree'-mah: a decision (the function or the effect, for or against (crime) -- avenge, condemned, condemnation, damnation, go to law, judgment.

ληψομεθα verb - future middle deponent indicative - first person
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

James 3:2 .

.	Greek	Strong's	Origin
For we all	ἅπαντες (apantes)	537a: all, the whole	from alpha (as a cop. prefix) and pas
stumble	πταίομεν (ptaiomen)	4417: to cause to stumble, to stumble	a prim. word
in many	πολλὰ (polla)	4183: much, many	a prim. word
[ways]. If	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
does not stumble	πταίει (ptaiei)	4417: to cause to stumble, to stumble	a prim. word
in what he says,	λόγω (logō)	3056: a word (as embodying an idea), a statement, a speech	from legó
he is a perfect	τέλειος (teleios)	5046: having reached its end, i.e. complete, by ext. perfect	from telos
man,	ἀνὴρ (anēr)	435: a man	a prim. word
able	δυνατός (dunatos)	1415: strong, mighty, powerful	from dunamai
to bridle	χαλιναγωγῆσαι (chalinagōgēsai)	5468: to lead with a bridle	from chalinos and agó
the whole	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

KJV Lexicon

πολλα **adjective - accusative plural neuter**

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

γὰρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

πταίωμεν **verb - present active indicative - first person**

ptaiō ptah'-yo: to trip, i.e. (figuratively) to err, sin, fail (of salvation) -- fall, offend,

stumble.

απαντες adjective - nominative plural masculine

hapas hap'-as: absolutely all or (singular) every one -- all (things), every (one), whole.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εν preposition

en en: in, at, (up-)on, by, etc.

λογω noun - dative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

πταiei verb - present active indicative - third person singular

ptaiο ptah'-yo: to trip, i.e. (figuratively) to err, sin, fail (of salvation) -- fall, offend, stumble.

ουτος demonstrative pronoun - nominative singular masculine

houtos hoo'-tos: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

τελειος adjective - nominative singular masculine

teleios tel'-i-os: complete (in various applications of labor, growth, mental and moral character, etc.); neuter completeness -- of full age, man, perfect.

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

δυνατος adjective - nominative singular masculine

dunatos doo-nat-os': powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

χαλιναγωγησαι verb - aorist active middle or passive deponent

chalinagogeο khali-in-ag-ogue-eh'-o: to be a bit-leader, i.e. to curb (figuratively) -- bridle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

ολον **adjective - accusative singular neuter**

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το **definite article - accusative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - accusative singular neuter**

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

James 3:3 .

.	Greek	Strong's	Origin
Now	δε (de)	1161: but, and, now, (a connective or adversative particle)	a prim. word
if	ει (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
we put	βάλλομεν (ballomen)	906: to throw, cast	a prim. word
the bits	χαλινούς (chalinous)	5469: a bridle	of uncertain origin
into the horses'	ἵππων (ippōn)	2462: a horse	a prim. word
mouths	στόματα (stomata)	4750: the mouth	a prim. word
so	εις (eis)	1519: to or into (indicating the point reached or entered, of place, time, fig. purpose, result)	a prim. preposition
that they will obey	πείθεσθαι (peithesthai)	3982: to persuade, to have confidence	a prim. verb
us, we direct	μετάγομεν (metagomen)	3329: to turn about, to direct	from meta and agó

their entire	ὅλον (olon)	3650: whole, complete	a prim. word
body	σῶμα (sōma)	4983: a body	of uncertain origin
as well.	καὶ (kai)	2532: and, even, also	a prim. conjunction

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ἰδε **verb - aorist active middle - second person singular**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

των **definite article - genitive plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἵππων **noun - genitive plural masculine**

hippos **hip'-pos**: a horse -- horse.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαλινους **noun - accusative plural masculine**

chalinós **khal-ee-nos'**: a curb or head-stall (as curbing the spirit) -- bit, bridle.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα **definite article - accusative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στοματα **noun - accusative plural neuter**

stoma **stom'-a**: edge, face, mouth.

βαλλομεν **verb - present active indicative - first person**

ballo **bal'-lo**: to throw (in various applications, more or less violent or intense) -- arise, cast (out), dung, lay, lie, pour, put (up), send, strike, throw (down), thrust.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πειθεσθαι **verb - present passive middle or passive deponent**

peitho **pi'-tho**: to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty)

αυτους **personal pronoun - accusative plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ολον **adjective - accusative singular neuter**

holos **hol'-os**: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα **noun - accusative singular neuter**

soma **so'-mah**: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

μεταγομεν **verb - present active indicative - first person**

metago **met-ag'-o**: to lead over, i.e. transfer (direct) -- turn about.

James 3:4 .

■			
.	Greek	Strong's	Origin

Look	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
at the ships	πλοῖα (ploia)	4143: a boat	from pleó
also,	καὶ (kai)	2532: and, even, also	a prim. conjunction
though they are so great	τηλικάυτα (tēlikauta)	5082: such as this, of persons so old, of things so great	from a comp. of ho, with hēlikos and houtos,
and are driven	ἐλαυνόμενα (elaunomena)	1643: to drive or push (as wind, oars, or demoniacal power)	a prim. verb
by strong	σκληρῶν (sklērōn)	4642: hard, rough	from skelló (to dry)
winds,	ἀνέμων (anemōn)	417: wind	from a prim. root ane- (to blow, breathe)
are still directed	μετάγεται (metagetai)	3329: to turn about, to direct	from meta and agó
by a very small	ἐλαχίστου (elachistou)	1646: least (in size, amount, dignity, etc.)	superl. of elachus (little), also used as superl. to mikros
rudder	πηδαλίου (pēdaliou)	4079: a rudder	from pédon (the blade of an oar)
wherever	ὅπου (opou)	3699: where	from hos, and pou
the inclination	ὄρμη (ormē)	3730: a rapid motion forwards, onrush, assault	a prim. word
of the pilot	εὐθύνοντος (euthunontos)	2116: to make straight	from euthus
desires.	βούλεται (bouletai)	1014: to will	a prim. verb

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλοῖα **noun - nominative plural neuter**

plouion **ploy'-on**: a sailer, i.e. vessel -- ship(-ing).

τηλικοῦτα **demonstrative pronoun - nominative plural neuter**

telikoutos **tay-lik-oo'-tos**: such as this, i.e. (in (figurative) magnitude) so vast -- so great, so mighty.

ὄντα **verb - present participle - nominative plural neuter**

on **oan**: being -- be, come, have.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

σκληρῶν **adjective - genitive plural masculine**

skleros **sklay-ros'**: dry, i.e. hard or tough (figuratively, harsh, severe) -- fierce, hard.

ἀνέμων **noun - genitive plural masculine**

anemos **an'-em-os**: wind; (plural) by implication, (the four) quarters (of the earth) -- wind.

ἐλαυνόμενα **verb - present passive participle - nominative plural neuter**

elauno **el-ow'-no**: to push (as wind, oars or demonical power) -- carry, drive, row.

μεταγεται **verb - present passive indicative - third person singular**

metago **met-ag'-o**: to lead over, i.e. transfer (direct) -- turn about.

ὑπο **preposition**

hupo **hoop-o'**: under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

ελαχιστου **adjective - genitive singular neuter**
elachistos **el-akh'-is-tos**: least (in size, amount, dignity, etc.) -- least, very little (small), smallest.

πηδαλιου **noun - genitive singular neuter**
pedalion **pay-dal'-ee-on**: a pedal, i.e. helm -- rudder.

οπου **adverb**
hopou **hop'-oo**: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

αν **particle**
an **an**: denoting a supposition, wish, possibility or uncertainty

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ορμη **noun - nominative singular feminine**
horme **hor-may'**: a violent impulse, i.e. onset -- assault.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευθυνοντος **verb - present active participle - genitive singular masculine**
euthuno **yoo-thoo'-no**: to straighten (level); technically, to steer -- governor, make straight.

βουληται **verb - present middle or passive deponent subjunctive - third person singular**
boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

James 3:5 .

.	Greek	Strong's	Origin
So	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,
also	καὶ (kai)	2532: and, even, also	a prim. conjunction
the tongue	γλῶσσα (glōssa)	1100: the tongue, a language	from a prim. root glōch- (projecting point)
is a small	μικρὸν (mikron)	3398: small, little	a prim. word
part	μέλος	3196: a member or limb (of	a prim. word

	(melos)	the body)	
of the body, and [yet] it boasts		850a: to boast	from auché (boasting)
of great things.	μεγάλα (megala)	3173: great	a prim. word
See	ἴδοῦ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
how	ἥλικον (ēlikon)	2245: how great, how small	akin to root of hēlikia
great	ἥλικην (ēlikēn)	2245: how great, how small	akin to root of hēlikia
a forest	ῥλην (ulēn)	5208: wood, timber, forest	a prim. word
is set aflame	ἀνάπτει (anaptei)	381: to kindle	from ana and haptó
by such a small		2245: how great, how small	akin to root of hēlikia
fire!	πῦρ (pur)	4442: fire	a prim. word

KJV Lexicon

οὕτως **adverb**

houto hoo'-to: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσα noun - nominative singular feminine glossa glöce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.
μικρον adjective - nominative singular neuter mikros mik-ros': small (in size, quantity, number or (figuratively) dignity) -- least, less, little, small.
μελος noun - nominative singular neuter melos mel'-os: a limb or part of the body -- member.
εστιν verb - present indicative - third person singular esti es-tee': he (she or it) is; also (with neuter plural) they are
και conjunction kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
μεγαλαυχει verb - present active indicative - third person singular megalaucheo meg-al-ow-kheh'-o: to talk big, i.e. be grandiloquent (arrogant, egotistic) -- boast great things.
ιδου verb - second aorist active middle - second person singular idou id-oo': used as imperative lo!; -- behold, lo, see.
ολιγον adjective - nominative singular neuter oligos ol-ee'-gos: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.
πυρ noun - nominative singular neuter pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.
ηλικην adjective - accusative singular feminine helikos hay-lee'-kos: as big as, i.e. (interjectively) how much -- how (what) great.
υλην noun - accusative singular feminine hule hoo-lay': a forest, i.e. (by implication) fuel -- matter.
αναπτει verb - present active indicative - third person singular anapto an-ap'-to: to enkindle -- kindle, light.

James 3:6 .

.	Greek	Strong's	Origin
And the tongue	γλῶσσα (glōssa)	1100: the tongue, a language	from a prim. root glóch- (projecting point)

is a fire,	πῦρ (pur)	4442: fire	a prim. word
the [very] world	κόσμος (kosmos)	2889: order, the world	a prim. word
of iniquity;	ἀδικίας (adikias)	93: injustice, unrighteousness	from adikos
the tongue	γλῶσσα (glōssa)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
is set	καθίσταται (kathistatai)	2525: to set in order, appoint	from kata and histémi
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
our members	μέλεσιν (melesin)	3196: a member or limb (of the body)	a prim. word
as that which defiles	σπιλοῦσα (spilousa)	4695: to stain, defile	from spilos
the entire	ὅλον (olon)	3650: whole, complete	a prim. word
body,	σῶμα (sōma)	4983: a body	of uncertain origin
and sets	φλογίζουσα (phlogizousa)	5394:	to set on fire, burn
on fire	φλογιζομένη (phlogizomenē)	5394:	to set on fire, burn
the course	τροχὸν (trochon)	5164: a wheel	from trechó
of [our] life,	γενέσεως (geneseōs)	1078: origin, birth	from ginomai
and is set on fire		5394:	to set on fire, burn
by hell.	γεέννης (geennēs)	1067: Gehenna, a valley W. and S. of Jer., also a symbolic name for the final place of punishment of the	of Hebrew origin gay and Hinnom

ungodly

KJV Lexicon

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσα **noun - nominative singular feminine**

glossa **gloce-sah'**: the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

πυρ **noun - nominative singular neuter**

pur **poor**: fire (literally or figuratively, specially, lightning) -- fiery, fire.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμος **noun - nominative singular masculine**

kosmos **kos'-mos**: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδικιας **noun - genitive singular feminine**

adikia **ad-ee-kee'-ah**: (legal) injustice (properly, the quality, by implication, the act); morally, wrongfulness (of character, life or act) -- iniquity, unjust, unrighteousness, wrong.

ουτως **adverb**

houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλωσσα noun - nominative singular feminine

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally unacquired) -- tongue.

καθισταται verb - present passive indicative - third person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

εν preposition

en en: in, at, (up-)on, by, etc.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελεσιν noun - dative plural neuter

melos mel'-os: a limb or part of the body -- member.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σπιλουσα verb - present active participle - nominative singular feminine

spiloo spee-lo'-o: to stain or soil -- defile, spot.

ολον adjective - accusative singular neuter

holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωμα noun - accusative singular neuter

soma so'-mah: the body (as a sound whole), used in a very wide application, literally or figuratively -- bodily, body, slave.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φλογιζουσα verb - present active participle - nominative singular feminine

phlogizo flog-id'-zo: to cause a blaze, i.e. ignite (figuratively, to inflame with passion) -- set on fire.

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τροχόν noun - accusative singular masculine

trochos trokh-os': a wheel (as a runner), i.e. (figuratively) a circuit of physical effects -- course.

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γενεσεως noun - genitive singular feminine

genesis ghen'-es-is: nativity; figuratively, nature -- generation, nature(-ral).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φλογιζομενη verb - present passive participle - nominative singular feminine

phlogizo flog-id'-zo: to cause a blaze, i.e. ignite (figuratively, to inflame with passion) -- set on fire.

υπο preposition

hupo hoop-o': under, i.e. (with the genitive case) of place (beneath), or with verbs (the agency or means, through); (with the accusative case) of place (whither (underneath) or where (below) or time

της definite article - genitive singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεννης noun - genitive singular feminine

geena gheh'-en-nah: valley of (the son of) Hinnom; ge-henna (or Ge-Hinnom), a valley of Jerusalem, used (figuratively) as a name for the place (or state) of everlasting punishment -- hell.

James 3:7 .

.	Greek	Strong's	Origin
For every	πᾶσα (pasa)	3956: all, every	a prim. word
species	φύσις (phusis)	5449: nature	from phuό

of beasts	θηρίων (thēriōn)	2342: a wild beast	dim. form of the same as théra
and birds,	πετεινῶν (peteinōn)	4071: winged	from peteinós; from petomai
of reptiles	ἐρπετῶν (erpetōn)	2062: a creeping thing	from herpó (to crawl)
and creatures of the sea,	ἐναλίων (enaliōn)	1724: in or of the sea, i.e. marine creatures	from en and hals (the sea)
is tamed	δαμάζεται (damazetai)	1150: to tame	from a prim. root dama-
and has been tamed	δεδάμασται (dedamastai)	1150: to tame	from a prim. root dama-
by the human	ἄνθρωπινῃ (anthrōpinē)	442: human	from anthrōpos
race.	φύσει (phusei)	5449: nature	from phuó

KJV Lexicon

πασα **adjective - nominative singular feminine**

pas pas: apparently a primary word; all, any, every, the whole

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

φυσις **noun - nominative singular feminine**

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

θηριων **noun - genitive plural neuter**

therion thay-ree'-on: a dangerous animal -- (venomous, wild) beast.

τε **particle**

te teh: also, and, both, even, then, whether. Often used in composition, usually as the

latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΠΤΕΙΝΩΝ noun - genitive plural neuter

peteinon pet-i-non': a flying animal, i.e. bird -- bird, fowl.

ΕΡΠΕΤΩΝ noun - genitive plural neuter

herpeton her-pet-on': a reptile, i.e. (by Hebraism) a small animal -- creeping thing, serpent.

τε particle

te teh: also, and, both, even, then, whether. Often used in composition, usually as the latter participle.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΕΝΑΛΙΩΝ adjective - genitive plural neuter

enalios en-al'-ee-os: in the sea, i.e. marine -- thing in the sea.

δαμάζεται verb - present passive indicative - third person singular

damazo dam-ad'-zo: to tame -- tame.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δεδαμασται verb - perfect passive indicative - third person singular

damazo dam-ad'-zo: to tame -- tame.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φυσει noun - dative singular feminine

phusis foo'-sis: growth (by germination or expansion), i.e. (by implication) natural production (lineal descent)

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπινη adjective - dative singular feminine

anthropinos anth-ro'-pee-nos: human -- human, common to man, man(-kind), (man-)kind, men's, after the manner of men.

James 3:8 .

.	Greek	Strong's	Origin
But no one	οὐδεῖς (oudeis)	3762: no one, none	from oude and heis
can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
tame	δαμάσαι (damasai)	1150: to tame	from a prim. root dama-
the tongue;	γλῶσσαν (glōssan)	1100: the tongue, a language	from a prim. root glóch- (projecting point)
[it is] a restless	ακατάστατον (akatastaton)	182: unstable	from alpha (as a neg. prefix) and kathistémi
evil	κακόν (kakon)	2556: bad, evil	a prim. word
[and] full	μεστή (mestē)	3324: full	of uncertain origin
of deadly	θανατηφόρου (thanatēphorou)	2287: death-bringing	from thanatos and pheró
poison.	ἰοῦ (iou)	2447: rust, poison	a prim. word

KJV Lexicon

την **definite article - accusative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

γλωσσαν **noun - accusative singular feminine**

glossa gloce-sah': the tongue; by implication, a language (specially, one naturally

unacquired) -- tongue.

ουδεις **adjective - nominative singular masculine**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

δαμασαι **verb - aorist active middle or passive deponent**

damazo **dam-ad'-zo**: to tame -- tame.

ακατασχετον **adjective - nominative singular neuter**

akataschetos **ak-at-as'-khet-os**: unrestrainable -- unruly.

κακον **adjective - nominative singular neuter**

kakos **kak-os'**: worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.

μεστη **adjective - nominative singular feminine**

mestos **mes-tos'**: replete -- full.

ιου **noun - genitive singular masculine**

ios **ee-os'**: rust (as if emitted by metals); also venom (as emitted by serpents) -- poison, rust.

θανατηφορου **adjective - genitive singular masculine**

thanatephoros **than-at-ay'-for-os**: death-bearing, i.e. fatal -- deadly.

James 3:9 .

.	Greek	Strong's	Origin
With it we bless	εὐλογούμεν (eulougoumen)	2127: to speak well of, praise	from eu and logos
[our] Lord	κύριον (kurion)	2962: lord, master	from kuros (authority)
and Father,	πατέρα (patera)	3962: a father	a prim. word
and with it we curse	καταρώμεθα (katarōmetha)	2672: to curse	from katara

men,	ἄνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)
who have been made	γεγονότας (gegonotas)	1096: to come into being, to happen, to become	from a prim. root gen-
in the likeness	ὁμοίωσιν (omoiōsin)	3669: a making like, likeness	from homoioó
of God;	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

εν preposition

en **en**: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εulogouμεν verb - present active indicative - first person

eulogeo yoo-log-eh'-o: to speak well of, i.e. (religiously) to bless (thank or invoke a benediction upon, prosper) -- bless, praise.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεον noun - accusative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πατερα noun - accusative singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

εν preposition

en en: in, at, (up-)on, by, etc.

αυτη personal pronoun - dative singular feminine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταρωμεθα verb - present middle or passive deponent indicative - first person

kataraomai kat-ar-ah'-om-ahee: to execrate; by analogy, to doom -- curse.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωπους noun - accusative plural masculine

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθ preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

ομοιωσιν noun - accusative singular feminine

homoiosis hom-oy'-o-sis: assimilation, i.e. resemblance -- similitude.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

γεγονοτας verb - second perfect active participle - accusative plural masculine

ginomai ghin'-om-ahee: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

James 3:10 .

.	Greek	Strong's	Origin
from the same	αὐτοῦ (autou)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
mouth	στόματος (stomatos)	4750: the mouth	a prim. word

come	ἐξέρχεται (exerchetai)	1831: to go or come out of	from ek and erchomai
[both] blessing	εὐλογία (eulogia)	2129: praise, blessing	from the same as eulogeo
and cursing.	κατάρρα (katara)	2671: a curse	from kata and ara
My brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
ought	χρή (chrē)	5534: it is necessary, fitting	a prim. word
not to be this way.	οὕτως (outōs)	3779: in this way, thus	adverb from houtos,

KJV Lexicon

ἐκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

τοῦ **definite article - genitive singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτοῦ **personal pronoun - genitive singular neuter**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

στοματός **noun - genitive singular neuter**

stoma stom'-a: edge, face, mouth.

ἐξέρχεται **verb - present middle or passive deponent indicative - third person singular**

exerchomai ex-er'-khom-ahee: to issue -- come (forth, out), depart (out of), escape, get out, go (abroad, away, forth, out, thence), proceed (forth), spread abroad.

εὐλογία **noun - nominative singular feminine**
eulogia **yoo-log-ee'-ah**: fine speaking, i.e. elegance of language; commendation (eulogy), i.e. (reverentially) adoration; religiously, benediction; by implication, consecration; by extension, benefit or largess

καί **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κατὰ **noun - nominative singular feminine**
katara **kat-ar'-ah**: imprecation, execration -- curse(-d, ing).

οὐ **particle - nominative**
ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

χρῆ **verb - present impersonal active indicative - third person singular**
chre **khray**: it needs (must or should) be -- ought.

ἀδελφοί **noun - vocative plural masculine**
adephos **ad-el-fos'**: a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**
mou **moo**: of me -- I, me, mine (own), my.

ταῦτα **demonstrative pronoun - nominative plural neuter**
tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

οὕτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

γινεσθαι **verb - present middle or passive deponent infinitive**
ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

James 3:11 .

.	Greek	Strong's	Origin
Does a fountain	πηγὴ (pēgē)	4077: a spring (of water)	a prim. word
send	βρῦει (bruei)	1032: to be full to bursting, to gush with	a prim. word

out from the same	αὐτῆς (autēs)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word
opening	ὀπής (opēs)	3692: an opening, a hole	probably from a prim. root op- (cf. horaó)
[both] fresh	γλυκὺ (gluku)	1099: sweet	a prim. word
and bitter	πικρόν (pikron)	4089: bitter, sharp	a prim. word
[water]?			

KJV Lexicon

μητι **particle - interrogative**

meti **may'-tee**: whether at all -- not (the particle usually not expressed, except by the form of the question).

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πηγη **noun - nominative singular feminine**

pege **pay-gay'**: a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

εκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αυτης **personal pronoun - genitive singular feminine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

οτης **noun - genitive singular feminine**

ope op-ay': a hole (as if for light), i.e. cavern; by analogy, a spring (of water) -- cave, place.

βρυει verb - present active indicative - third person singular
bruo broo'-o: to swell out, i.e. (by implication) to gush -- send forth.

to definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γλυκυ adjective - accusative singular neuter
glukus gloo-koos': sweet (i.e. not bitter nor salt) -- sweet, fresh.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

to definite article - accusative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πικρον adjective - accusative singular neuter
pikros pik-ros': sharp (pungent), i.e. acrid -- bitter.

James 3:12 .

.	Greek	Strong's	Origin
Can	δύναται (dunatai)	1410: to be able, to have power	a prim. verb
a fig tree,	συκῇ (sukē)	4808: a fig tree	from sukon
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
produce	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
olives,	ἐλαίας (elaias)	1636: an olive (the tree or the fruit)	a prim. word
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
a vine	ἄμπελος (ampelos)	288: vine	of uncertain origin

produce	ποιῆσαι (poiēsai)	4160: to make, do	a prim. word
figs?	σῦκα (suka)	4810: a fig	a prim. word
Nor	οὔτε (oute)	3777: and not, neither	from ou, and te
[can] salt	άλυκὸν (alukon)	252: salt (adjective)	from hals
water	ὕδωρ (udōr)	5204: water	a prim. word
produce		4160: to make, do	a prim. word
fresh.	γλυκὺ (gluku)	1099: sweet	a prim. word

KJV Lexicon

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

δυναται **verb - present middle or passive deponent indicative - third person singular**

dunamai doo'-nam-ahē: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

αδελφοι **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

μου **personal pronoun - first person genitive singular**

mou moo: of me -- I, me, mine (own), my.

συκη **noun - nominative singular feminine**

suke soo-kay': a fig-tree -- fig tree.

ελαιας **noun - accusative plural feminine**

elaia el-ah'-yah: an olive (the tree or the fruit) -- olive (berry, tree).

ποιησαι **verb - aorist active middle or passive deponent**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

αμπελος **noun - nominative singular feminine**
ampelos **am'-pel-os**: a vine (as coiling about a support) -- vine.

συκα **noun - accusative plural neuter**
sukon **soo'-kon**: a fig -- fig.

ουτως **adverb**
houto **hoo'-to**: after that, after (in) this manner, as, even (so), for all that, like(-wise), no more, on this fashion(-wise), so (in like manner), thus, what.

ουδεμια **adjective - nominative singular feminine**
oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

πηγη **noun - nominative singular feminine**
pege **pay-gay'**: a fount, i.e. source or supply (of water, blood, enjoyment) (not necessarily the original spring) -- fountain, well.

αλυκον **adjective - accusative singular neuter**
halukos **hal-oo-kos'**: briny -- salt.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γλυκυ **adjective - accusative singular neuter**
glukus **gloo-kos'**: sweet (i.e. not bitter nor salt) -- sweet, fresh.

ποιησαι **verb - aorist active middle or passive deponent**
poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

υδωρ **noun - accusative singular neuter**
hudor **hoo'-dore**: water (as if rainy) literally or figuratively -- water.

James 3:13 .

.	Greek	Strong's	Origin
Who	Τίς (tis)	5101: who? which? what?	an interrog. pronoun related to tis

among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you is wise	σοφὸς (sophos)	4680: skilled, wise	a prim. word
and understanding?	ἐπιστήμων (epistēmōn)	1990: knowing, skilled	from epistamai
Let him show	δειξάτω (deixatō)	1166: to show	from a prim. root deik-
by his good	καλῆς (kalēs)	2570: beautiful, good	a prim. word
behavior	ἀναστροφῆς (anastrophēs)	391: behavior, conduct	from anastrephó
his deeds	ἔργα (erga)	2041: work	from a prim. verb erdó (to do)
in the gentleness	πραΰτητι (prautēti)	4240: gentleness	from praus
of wisdom.	σοφίας (sophias)	4678: skill, wisdom	from sophos

KJV Lexicon

τις **interrogative pronoun - nominative singular masculine**

tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

σοφος **adjective - nominative singular masculine**

sophos sof-os': wise (in a most general application) -- wise.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστημων **adjective - nominative singular masculine**

epistemon **ep-ee-stay'-mone**: intelligent -- endowed with knowledge.

εν preposition

en **en**: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

δειξατω verb - aorist active middle - third person singular

deiknuo **dike-noo'-o**: to show -- shew.

εκ preposition

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλης adjective - genitive singular feminine

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

αναστροφης noun - genitive singular feminine

anastrophe **an-as-trof-ay'**: behavior -- conversation.

τα definite article - accusative plural neuter

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργα noun - accusative plural neuter

ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

αυτου personal pronoun - genitive singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εν preposition

en **en**: in, at, (up-)on, by, etc.

πραυτητι noun - dative singular feminine

prautes **prah-oo'-tace**: mildness, i.e. (by implication) humility -- meekness.

σοφιας noun - genitive singular feminine

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

James 3:14 .

■			
.	Greek	Strong's	Origin

But if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true)
you have	ἔχετε (echete)	2192: to have, hold	a prim. verb
bitter	πικρὸν (pikron)	4089: bitter, sharp	a prim. word
jealousy	ζῆλον (zēlon)	2205b: zeal, jealousy	probably from zeó
and selfish ambition	ἐριθείαν (eritheian)	2052: rivalry, hence ambition	from erithos (day-laborer)
in your heart,	καρδίᾳ (kardia)	2588: heart	a prim. word
do not be arrogant	κατακαυχᾶσθε (katakauchasthe)	2620: to exult over	from kata and kauchaomai
and [so] lie	ψεύδεσθε (pseudesthe)	5574: to lie	from a root pseud-
against	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
the truth.	ἀληθείας (alētheias)	225: truth	from alēthés

KJV Lexicon

εἰ **conditional**

ei **i:** if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζηλον **noun - accusative singular masculine**

zelos **dzay'-los:** heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

πικρον adjective - accusative singular masculine
pikros pik-ros': sharp (pungent), i.e. acrid -- bitter.

ΕΧΕΤΕ verb - present active indicative - second person
echo ekh'-o: (used in certain tenses only) a primary verb; to hold

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιθειαν noun - accusative singular feminine
eritheia er-ith-i'-ah: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

εν preposition
en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδια noun - dative singular feminine
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

μη particle - nominative
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κατακαυχασθε verb - present middle or passive deponent imperative - second person
katakauchaomai kat-ak-ow-khah'-om-ahEE: to exult against (i.e. over) -- boast (against), glory, rejoice against.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ψευδεσθε verb - present middle imperative - second person
pseudomai psyoo'-dom-ahEE: to utter an untruth or attempt to deceive by falsehood -- falsely, lie.

κατα preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθείας **noun - genitive singular feminine**
aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

James 3:15 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
is not that which comes down	κατερχομένη (katerchomenē)	2718: to come down	from kata and erchomai
from above,	ἄνωθεν (anōthen)	509: from above	from anó
but is earthly,	ἐπίγειος (epigeios)	1919: of the earth	from epi and gé
natural,	ψυχική (psuchikē)	5591: natural, of the soul or mind	from psuchē
demonic.	δαμονιώδης (daimoniōdēs)	1141: demon-like	from daimonion and -ódēs (suff. denoting similarity)

KJV Lexicon

οὐκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αὕτη **demonstrative pronoun - nominative singular feminine**

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σοφία **noun - nominative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

ανωθεν **adverb**

anthen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

κατερχομενη **verb - present middle or passive deponent participle - nominative singular feminine**

katerchomai **kat-er'-khom-ahēe**: to come (or go) down -- come (down), depart, descend, go down, land.

αλλ **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

επιγειος **adjective - nominative singular feminine**

epigeios **ep-ig'-i-os**: worldly (physically or morally) -- earthly, in earth, terrestrial.

ψυχικη **adjective - nominative singular feminine**

psuchikos **psoo-khee-kos'**: sensitive, i.e. animate -- natural, sensual.

δαιμονιωδης **adjective - nominative singular feminine**

daimoniodes **dahee-mon-ee-o'-dace**: demon-like -- devilish.

James 3:16 .

.	Greek	Strong's	Origin
For where	ὅπου (opou)	3699: where	from hos, and pou
jealousy	ζήλος (zēlos)	2205b: zeal, jealousy	probably from zeó
and selfish ambition	ἐριθεία (eritheia)	2052: rivalry, hence ambition	from erithos (day-laborer)
exist, there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
is disorder	ἀκαταστασία (akatastasia)	181: instability	from akatastatos
and every	πᾶν (pan)	3956: all, every	a prim. word

evil	φᾰῦλον (phaulon)	5337: worthless, bad	a prim. word
thing.	πρᾰγμα (pragma)	4229: a deed, a matter	from prassó

KJV Lexicon

οπου **adverb**

hopou hop'-oo: what(-ever) where, i.e. at whichever spot -- in what place, where(-as, -soever), whither (+ soever).

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ζηλος **noun - nominative singular masculine**

zelos dzay'-los: heat, i.e. (figuratively) zeal (in a favorable sense, ardor; in an unfavorable one, jealousy, as of a husband (figuratively, of God), or an enemy, malice)

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εριθεια **noun - nominative singular feminine**

eritheia er-ith-i'-ah: intrigue, i.e. (by implication) faction -- contention(-ious), strife.

εκει **adverb**

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ακαταστασια **noun - nominative singular feminine**

akatastasia ak-at-as-tah-see'-ah: instability, i.e. disorder -- commotion, confusion, tumult.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παν **adjective - nominative singular neuter**

pas pas: apparently a primary word; all, any, every, the whole

φαυλον **adjective - nominative singular neuter**

phaulos fow'-los: foul or flawed, i.e. (figuratively) wicked -- evil.

πραγμα **noun - nominative singular neuter**
pragma **prag'-mah**: a deed; by implication, an affair; by extension, an object (material) -- business, matter, thing, work.

James 3:17 .

.	Greek	Strong's	Origin
But the wisdom	σοφία (sophia)	4678: skill, wisdom	from sophos
from above	ἄνωθεν (anōthen)	509: from above	from anó
is first		4413: first, chief	contr. superl. of pro
pure,	ἀγνή (agnē)	53: free from ceremonial defilement, holy, sacred	from the same as hagios
then	ἔπειτα (epeita)	1899: thereafter	from epi and eita
peaceable,	εἰρηνική (eirēnikē)	1516: peaceful	from eiréné
gentle,	ἐπιεικής (epieikēs)	1933: seemly, equitable, yielding	from epi and eoika (see also eikó)
reasonable,	εὐπειθής (eupeithēs)	2138b: ready to obey	from eu and peithó
full	μεστὴ (mestē)	3324: full	of uncertain origin
of mercy	ἐλέους (eleous)	1656: mercy, pity, compassion	a prim. word
and good	ἀγαθῶν (agathōn)	18: good	of uncertain origin
fruits,	καρπῶν (karpōn)	2590: fruit	a prim. word
unwavering,	ἀδιάκριτος (adiakritos)	87: indistinguishable, without uncertainty	from alpha (as a neg. prefix) and diakrinó
without hypocrisy.	ἄνυπόκριτος	505: unhypocritical, unfeigned	from alpha (as a neg. prefix)

(anupokritos)

and hupokrinomai

KJV Lexicon

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ανωθεν **adverb**

anohen **an'-o-then**: from above; by analogy, from the first; by implication, anew -- from above, again, from the beginning (very first), the top.

σοφια **noun - nominative singular feminine**

sophia **sof-ee'-ah**: wisdom (higher or lower, worldly or spiritual) -- wisdom.

πρωτον **adverb**

proton **pro'-ton**: firstly (in time, place, order, or importance) -- before, at the beginning, chiefly (at, at the) first (of all).

μεν **particle**

men **men**: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

αγνη **adjective - nominative singular feminine**

hagnos **hag-nos'**: clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

επειτα **adverb**

epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

ειρηνικη **adjective - nominative singular feminine**

eirenikos **i-ray-nee-kos'**: pacific; by implication, salutary -- peaceable.

επιεικης **adjective - nominative singular feminine**

epieikes **ep-ee-i-kace'**: appropriate, i.e. (by implication) mild -- gentle, moderation, patient.

ευπειθης **adjective - nominative singular masculine**

eupeithes **yoo-pi-thace'**: good for persuasion, i.e. (intransitively) complaint -- easy to be

intreated.

μεστη **adjective - nominative singular feminine**

mestos **mes-tos'**: replete -- full.

ελεους **noun - genitive singular neuter**

eleos **el'-eh-os**: compassion (human or divine, especially active) -- (+ tender) mercy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καρπων **noun - genitive plural masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

αγαθων **adjective - genitive plural masculine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

αδιακριτος **adjective - nominative singular feminine**

adiakritos **ad-ee-ak'-ree-tos**: undistinguished, i.e. (actively) impartial -- without partiality.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανυποκριτος **adjective - nominative singular feminine**

anupokritos **an-oo-pok'-ree-tos**: undissembled, i.e. sincere -- without dissimulation (hypocrisy), unfeigned.

James 3:18 .

.	Greek	Strong's	Origin
And the seed whose fruit	καρπὸς (karpos)	2590: fruit	a prim. word
is righteousness	δικαιοσύνης (dikaiosunēs)	1343: righteousness, justice	from dikaios
is sown	σπείρεται (speiretai)	4687: to sow (seed)	a prim. verb
in peace	εἰρήνῃ (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
by those	τοῖς (tois)	3588: the	the def. art.

who make	ποιουῦσιν (poiousin)	4160: to make, do	a prim. word
peace.	εἰρήνην (eirēnēn)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare

KJV Lexicon

καρπος **noun - nominative singular masculine**

karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

της **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιοσύνης **noun - genitive singular feminine**

dikaiosune **dik-ah-yos-oo'-nay**: equity (of character or act); specially (Christian) justification -- righteousness.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

ειρήνη **noun - dative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

σπείρεται **verb - present passive indicative - third person singular**

speiro **spi'-ro**: to scatter, i.e. sow -- sow(-er), receive seed.

τοις **definite article - dative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ποιουσιν **verb - present active participle - dative plural masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ειρήνην **noun - accusative singular feminine**

eirene **i-ray'-nay**: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

James 4:1 .

.	Greek	Strong's	Origin
What	Πόθεν (pothen)	4159: from where	adverb from the same as posos
is the source	πόθεν (pothen)	4159: from where	adverb from the same as posos
of quarrels	πόλεμοι (polemoi)	4171: war	a prim. word
and conflicts	μάχαι (machai)	3163: a fight	from machomai
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you? Is not the source	ἐντεῦθεν (enteuthen)	1782: from here, on each side, thereupon	akin to enthen
your pleasures	ἡδονῶν (ēdonōn)	2237: pleasure	from hēdomai (to enjoy oneself)
that wage war	στρατευομένων (strateuomenōn)	4754: to make war, hence to serve as a soldier	from stratos (an encamped army)
in your members?	μέλεσιν (melesin)	3196: a member or limb (of the body)	a prim. word

KJV Lexicon

ποθεν **adverb - interrogative**

pothen poth'-en: from which (as interrogative) or what (as relative) place, state, source or cause -- whence.

πολεμοι **noun - nominative plural masculine**

polemos pol'-em-os: warfare (literally or figuratively; a single encounter or a series) -- battle, fight, war.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαχαι noun - nominative plural feminine

mache makh'-ay: a battle, i.e. (figuratively) controversy -- fighting, strive, striving.

εν preposition

en en: in, at, (up-)on, by, etc.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

ουκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εντευθεν adverb

enteuthen ent-yoo'-then: hence; (repeated) on both sides -- (from) hence, on either side.

εκ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηδονων noun - genitive plural feminine

hedone hay-don-ay': sensual delight; by implication, desire -- lust, pleasure.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

των definite article - genitive plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

στρατευομενων verb - present middle passive - genitive plural feminine

strateuomai strat-yoo'-om-ahee: to serve in a military campaign; figuratively, to execute the apostolate (with its arduous duties and functions), to contend with carnal inclinations -- soldier, (go to) war(-fare).

εν preposition

en en: in, at, (up-)on, by, etc.

τοις definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μελεσιν **noun - dative plural neuter**
melos **mel'-os**: a limb or part of the body -- member.

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

James 4:2 .

.	Greek	Strong's	Origin
You lust	ἐπιθυμεῖτε (epithumeite)	1937: desire, lust after	from epi and thumos
and do not have;	ἔχετε (echete)	2192: to have, hold	a prim. verb
[so] you commit murder.	φονεύετε (phoneuete)	5407: to kill, murder	from phoneus
You are envious	ζηλοῦτε (zēloute)	2206: to be jealous	from zēlos
and cannot	δύνασθε (dunasthe)	1410: to be able, to have power	a prim. verb
obtain;	ἐπιτυχεῖν (epituchein)	2013: to light upon, i.e. to obtain	from epi and tugchanó
[so] you fight	μάχεσθε (macheshe)	3164: to fight	a prim. verb
and quarrel.	πολεμεῖτε (polemeite)	4170: to make war	from polemos
You do not have	ἔχετε (echete)	2192: to have, hold	a prim. verb
because	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
you do not ask.	αἰτεῖσθαι (aiteisthai)	154: to ask, request	a prim. verb

KJV Lexicon

ΕΠΙΘΥΜΕΙΤΕ **verb - present active indicative - second person**

epithumeo **ep-ee-thoo-meh'-o**: to set the heart upon, i.e. long for (rightfully or otherwise) -- covet, desire, would fain, lust (after).

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΥΚ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΧΕΤΕ **verb - present active indicative - second person**

echo **ekh'-o**: (used in certain tenses only) a primary verb; to hold

ΦΟΝΕΥΕΤΕ **verb - present active indicative - second person**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΖΗΛΟΥΤΕ **verb - present active indicative - second person**

zeloo **dzay-lo'-o**: to have warmth of feeling for or against -- affect, covet (earnestly), (have) desire, (move with) envy, be jealous over, (be) zealous(-ly affect).

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΟΥ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΔΥΝΑΣΘΕ **verb - present middle or passive deponent indicative - second person**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

ΕΠΙΤΥΧΕΙΝ **verb - second aorist active middle or passive deponent**

epitugchano **ep-ee-toong-khan'-o**: to chance upon, i.e. (by implication) to attain -- obtain.

ΜΑΧΕΣΘΕ **verb - present middle or passive deponent indicative - second person**

machomai **makh'-om-ahee**: to war, i.e. (figuratively) to quarrel, dispute -- fight, strive.

ΚΑΙ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πολεμείτε verb - present active indicative - second person

polemeo pol-em-eh'-o: to be (engaged) in warfare, i.e. to battle: -fight, (make) war.

οὐκ particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐχετε verb - present active indicative - second person

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

δια preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

το definite article - accusative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αἰτεσθαι verb - present middle middle or passive deponent

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

James 4:3 .

.	Greek	Strong's	Origin
You ask	αἰτεῖτε (aiteite)	154: to ask, request	a prim. verb
and do not receive,	λαμβάνετε (lambanete)	2983: to take, receive	from a prim. root lab-
because	διότι (dioti)	1360: on the very account that, because, inasmuch as	from dia and hoti
you ask	αἰτεῖσθε (aiteisthe)	154: to ask, request	a prim. verb
with wrong motives,	κακῶς (kakōs)	2560: badly	adverb from kakos

so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may spend	δαπανήσητε (dapanēsēte)	1159: to spend, spend freely	from dapané
[it] on your pleasures.	ἡδοναῖς (ēdonais)	2237: pleasure	from hēdomai (to enjoy oneself)

KJV Lexicon

ΑΙΤΕΙΤΕ verb - present active indicative - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

λαμβάνετε verb - present active indicative - second person

lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

διоти conjunction

dioti dee-ot'-ee: on the very account that, or inasmuch as -- because (that), for, therefore.

κακως adverb

kakos kak-oc'e': badly (physically or morally) -- amiss, diseased, evil, grievously, miserably, sick, sore.

ΑΙΤΕΙΣΘΕ verb - present middle indicative - second person

aiteo ahee-teh'-o: to ask (in genitive case) -- ask, beg, call for, crave, desire, require.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις **definite article - dative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ηδοναις **noun - dative plural feminine**

hedone **hay-don-ay'**: sensual delight; by implication, desire -- lust, pleasure.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

δαπανησητε **verb - aorist active subjunctive - second person**

dapanao **dap-an-ah'-o**: to expend, i.e. (in a good sense) to incur cost, or (in a bad one) to waste -- be at charges, consume, spend.

James 4:4 .

.	Greek	Strong's	Origin
You adulteresses,	μοιχαλίδες (moichalides)	3428: an adulteress	from the fem. of moichos
do you not know		3609a: to have seen or perceived, hence to know	perf. of eidon
that friendship	φιλία (philia)	5373: friendship	from philos
with the world	κόσμου (kosmou)	2889: order, the world	a prim. word
is hostility	ἔχθρα (echthra)	2189b: enmity	from echthros
toward God?	θεοῦ (theou)	2316: God, a god	of uncertain origin
Therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
whoever	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
wishes	βουληθῇ (boulēthē)	1014: to will	a prim. verb
to be a friend	φίλος (philos)	5384: beloved, dear, friendly	a prim. word

of the world	κόσμου (kosmou)	2889: order, the world	a prim. word
makes	καθίσταται (kathistatai)	2525: to set in order, appoint	from kata and histémi
himself an enemy	ἐχθρὸς (echthros)	2190: hostile	from echthos (hatred)
of God.	θεοῦ (theou)	2316: God, a god	of uncertain origin

KJV Lexicon

μοιχοι **noun - vocative plural masculine**

moichos **moy-khos'**: a (male) paramour; figuratively, apostate -- adulterer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μοιχαλιδες **noun - vocative plural feminine**

moichalis **moy-khal-is'**: an adulteress -- adulteress(-ous, -y).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

οιδατε **verb - perfect active indicative - second person**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλια **noun - nominative singular feminine**

philia **fil-ee'-ah**: fondness -- friendship.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εχθρα noun - nominative singular feminine

echthra ekh'-thrah: hostility; by implication, a reason for opposition -- enmity, hatred.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ος relative pronoun - nominative singular masculine

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αν particle

an an: denoting a supposition, wish, possibility or uncertainty

ουν conjunction

oun oon: (adverbially) certainly, or (conjunctively) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

βουληθη verb - aorist passive deponent subjunctive - third person singular

boulomai boo'-lom-ahee: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

φιλος adjective - nominative singular masculine

philos fee'-los: actively, fond, i.e. friendly (still as a noun, an associate, neighbor, etc.) -- friend.

ειναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμου noun - genitive singular masculine

kosmos kos'-mos: orderly arrangement, i.e. decoration; by implication, the world (in a wide or narrow sense, including its inhabitants, literally or figuratively (morally) -- adorning, world.

εχθρος adjective - nominative singular masculine

echthros ech-thros': hateful (passively, odious, or actively, hostile); usually as a noun, an adversary (especially Satan) -- enemy, foe.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

καθιστάται verb - present passive indicative - third person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

James 4:5 .

.	Greek	Strong's	Origin
Or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
do you think	δοκεῖτε (dokeite)	1380: to have an opinion, to seem	from dokos (opinion)
that the Scripture	γραφῇ (graphē)	1124: a writing, scripture	from graphō
speaks	λέγει (legei)	3004: to say	a prim. verb
to no purpose:	κενῶς (kenōs)	2761: in vain	adverb from kenos
"He jealously	φθόνον (phthonon)	5355: envy	a prim. word
desires	ἐπιποθεῖ (epipothei)	1971: to long for	from epi and potheó (to yearn)
the Spirit	πνεῦμα (pneuma)	4151: wind, spirit	from pneó

which	ὅ (ο)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He has made to dwell		2733b: to cause to dwell	from katoikeó
in us"?			

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η particle

e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

δοκεῖτε verb - present active indicative - second person

dokeo dok-eh'-o: to think; by implication, to seem (truthfully or uncertainly) -- be accounted, (of own) please(-ure), be of reputation, seem (good), suppose, think, trow.

οτι conjunction

hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

κενως adverb

kenos ken-oc'e': vainly, i.e. to no purpose -- in vain.

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γραφη noun - nominative singular feminine

graphe graf-ay': a document, i.e. holy Writ (or its contents or a statement in it) -- scripture.

λεγει verb - present active indicative - third person singular

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

φθονον noun - accusative singular masculine

phthonos fthon'-os: ill-will (as detraction), i.e. jealousy (spite) -- envy.

ἐπιποθεῖ verb - present active indicative - third person singular epipotheo ep-ee-poth-eh'-o: to dote upon, i.e. intensely crave possession (lawfully or wrongfully) -- (earnestly) desire (greatly), (greatly) long (after), lust.
το definite article - nominative singular neuter ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
πνεῦμα noun - nominative singular neuter pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.
ο relative pronoun - nominative singular neuter hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
κατωκησεν verb - aorist active indicative - third person singular katoikeo kat-oy-keh'-o: to house permanently, i.e. reside -- dwell(-er), inhabitant(-ter).
εν preposition en en: in, at, (up-)on, by, etc.
ημιν personal pronoun - first person dative plural hemin hay-meen': to (or for, with, by) us -- our, (for) us, we.

James 4:6 .

.	Greek	Strong's	Origin
But He gives	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
a greater	μείζονα (meizona)	3173: great	a prim. word
grace.	χάριν (charin)	5485: grace, kindness	a prim. word
Therefore	διὸ (dio)	1352: wherefore, on which account	from dia and hos,
[it] says,	λέγει (legei)	3004: to say	a prim. verb
"GOD	θεὸς (theos)	2316: God, a god	of uncertain origin
IS OPPOSED	ἀντιτάσσεται (antitassetai)	498: to range in battle against, to set oneself against	from anti and tassó

TO THE PROUD,	ὑπερηφάνοις (uperēphanois)	5244a: showing oneself above others	from huper and phainó
BUT GIVES	δίδωσιν (didōsin)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
GRACE	χάρις (charin)	5485: grace, kindness	a prim. word
TO THE HUMBLE."	ταπεινοῖς (tapeinois)	5011: low-lying, fig. lowly, hence lowly in spirit	a prim. word

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μεῖζονα **adjective - accusative singular feminine - comparative or contracted**

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

δίδωσιν **verb - present active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

χάρις **noun - accusative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

διο **conjunction**

dio dee-o': through which thing, i.e. consequently -- for which cause, therefore, wherefore.

λεγει **verb - present active indicative - third person singular**

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεος **noun - nominative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

υπερηφανοις **adjective - dative plural masculine**

huperephanos **hoop-er-ay'-fan-os**: appearing above others (conspicuous), i.e. (figuratively) haughty -- proud.

αντιτασσεται **verb - present middle indicative - third person singular**

antitassomai **an-tee-tas'-som-ahēe**: to range oneself against, i.e. oppose -- oppose themselves, resist.

ταπεινοις **adjective - dative plural masculine**

tapeinos **tap-i-nos'**: depressed, i.e. (figuratively) humiliated (in circumstances or disposition) -- base, cast down, humble, of low degree (estate), lowly.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

διδωσιν **verb - present active indicative - third person singular**

didomi **did'-o-mee**: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

χαριν **noun - accusative singular feminine**

charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

James 4:7 .

.	Greek	Strong's	Origin
Submit	ὑποτάγητε (upotagēte)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
therefore	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
to God.	θεῷ (theō)	2316: God, a god	of uncertain origin
Resist	ἀντίστητε (antistēte)	436: to set against, i.e. withstand	from anti and histēmi
the devil	διαβόλῳ (diabolō)	1228: slanderous, accusing falsely	from diaboló
and he will flee	φεύξεται (pheuxetai)	5343: to flee	a prim. verb
from you.			

KJV Lexicon

υποταγητε **verb - second aorist passive imperative - second person**

hupotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

ουν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω **noun - dative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αντιστητε **verb - second aorist active middle - second person**

anthistemi **anth-is'-tay-mee**: to stand against, i.e. oppose -- resist, withstand.

[δε] **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τω **definite article - dative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διαβολω **adjective - dative singular masculine**

diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φευξεται **verb - future middle deponent indicative - third person singular**

pheugo **fyoo'-go**: to run away; by implication, to shun; by analogy, to vanish -- escape, flee (away).

αφ **preposition**

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

James 4:8 .

.	Greek	Strong's	Origin
Draw	ἐγγίσατε (engisate)	1448: to make near, refl. to come near	from eggus
near	ἐγγίσει (engisei)	1448: to make near, refl. to come near	from eggus
to God	θεῷ (theō)	2316: God, a god	of uncertain origin
and He will draw near		1448: to make near, refl. to come near	from eggus
to you. Cleanse	καθαρίσατε (katharisate)	2511: to cleanse	from katharos
your hands,	χεῖρας (cheiras)	5495: the hand	a prim. word
you sinners;	ἁμαρτωλοί (amartōloi)	268: sinful	from hamartanó
and purify	ἀγνίσατε (agnisate)	48: to purify, cleanse from defilement	from hagnos
your hearts,	καρδίας (kardias)	2588: heart	a prim. word
you double-minded.	δίψυχοι (dipsuchoi)	1374: of two minds, wavering	from dis and psuché

εγγισατε verb - aorist active middle - second person

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

τω definite article - dative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεω noun - dative singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγγιει verb - future active indicative - third person singular - attic

eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

υμιν personal pronoun - second person dative plural

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

καθαρισατε verb - aorist active middle - second person

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

χειρας noun - accusative plural feminine

cheir khire: the hand (literally or figuratively (power); especially (by Hebraism) a means or instrument) -- hand.

αμαρτωλοι adjective - vocative plural masculine

hamartolos ham-ar-to-los': sinful, i.e. a sinner -- sinful, sinner.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αγνισατε verb - aorist active middle - second person

hagnizo hag-nid'-zo: to make clean, i.e. (figuratively) sanctify (ceremonially or morally) -- purify (self).

καρδιας noun - accusative plural feminine

kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

διψυχοι adjective - vocative plural masculine

dipsuchos dip'-soo-khos: two-spirited, i.e. vacillating (in opinion or purpose) -- double minded.

James 4:9 .

.	Greek	Strong's	Origin
Be miserable	ταλαιπωρήσατε (talaipōrēsate)	5003: to suffer hardship or distress	from talaipóros
and mourn	πενθήσατε (penthēsate)	3996: to mourn, lament	from penthos
and weep;	κλαύσατε (klausate)	2799: to weep	a prim. verb
let your laughter	γέλως (gelōs)	1071: laughter	from gelaó
be turned		3346b: to turn about	from meta and trepó (to turn)
into mourning	πένθος (penthos)	3997: mourning	a prim. word
and your joy	χαρὰ (chara)	5479: joy, delight	from chairó
to gloom.	κατήφειαν (katēpheian)	2726: dejection	from katéphés (with eyes downcast)

KJV Lexicon

ταλαιπωρησατε **verb - aorist active middle - second person**

talaiporeo **tal-ahēe-po-reh'-o:** to be wretched, i.e. realize one's own misery -- be afflicted.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

πενθησατε **verb - aorist active middle - second person**

pentheo **pen-theh'-o:** to grieve (the feeling or the act) -- mourn, (be-)wail.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition)

with other particles or small words

κλαύσατε **verb - aorist active middle - second person**

klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γελως **noun - nominative singular masculine**

gelos **ghel'-os**: laughter (as a mark of gratification) -- laughter.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

πενθος **noun - accusative singular neuter**

penthos **pen'-thos**: grief -- mourning, sorrow.

μεταστραφητω **verb - second aorist passive imperative - third person singular**

metastrepho **met-as-tref'-o**: to turn across, i.e. transmute or (figuratively) corrupt -- pervert, turn.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρα **noun - nominative singular feminine**

chara **khar-ah'**: cheerfulness, i.e. calm delight -- gladness, greatly, (be exceeding) joy(-ful, -fully, -fulness, -ous).

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

κατηφειαν **noun - accusative singular feminine**

katepheia **kat-ay'-fi-ah**: demureness, i.e. (by implication) sadness -- heaviness.

James 4:10 .

■			
.	Greek	Strong's	Origin

Humble	ταπεινώθητε (tapeinōthēte)	5013: to make low, fig. to humble	from tapeinos
yourselves in the presence	ἐνώπιον (enōpion)	1799: in sight of, before	from en and óps (the eye, face)
of the Lord,	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
and He will exalt you.	ὑψώσει (upsōsei)	5312: to lift or raise up, to exalt, uplift	from hupsos

KJV Lexicon

ταπεινώθητε **verb - aorist passive imperative - second person**

tapeinoo **tap-i-no'-o**: to depress; figuratively, to humiliate (in condition or heart) -- abase, bring low, humble (self).

ἐνώπιον **adverb**

enopion **en-o'-pee-on**: in the face of -- before, in the presence (sight) of, to.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ὑψώσει **verb - future active indicative - third person singular**

hupsoo **hoop-so'-o**: to elevate -- exalt, lift up.

υμας **personal pronoun - second person accusative plural**

humas **hoo-mas'**: you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

James 4:11 .

.	Greek	Strong's	Origin
Do not speak	καταλαλεῖτε (katalaleite)	2635: to speak evil of	from katalalos
against	καταλαλῶν (katalalōn)	2635: to speak evil of	from katalalos
one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
brethren.	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
He who speaks against	καταλαλεῖ (katalalei)	2635: to speak evil of	from katalalos
a brother	ἀδελφοῦ (adelphou)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
judges	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
his brother,	ἀδελφὸν (adelphon)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
speaks against		2635: to speak evil of	from katalalos
the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
and judges	κρίνει (krinei)	2919: to judge, decide	a prim. verb
the law;	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but if	εἰ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true

you judge	κρίνεις (krineis)	2919: to judge, decide	a prim. verb
the law,	νόμον (nomon)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
you are not a doer	ποιητῆς (poiētēs)	4163: a maker, a doer	from poieó
of the law	νόμου (nomou)	3551: that which is assigned, hence usage, law	from nemó (to parcel out)
but a judge	κριτής (kritēs)	2923: a judge	from krinó
[of it].			

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μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

καταλαλεῖτε **verb - present active imperative - second person**

katalaleo kat-al-al-eh'-o: to be a traducer, i.e. to slander -- speak against (evil of).

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

αδελφοι **noun - vocative plural masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καταλαλων **verb - present active participle - nominative singular masculine**

katalaleo kat-al-al-eh'-o: to be a traducer, i.e. to slander -- speak against (evil of).

αδελφου **noun - genitive singular masculine**

adelphos ad-el-fos': a brother near or remote -- brother.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρινων verb - present active participle - nominative singular masculine

krino kree'-no: by implication, to try, condemn, punish

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αδελφον noun - accusative singular masculine

adelphos ad-el-fos': a brother near or remote -- brother.

αυτου personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

καταλαλει verb - present active indicative - third person singular

katalaleo kat-al-al-eh'-o: to be a traducer, i.e. to slander -- speak against (evil of).

νομου noun - genitive singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κρινει verb - present active indicative - third person singular

krino kree'-no: by implication, to try, condemn, punish

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

νομον noun - accusative singular masculine

nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

κρινεις **verb - present active indicative - second person singular**
krino **kree'-no**: by implication, to try, condemn, punish

οὐκ particle - nominative
ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εἰ verb - present indicative - second person singular
ei i: thou art -- art, be.

ποιητης noun - nominative singular masculine
poietes poy-ay-tace': a performer; specially, a poet; --doer, poet.

νομου noun - genitive singular masculine
nomos nom'-os: law (through the idea of prescriptive usage), genitive case (regulation), specially, (of Moses (including the volume); also of the Gospel), or figuratively (a principle) -- law.

αλλα conjunction
alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

κριτης noun - nominative singular masculine
krites kree-tace': a judge (genitive case or specially) -- judge.

James 4:12 .

.	Greek	Strong's	Origin
There is [only] one	εἷς (eis)	1520: one	a primary number
Lawgiver	νομοθέτης (nomothetēs)	3550: a lawgiver	from nomos and tithēmi
and Judge,	κριτῆς (kritēs)	2923: a judge	from krinó
the One who is able	δυνάμενος (dunamenos)	1410: to be able, to have power	a prim. verb
to save	σῶσαι (sōsai)	4982: to save	from sós (safe, well)
and to destroy;	ἀπολέσαι (apolesai)	622: to destroy, destroy utterly	from apo and same as olethros
but who	τίς	5101: who? which? what?	an interrog. pronoun related to tis

	(tis)		
are you who judge	κρίνων (krinōn)	2919: to judge, decide	a prim. verb
your neighbor?	πλησίον (plēsion)	4139: near, neighboring	adverb from plésios; from pelas (near)

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εις **adjective - nominative singular masculine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

εστιν **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομοθετης **noun - nominative singular masculine**

nomothetes **nom-oth-et'-ace**: a legislator -- lawgiver.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δυναμενος **verb - present middle or passive deponent participle - nominative singular masculine**

dunamai **doo'-nam-ahee**: to be able or possible -- be able, can (do, + -not), could, may, might, be possible, be of power.

σωσαι **verb - aorist active middle or passive deponent**

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολεσαι **verb - aorist active middle or passive deponent**

apollumi **ap-ol'-loo-mee**: to destroy fully (reflexively, to perish, or lose), literally or figuratively -- destroy, die, lose, mar, perish.

σου **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

τις **interrogative pronoun - nominative singular masculine**
tis tis: an interrogative pronoun, who, which or what (in direct or indirect questions) -- every man, how (much), + no(-ne, thing), what (manner, thing), where (-by, -fore, -of, -unto, -with, -withal), whether, which, who(-m, -se), why.

ει **verb - present indicative - second person singular**
ei i: thou art -- art, be.

ος **relative pronoun - nominative singular masculine**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

κρινεις **verb - present active indicative - second person singular**
krino kree'-no: by implication, to try, condemn, punish

τον **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ετερον **adjective - accusative singular masculine**
heteros het'-er-os: (an-, the) other or different -- altered, else, next (day), one, (an-)other, some, strange.

James 4:13 .

.	Greek	Strong's	Origin
Come		33: come!	imper. of agó
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you who say,	λέγοντες (legontes)	3004: to say	a prim. verb
"Today	Σήμερον (sēmeron)	4594: today	adverb from hēmera with a prefixed s- (from a prim. stem meaning this)
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.

tomorrow	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
we will go	πορεύσόμεθα (poreusometha)	4198: to go	from poros (a ford, passage)
to such and such	τήνδε (tēnde)	3592: this (referring to what is present)	from ho, and de
a city,	πόλιν (polin)	4172: a city	a prim. word
and spend	ποιήσομεν (poiēsomen)	4160: to make, do	a prim. word
a year	ἐνιαυτὸν (eniauton)	1763: a cycle of time, a year	of uncertain origin
there	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation
and engage in business	ἐμπορεύσόμεθα (emporeusometha)	1710: to travel in, to traffic, by impl. to trade	from en and poreuomai
and make		4160: to make, do	a prim. word
a profit."	κερδήσομεν (kerdēsomen)	2770: to gain	from kerdos

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αγε **verb - present active imperative - second person singular**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

λεγοντες verb - present active participle - nominative plural masculine

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

σημερον adverb

semeron say'-mer-on: on the (i.e. this) day (or night current or just passed); generally, now (i.e. at present, hitherto) -- this (to-)day.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αυριον adverb

aurion ow'-ree-on: fresh, i.e. to-morrow -- (to-)morrow, next day.

πορευσωμεθα verb - aorist middle deponent subjunctive - first person

poreuomai por-yoo'-om-ah-ee: to traverse, i.e. travel (literally or figuratively; especially to remove (figuratively, die), live, etc.); --depart, go (away, forth, one's way, up), (make a, take a) journey, walk.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τηνδε demonstrative pronoun - accusative singular feminine

hode hod'-eh: the same, i.e. this or that one (plural these or those); often used as a personal pronoun -- he, she, such, these, thus.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησωμεν verb - aorist active subjunctive - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

εκει adverb

ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

ενιαυτον noun - accusative singular masculine

eniautos en-ee-ow-tos': a year -- year.

ενα **adjective - accusative singular masculine**

heis **hice:** one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εμπoreuσωμεθα **verb - aorist middle deponent subjunctive - first person**

emporeuomai **em-por-yoo'-om-ahee:** to travel in (a country as a pedlar), i.e. (by implication) to trade -- buy and sell, make merchandise.

και **conjunction**

kai **kahee:** and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κερδῶμεν **verb - aorist active subjunctive - first person**

kerdaino **ker-dah'-ee-no:** to gain -- (get) gain, win.

James 4:14 .

.	Greek	Strong's	Origin
Yet	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
you do not know	ἐπίστασθε (epistasthe)	1987: to know, to understand	from ephistēmi
what	ποία (poia)	4169: of what sort?	from the same as posos
your life	ζωή (zōē)	2222: life	from zaó
will be like tomorrow.	αὔριον (aurion)	839: tomorrow	adverb of uncertain origin
You are [just] a vapor	ἀτμίς (atmis)	822: vapor	of uncertain origin
that appears	φαινομένη (phainomenē)	5316: to bring to light, to cause to appear	from a prim. root
for a little while	ὀλίγον (oligon)	3641: few, little, small	a prim. word
and then	ἐπειτα (epeita)	1899: thereafter	from epi and eita

vanishes away.

ἀφανιζομένη
(aphanizomenē)

853: to make unseen, i.e.
destroy

from aphanés

KJV Lexicon

ΟΙΤΙΝΕΣ **relative pronoun - nominative plural masculine**

hostis **hos'-tis**: which some, i.e. any that; also (definite) which same

ΟΥΚ **particle - nominative**

ου **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ΕΠΙΣΤΑΣΘΕ **verb - present middle or passive deponent indicative - second person**

epistamai **ep-is'-tam-ahee**: to put the mind upon, i.e. comprehend, or be acquainted with -- know, understand.

ΤΟ **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΗΣ **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΑΥΡΙΟΝ **adverb**

aurion **ow'-ree-on**: fresh, i.e. to-morrow -- (to-)morrow, next day.

ΠΟΙΟΙ **interrogative pronoun - nominative singular feminine**

poios **poi'-os**: individualizing interrogative (of character) what sort of, or (of number) which one -- what (manner of), which.

ΓΑΡ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

Η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΖΩΗ **noun - nominative singular feminine**

zoe **dzo-ay'**: life -- life(-time).

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ατμς **noun - nominative singular feminine**
atmis **at-mece'**: mist -- vapour.

γάρ **conjunction**
gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

εσται **verb - future indicative - third person singular**
esomai **es'-om-ahee**: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

προς **relative pronoun - nominative singular feminine**
pros **pros**: a preposition of direction; forward to, i.e. toward

ολιγον **preposition**
oligos **ol-ee-gos**: puny (in extent, degree, number, duration or value); especially neuter (adverbially) somewhat -- + almost, brief(-ly), few, (a) little, + long, a season, short, small, a while.

φαινομενη **adjective - accusative singular neuter**
phaino **fah'-ee-no**: to lighten (shine), i.e. show (transitive or intransitive, literal or figurative) -- appear, seem, be seen, shine, think.

επειτα **verb - present middle or passive participle - nominative singular feminine**
epeita **ep'-i-tah**: thereafter -- after that(-ward), then.

δε **adverb**
de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αφανιζομενη **conjunction**
aphanizo **af-an-id'-zo**: to render unapparent, i.e. (actively) consume (becloud), or (passively) disappear (be destroyed) -- corrupt, disfigure, perish, vanish away.

verb - present passive participle - nominative singular feminine

James 4:15 .

.	Greek	Strong's	Origin
Instead,	ἀντὶ (anti)	473: over against, opposite, hence instead of, in comp. denotes contrast, requital, substitution, correspondence	a prim. preposition, also a prefix
[you ought] to say,	λέγειν (legein)	3004: to say	a prim. verb
"If	Ἐὰν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
wills,	θέλη (thelē)	2309: to will, wish	a prim. verb
we will live	ζήσομεν (zēsomen)	2198: to live	from prim. roots zé- and zó-
and also	καὶ (kai)	2532: and, even, also	a prim. conjunction
do	ποιήσομεν (poiēsomen)	4160: to make, do	a prim. word
this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
that."			

αντι preposition

anti an-tee': opposite, i.e. instead or because of (rarely in addition to) -- for, in the room of. Often used in composition to denote contrast, requital, substitution, correspondence, etc.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λεγειν verb - present active infinitive

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

υμας personal pronoun - second person accusative plural

humas hoo-mas': you (as the objective of a verb or preposition) -- ye, you (+ -ward), your (+ own).

εαν conditional

ean eh-an': before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριος noun - nominative singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

θελω verb - aorist active subjunctive - third person singular

thelo thel'-o: by implication, to wish, i.e. be inclined to (sometimes adverbially, gladly); impersonally for the future tense, to be about to; by Hebraism, to delight in

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ζησωμεν verb - aorist active subjunctive - first person

zao dzah'-o: to live -- life(-time), (a-)live(-ly), quick.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ποιησωμεν verb - aorist active subjunctive - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

τουτο demonstrative pronoun - accusative singular neuter

touto too'-to: that thing -- here (-unto), it, partly, self(-same), so, that (intent), the same, there(-fore, -unto), this, thus, where(-fore).

ἡ **particle**

e **ay:** disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ΕΚΕΙΝΟ **demonstrative pronoun - accusative singular neuter**

ekeinos **ek-i'-nos:** that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

James 4:16 .

.	Greek	Strong's	Origin
But as it is, you boast	καυχᾶσθε (kauchasthe)	2744: to boast	of uncertain origin
in your arrogance;	ἀλαζονείαις (alazoneiais)	212: boastfulness	from alazón
all	πᾶσα (pasa)	3956: all, every	a prim. word
such	τοιαύτη (toiautē)	5108: such as this, such	from toios (such, such-like) and houtos,
boasting	καύχησις (kauchēsis)	2746a: a boasting	from kauchaomai
is evil.	πονηρά (ponēra)	4190: toilsome, bad	from poneó (to toil)

KJV Lexicon

νυν **adverb**

nun **noon:** now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καυχασθε **verb - present middle or passive deponent indicative - second person**

kauchaomai **kow-khah'-om-ahēe:** to vaunt (in a good or a bad sense) -- (make) boast, glory,

joy, rejoice.

εν preposition

en en: in, at, (up-)on, by, etc.

ταις definite article - dative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αλαζονειαις noun - dative plural feminine

alazoneia al-ad-zon-i'-a: braggadocio, i.e. (by implication) self-confidence -- boasting, pride.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

πασα adjective - nominative singular feminine

pas pas: apparently a primary word; all, any, every, the whole

καυχησις noun - nominative singular feminine

kauchesis kow'-khay-sis: boasting (properly, the act; by implication, the object), in a good or a bad sense -- boasting, whereof I may glory, glorying, rejoicing.

τοιαυτη demonstrative pronoun - nominative singular feminine

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

πονηρα adjective - nominative singular feminine

poneros pon-ay-ros': hurtful, i.e. evil; figuratively, calamitous; also (passively) ill, i.e. diseased; but especially (morally) culpable, i.e. derelict, vicious, facinorous; neuter (singular) mischief, malice, or (plural) guilt;

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

James 4:17 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
to one who knows		3609a: to have seen or perceived, hence to know	perf. of eidon
[the] right thing	καλὸν (kalon)	2570: beautiful, good	a prim. word
to do	ποιεῖν	4160: to make, do	a prim. word

	(poiein)		
and does not do	ΠΟΙΟΥΝΤΙ	4160: to make, do	a prim. word
	(poiounti)		
it, to him it is sin.	ἁμαρτία	266: a sin, failure	from hamartanó
	(amartia)		

KJV Lexicon

ΕΙΔΟΤΙ **verb - perfect active participle - dative singular masculine**

eido **i'-do**: to see; by implication, (in the perfect tense only) to know

ΟΥΝ **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ΚΑΛΟΝ **adjective - accusative singular masculine**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

ΠΟΙΕΙΝ **verb - present active infinitive**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΚΑΙ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ΜΗ **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ΠΟΙΟΥΝΤΙ **verb - present active participle - dative singular masculine**

poieo **poy-eh'-o**: to make or do (in a very wide application, more or less direct)

ΑΜΑΡΤΙΑ **noun - nominative singular feminine**

hamartia **ham-ar-tee'-ah**: a sin (properly abstract) -- offence, sin(-ful).

ΑΥΤΩ **personal pronoun - dative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ΕΣΤΙΝ **verb - present indicative - third person singular**

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

James 5:1 .

.	Greek	Strong's	Origin
Come		33: come!	imper. of agó
now,	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
you rich,	πλούσιοι (plousioi)	4145: wealthy	from ploutos
weep	κλαύσατε (klausate)	2799: to weep	a prim. verb
and howl	ὀλολύζοντες (ololuzontes)	3649: to cry aloud	from a prim. word, onomatop.
for your miseries	ταλαιπωρίαῖς (talaipōriais)	5004: hard work, hardship, distress	from talaipóros
which are coming	ἐπερχομέναις (eperchomenais)	1904: to come to or upon	from epi and erchomai
upon you.			

KJV Lexicon

αγε **verb - present active imperative - second person singular**

ago ag'-o: to lead; by implication, to bring, drive, (reflexively) go, (specially) pass (time), or (figuratively) induce -- be, bring (forth), carry, (let) go, keep, lead away, be open.

νυν **adverb**

nun noon: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουσιοι **adjective - nominative plural masculine**
plousios **ploo'-see-os**: wealthy; figuratively, abounding with -- rich.

κλαυσάτε **verb - aorist active middle - second person**
klaio **klah'-yo**: to sob, i.e. wail aloud -- bewail, weep.

ολολυζοντες **verb - present active participle - nominative plural masculine**
ololuzo **ol-ol-odd'-zo**: to howl or halloo, i.e. shriek -- howl.

ἐπι **preposition**
epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ταῖς **definite article - dative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ταλαιπωρίας **noun - dative plural feminine**
talaiporia **tal-ahee-po-ree'-ah**: wretchedness, i.e. calamity -- misery.

ὑμῶν **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

ταῖς **definite article - dative plural feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπερχομεναις **verb - present middle or passive deponent participle - dative plural feminine**
eperchomai **ep-er'-khom-ahee**: to supervene, i.e. arrive, occur, impend, attack, (figuratively) influence -- come (in, upon).

James 5:2 .

.	Greek	Strong's	Origin
Your riches	πλούτος (ploutos)	4149: wealth	probably from pleó in an early sense of to flow, abound
have rotted	σέσηπεν (sesēpen)	4595: to make corrupt, pass. become corrupt	a prim. verb
and your garments	ἱμάτια (imatia)	2440: an outer garment, a cloak, robe	dim. form of heima (a garment)
have become	γέγονεν (gegonen)	1096: to come into being, to happen, to become	from a prim. root gen-

moth-eaten.

σητόβρωτα
(sētoḃrōta)

4598: moth-eaten

from sēs and bibróskó

KJV Lexicon

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πλουτος **noun - nominative singular masculine**

ploutos **ploo'-tos**: wealth (as fulness), i.e. (literally) money, possessions, or (figuratively) abundance, richness, (specially), valuable bestowment -- riches.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

σεσηπεν **verb - second perfect active indicative - third person singular**

sepo **say'-po**: to putrefy, i.e. (figuratively) perish -- be corrupted.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τα **definite article - nominative plural neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιματια **noun - nominative plural neuter**

himation **him-at'-ee-on**: a dress (inner or outer) -- apparel, cloke, clothes, garment, raiment, robe, vesture.

υμων **personal pronoun - second person genitive plural**

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

σητοβρωτα **adjective - nominative plural neuter**

setobrotos **say-tob'-ro-tos**: moth-eaten -- motheaten.

γενονεν **verb - second perfect active indicative - third person singular**

ginomai **ghin'-om-ahee**: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

James 5:3 .

.	Greek	Strong's	Origin
Your gold	χρυσὸς (chrusos)	5557: gold	a prim. word
and your silver	ἄργυρος (arguros)	696: silver	from argos (shining)
have rusted;	κατίωται (katiōtai)	2728: to rust over	from kata and ios
and their rust	ἰὸς (ios)	2447: rust, poison	a prim. word
will be a witness	μαρτύριον (marturion)	3142: a testimony, a witness	from martus
against you and will consume		2068: to eat	akin to edó (to eat)
your flesh	σάρκας (sarkas)	4561: flesh	a prim. word
like	ὥς (ōs)	5613: as, like as, even as, when, since, as long as	adverb from hos,
fire.	πῦρ (pur)	4442: fire	a prim. word
It is in the last	ἐσχάταις (eschatais)	2078: last, extreme	of uncertain origin
days	ἡμέραις (ēmerais)	2250: day	a prim. word
that you have stored up your treasure!	ἐθησαυρίσατε (ethēsaurisate)	2343: to lay up, store up	from thésauros

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρυσος noun - nominative singular masculine

chrusos **khroo-sos'**: gold; by extension, a golden article, as an ornament or coin -- gold.

υμων personal pronoun - second person genitive plural

humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αργυρος noun - nominative singular masculine

arguros **ar'-goo-ros**: silver (the metal, in the articles or coin) -- silver.

κατιωται verb - perfect passive indicative - third person singular

katiao **kat-ee-o'-o**: to rust down, i.e. corrode -- canker.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιος noun - nominative singular masculine

ios **ee-os'**: rust (as if emitted by metals); also venom (as emitted by serpents) -- poison, rust.

αυτων personal pronoun - genitive plural masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

εις preposition

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

μαρτυριον noun - accusative singular neuter

marturion **mar-too'-ree-on**: something evidential, i.e. (genitive case) evidence given or (specially), the Decalogue (in the sacred Tabernacle) -- to be testified, testimony, witness.

υμιν personal pronoun - second person dative plural

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

εσται verb - future indicative - third person singular
esomai es'-om-ahee: will be -- shall (should) be (have), (shall) come (to pass), may have, fall, what would follow, live long, sojourn.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φαγεται verb - future middle deponent indicative - third person singular
phago fag'-o: to eat -- eat, meat.

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σαρκας noun - accusative plural feminine
sarx sarx: carnal(-ly, + -ly minded), flesh(-ly).

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ως adverb
hos hoce: which how, i.e. in that manner (very variously used, as follows)

πυρ noun - accusative singular neuter
pur poor: fire (literally or figuratively, specially, lightning) -- fiery, fire.

εθησαυρισατε verb - aorist active indicative - second person
thesaurizo thay-sow-rid'-zo: to amass or reserve -- lay up (treasure), (keep) in store, (heap) treasure (together, up).

εν preposition
en en: in, at, (up-)on, by, etc.

εσχαταις adjective - dative plural feminine
eschatos es'-khat-os: farthest, final (of place or time) -- ends of, last, latter end, lowest, uttermost.

ημεραις noun - dative plural feminine
hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.

James 5:4 .

.	Greek	Strong's	Origin
Behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle

the pay	μισθός (misthos)	3408: wages, hire	a prim. word
of the laborers	ἐργατῶν (ergatōn)	2040: a workman	from ergazomai
who mowed	ἀμησάντων (amēsantōn)	270: to reap	of uncertain origin
your fields,	χώρας (chōras)	5561: a space, place, land	a prim. word
[and] which has been withheld		879b: to be late, spec. to keep back	from apo and hustereó
by you, cries	κράζει (krazei)	2896: to scream, cry out	from a prim. root krag-
out [against you]; and the outcry	βοαί (boai)	995: a cry	a prim. word
of those	ὁ (o)	3588: the	the def. art.
who did the harvesting	θερισάντων (therisantōn)	2325: to reap	from theros
has reached	εἰσελήλυθαν (eiselēluthan)	1525: to go in (to), enter	from eis and erchomai
the ears	ᾠτα (ōta)	3775: the ear	a prim. word
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
of Sabaoth.	σαβαώθ (sabaōth)	4519: Sabaoth, i.e. armies	of Hebrew origin tsaba in fem. pl.

KJV Lexicon

ἰδοῦ **verb - second aorist active middle - second person singular**

idou id-oo': used as imperative lo!; -- behold, lo, see.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μισθος noun - nominative singular masculine

misthos mis-thos': pay for service, good or bad -- hire, reward, wages.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εργατων noun - genitive plural masculine

ergates er-gat'-ace: a toiler; figuratively, a teacher -- labourer, worker(-men).

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αμησαντων verb - aorist active participle - genitive plural masculine

amao am-ah'-o: to collect, i.e. (by implication) reap -- reap down.

τας definite article - accusative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χωρας noun - accusative plural feminine

chora kho'-rah: room, i.e. a space of territory (more or less extensive; often including its inhabitants) -- coast, county, fields, ground, land, region.

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

απεστερημενος verb - perfect passive participle - nominative singular masculine

apostereo ap-os-ter-eh'-o: to despoil -- defraud, destitute, kept back by fraud.

αφ preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

κραζει verb - present active indicative - third person singular

krazo krad'-zo: to croak (as a raven) or scream, i.e. (genitive case) to call aloud (shriek,

exclaim, intreat) -- cry (out).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αι definite article - nominative plural feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

βοαι noun - nominative plural feminine

boe bo-ay': a halloo, i.e. call (for aid, etc.) -- cry.

των definite article - genitive plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θερισαντων verb - aorist active participle - genitive plural masculine

therizo ther-id'-zo: to harvest -- reap.

εις preposition

eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ωτα noun - accusative plural neuter

ous ooce: the ear (physically or mentally) -- ear.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

σαβαωθ hebrew transliterated word

sabaoth sab-ah-owth': armies; sabaoth (i.e. tsebaoth), a military epithet of God -- sabaoth.

εισεληλuthασιν verb - second perfect active indicative - third person

eiserchomai ice-er'-khom-ahce: to enter -- arise, come (in, into), enter in(-to), go in (through).

James 5:5 .

.	Greek	Strong's	Origin
You have lived luxuriously	ἐτρυφήσατε (etruphēsate)	5171: to live luxuriously	from truphé

on the earth	γῆς (gēs)	1093: the earth, land	a prim. word
and led a life of wanton pleasure;	ἐσπαταλήσατε (espatalēsate)	4684: to live riotously	from spatálē (lewdness, luxury)
you have fattened	ἐθρέψατε (ethrepsate)	5142: to make to grow, to nourish, feed	a prim. verb
your hearts	καρδίας (kardias)	2588: heart	a prim. word
in a day	ἡμέρα (ēmera)	2250: day	a prim. word
of slaughter.	σφαγῆς (sphagēs)	4967: slaughter	from sphazó

KJV Lexicon

ετρυφήσατε **verb - aorist active indicative - second person**
truphao troo-fah'-o: to indulge in luxury -- live in pleasure.

ἐπι **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

καὶ **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐσπαταλήσατε **verb - aorist active indicative - second person**
spatalao spat-al-ah'-o: to be voluptuous -- live in pleasure, be wanton.

εθρεψατε verb - aorist active indicative - second person trepho tref'-o: to stiffen, i.e. fatten (by implication, to cherish (with food, etc.), pamper, rear) -- bring up, feed, nourish.
τας definite article - accusative plural feminine ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
καρδιας noun - accusative plural feminine kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).
υμων personal pronoun - second person genitive plural humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).
ως adverb hos hoco: which how, i.e. in that manner (very variously used, as follows)
εν preposition en en: in, at, (up-)on, by, etc.
ημερα noun - dative singular feminine hemera hay-mer'-ah: age, + alway, (mid-)day (by day, (-ly), + for ever, judgment, (day) time, while, years.
σφαγης noun - genitive singular feminine sphage sfag-ay': butchery (of animals for food or sacrifice, or (figuratively) of men (destruction) -- slaughter.

James 5:6 .

.	Greek	Strong's	Origin
You have condemned	κατεδικάσατε (katedikasate)	2613a: to pass sentence upon	from katadiké
and put to death	ἐφονεύσατε (ephoneusate)	5407: to kill, murder	from phoneus
the righteous	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
[man]; he does not resist	ἀντιτάσσεται (antitassetai)	498: to range in battle against, to set oneself against	from anti and tassó
you.			

KJV Lexicon

κατεδικασάτε **verb - aorist active indicative - second person**

katadikazo **kat-ad-ik-ad'-zo**: to adjudge against, i.e. pronounce guilty -- condemn.

εφονευσάτε **verb - aorist active indicative - second person**

phoneuo **fon-yoo'-o**: to be a murderer (of) -- kill, do murder, slay.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δικαιον **adjective - accusative singular masculine**

dikaio **dik'-ah-yos**: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ουκ **particle - nominative**

ou **oo**: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

αντιτάσσεται **verb - present middle indicative - third person singular**

antitassomai **an-tee-tas'-som-ahee**: to range oneself against, i.e. oppose -- oppose themselves, resist.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

James 5:7 .

.	Greek	Strong's	Origin
Therefore	οὕν (oun)	3767: therefore, then, (and) so	a prim. word
be patient,	Μακροθυμήσατε (makrothumēsate)	3114: to persevere, to be patient	from makros and thumos
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)

until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
the coming	παρουσίας (parousias)	3952: a presence, a coming	from the pres. part. of pareimi
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
The farmer	γεωργός (geōrgos)	1092: a husbandman, vinedresser	from gé and ergon
waits	ἐκδέχεται (ekdechetai)	1551: to take or receive, by impl. to await, expect	from ek and dechomai
for the precious	τίμιον (timion)	5093: valued, precious	from timé
produce	καρπὸν (karpon)	2590: fruit	a prim. word
of the soil,	γῆς (gēs)	1093: the earth, land	a prim. word
being patient	μακροθυμῶν (makrothumōn)	3114: to persevere, to be patient	from makros and thumos
about	ἐπ’ (ep)	1909: on, upon	a prim. preposition
it, until	ἕως (eōs)	2193: till, until	a prim. particle used as a preposition, adverb and conjunction
it gets	λάβη (labē)	2983: to take, receive	from a prim. root lab-
the early		4291a: early	an alt. form of próimos
and late	ὄψιμον (opsimon)	3797: the latter rain	from opse
rains.			

KJV Lexicon

μακροθυμησατε **verb - aorist active middle - second person**

makrothumeo **mak-roth-oo-meh'-o**: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

οὐν **conjunction**

oun **oon**: (adverbially) certainly, or (conjunctionally) accordingly -- and (so, truly), but, now (then), so (likewise then), then, therefore, verily, wherefore.

ἀδελφοί **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ἕως **conjunction**

heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

τῆς **definite article - genitive singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσίας **noun - genitive singular feminine**

parousia **par-oo-see'-ah**: a being near, (by implication) physically, aspect -- coming, presence.

τοῦ **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυρίου **noun - genitive singular masculine**

kurios **koo'-ree-os**: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ἰδοὺ **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γεωργός **noun - nominative singular masculine**

georgos **geh-ore-gos'**: a land-worker, i.e. farmer -- husbandman.

ἐκδέχεται **verb - present middle or passive deponent indicative - third person singular**
ekdechomai **ek-dekh'-om-ahee**: to accept from some source, i.e. (by implication) to await -- expect, look (tarry) for, wait (for).

τοῦ **definite article - accusative singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τιμίου **adjective - accusative singular masculine**
timios **tim'-ee-os**: valuable, i.e. (objectively) costly, or (subjectively) honored, esteemed, or (figuratively) beloved -- dear, honourable, (more, most) precious, had in reputation.

καρπὸν **noun - accusative singular masculine**
karpos **kar-pos'**: fruit (as plucked), literally or figuratively -- fruit.

τῆς **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γῆς **noun - genitive singular feminine**
ge **ghay**: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

μακροθυμῶν **verb - present active participle - nominative singular masculine**
makrothumeo **mak-roth-oo-meh'-o**: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

ἐπὶ **preposition**
epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αὐτὸν **personal pronoun - accusative singular masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ἕως **conjunction**
heos **heh'-oce**: a conjunction, preposition and adverb of continuance, until (of time and place) -- even (until, unto), (as) far (as), how long, (un-)til(-l), (hither-, un-, up) to, while(-s).

λάβῃ **verb - second aorist active subjunctive - third person singular**
lambano **lam-ban'-o**: to take (in very many applications, literally and figuratively)

ὕετον **noun - accusative singular masculine**
huetos **hoo-et-os'**: rain, especially a shower -- rain.

πρωίμῳ **adjective - accusative singular masculine**
proimos **pro'-ee-mos**: dawning, i.e. (by analogy) autumnal (showering, the first of the rainy

season) -- early.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

οψιμον adjective - accusative singular masculine

opsimos op'-sim-os: later, i.e. vernal (showering) -- latter.

James 5:8 .

.	Greek	Strong's	Origin
You too	καὶ (kai)	2532: and, even, also	a prim. conjunction
be patient;	μακροθυμήσατε (makrothumēsate)	3114: to persevere, to be patient	from makros and thumos
strengthen	στηρίξατε (stērixate)	4741: to make fast, establish	akin to stérigx (support, prop)
your hearts,	καρδίας (kardias)	2588: heart	a prim. word
for the coming	παρουσία (parousia)	3952: a presence, a coming	from the pres. part. of pareimi
of the Lord	κυρίου (kuriou)	2962: lord, master	from kuros (authority)
is near.	ἤγγικεν (ēngiken)	1448: to make near, refl. to come near	from eggus

KJV Lexicon

μακροθυμησατε verb - aorist active middle - second person

makrothumeo mak-roth-oo-meh'-o: to be long-spirited, i.e. (objectively) forbearing or (subjectively) patient -- bear (suffer) long, be longsuffering, have (long) patience, be patient, patiently endure.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

υμεις personal pronoun - second person nominative plural
humeis hoo-mice': you (as subjective of verb) -- ye (yourselves), you.

στηριξατε verb - aorist active middle - second person
sterizo stay-rid'-zo: to set fast, i.e. (literally) to turn resolutely in a certain direction, or (figuratively) to confirm -- fix, (e-)stablish, stedfastly set, strengthen.

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καρδιας noun - accusative plural feminine
kardia kar-dee'-ah: the heart, i.e. (figuratively) the thoughts or feelings (mind); also (by analogy) the middle -- (+ broken-)heart(-ed).

υμων personal pronoun - second person genitive plural
humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

οτι conjunction
hoti hot'-ee: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

η definite article - nominative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

παρουσια noun - nominative singular feminine
parousia par-oo-see'-ah: a being near, (by implication) physically, aspect -- coming, presence.

του definite article - genitive singular masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine
kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ηγγικεν verb - perfect active indicative - third person singular
eggizo eng-id'-zo: to make near, i.e. (reflexively) approach -- approach, be at hand, come (draw) near, be (come, draw) nigh.

James 5:9 .

■			
.	Greek	Strong's	Origin

Do not complain,	στενάζετε (stenazete)	4727: to groan (within oneself)	from stenó (to moan, sigh, groan)
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
against	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
one another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you yourselves may not be judged;	κριθήτε (krithēte)	2919: to judge, decide	a prim. verb
behold,	ἰδοὺ (idou)	2400: look, behold	from eidon, used as a demonstrative particle
the Judge	κριτῆς (kritēs)	2923: a judge	from krinó
is standing	ἔστηκεν (estēken)	2476: to make to stand, to stand	from a redupl. of the prim. root sta-
right	πρὸς (pro)	4253: before	a prim. preposition
at the door.	θυρῶν (thurōn)	2374: a door	a prim. word

KJV Lexicon

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

στενάζετε verb - present active imperative - second person

stenazo sten-ad'-zo: to make (intransitively, be) in straits, i.e. (by implication) to sigh, murmur, pray inaudibly -- with grief, groan, grudge, sigh.

κατ **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

αλληλων **reciprocal pronoun - genitive plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

κριθητε **verb - aorist passive subjunctive - second person**

krino **kree'-no**: by implication, to try, condemn, punish

ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κριτης **noun - nominative singular masculine**

krites **kree-tace'**: a judge (genitive case or specially) -- judge.

προ **preposition**

pro **pro**: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

των **definite article - genitive plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θυρων **noun - genitive plural feminine**

thura **thoo'-rah**: a portal or entrance (the opening or the closure, literally or figuratively) -- door, gate.

εστηκεν **verb - imperfect active indicative - third person singular**

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

histemi **his'-tay-mee**: to stand (transitively or intransitively), used in various applications

verb - perfect active indicative - third person singular

James 5:10 .

.	Greek	Strong's	Origin
As an example,	ὑπόδειγμα (upodeigma)	5262: a figure, copy, example	from hupodeiknumi
brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
of suffering	κακοπαθίας (kakopathias)	2552: affliction	from a comp. of kakos and pathos
and patience,	μακροθυμίας (makrothumias)	3115: patience, long-suffering	from makros and thumos
take	λάβετε (labete)	2983: to take, receive	from a prim. root lab-
the prophets	προφήτας (prophētas)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
who	οἱ (oi)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
spoke	ἐλάλησαν (elalēsan)	2980: to talk	from lalos (talkative)
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of the Lord.	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

KJV Lexicon

υποδειγμα **noun - accusative singular neuter**

hupodeigma **hoop-od'-igüe-mah**: an exhibit for imitation or warning (figuratively, specimen, adumbration) -- en-(ex-)ample, pattern.

λαβετε verb - second aorist active middle - second person
lambano lam-ban'-o: to take (in very many applications, literally and figuratively)

αδελφοι noun - vocative plural masculine
adephos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular
μου moo: of me -- I, me, mine (own), my.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κακοπαθειας noun - genitive singular feminine
kakopatheia kak-op-ath'-i-ah: hardship -- suffering affliction.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μακροθυμιας noun - genitive singular feminine
makrothumia mak-roth-oo-mee'-ah: longanimity, i.e. (objectively) forbearance or (subjectively) fortitude -- longsuffering, patience.

τους definite article - accusative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

προφητας noun - accusative plural masculine
prophetes prof-ay'-tace: a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.

οι relative pronoun - nominative plural masculine
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ελαλησαν verb - aorist active indicative - third person
laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

τω definite article - dative singular neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι noun - dative singular neuter
onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

κυρίου **noun - genitive singular masculine**
kurios **koo'-ree-os:** supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

James 5:11 .

.	Greek	Strong's	Origin
We count	μακαρίζομεν (makarizomen)	3106: to bless	from makarios
those	τούς (tous)	3588: the	the def. art.
blessed		3106: to bless	from makarios
who endured.	ὑπομείναντας (upomeinantas)	5278: to stay behind, to await, endure	from hupo and menó
You have heard	ἠκούσατε (ēkousate)	191: to hear, listen	from a prim. word mean. hearing
of the endurance	ὑπομονήν (upomonēn)	5281: a remaining behind, a patient enduring	from hupomenó
of Job	Ἰὼβ (iōb)	2492a: Job, a patriarch	of Hebrew origin Iyyob
and have seen	εἶδετε (eidete)	3708: to see, perceive, attend to	a prim. verb
the outcome	τέλος (telos)	5056: an end, a toll	a prim. word
of the Lord's	κυρίου (kurīou)	2962: lord, master	from kuros (authority)
dealings, that the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
is full of compassion	πολύσπλαγχνος (polusplachnos)	4184: very compassionate	from polus and splanchnon
and [is] merciful.	οἰκτιρῶν (oiktirmōn)	3629: merciful	from oiktiró

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ιδου **verb - second aorist active middle - second person singular**

idou **id-oo'**: used as imperative lo!; -- behold, lo, see.

μακαριζομεν **verb - present active indicative - first person**

makarizo **mak-ar-id'-zo**: to beatify, i.e. pronounce (or esteem) fortunate -- call blessed, count happy.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπομενοντας **verb - present active participle - accusative plural masculine**

hupomeno **hoop-om-en'-o**: to stay under (behind), i.e. remain; figuratively, to undergo, i.e. bear (trials), have fortitude, persevere -- abide, endure, (take) patient(-ly), suffer, tarry behind.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπομονην **noun - accusative singular feminine**

hupomone **hoop-om-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

ιωβ **proper noun**

lob **ee-obe'**: Job (i.e. Ijob), a patriarch -- Job.

ηκουσατε **verb - aorist active indicative - second person**

akouo **ak-oo'-o**: to hear (in various senses) -- give (in the) audience (of), come (to the ears), (shall) hear(-er, -ken), be noised, be reported, understand.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το **definite article - accusative singular neuter**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

τελος **noun - accusative singular neuter**

telos **tel'-os**: continual, custom, end(-ing), finally, uttermost.

κυριου noun - genitive singular masculine kurios koo'-ree-os : supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
ΙΔΕΤΕ verb - second aorist active middle - second person horao hor-ah'-o : by extension, to attend to; by Hebraism, to experience; passively, to appear -- behold, perceive, see, take heed.
ΟΤΙ conjunction hoti hot'-ee : demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.
πολυσπλαγχνος adjective - nominative singular masculine polusplagchnos pol-oo'-splankh-nos : extremely compassionate -- very pitiful.
ΕΣΤΙΝ verb - present indicative - third person singular esti es-tee' : he (she or it) is; also (with neuter plural) they are
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
οικτιρμων adjective - nominative singular masculine oiktirmon oyk-tir'-mone : compassionate -- merciful, of tender mercy.

James 5:12 .

.	Greek	Strong's	Origin
But above	Πρὸ (pro)	4253: before	a prim. preposition
all,	πάντων (pantōn)	3956: all, every	a prim. word
my brethren,	ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
do not swear,	ὀμνύετε (omnuete)	3660: to swear, take an oath	and omnumi; a prim. verb
either	μήτε (mēte)	3383: neither, nor	from mé and te
by heaven	οὐρανὸν (ouranon)	3772: heaven	a prim. word
or	μήτε	3383: neither, nor	from mé and te

	(mēte)		
by earth	γῆν (gēn)	1093: the earth, land	a prim. word
or	μήτε (mēte)	3383: neither, nor	from mé and te
with any	τινὰ (tina)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
other	ἄλλον (allon)	243: other, another	a prim. word
oath;	ὄρκον (orkon)	3727: an oath	akin to erkos (fence, enclosure)
but your yes	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
is to be yes,	ναὶ (nai)	3483a: yes (indeed), certainly	a prim. particle of strong affirmation
and your no,	οὐ (ou)	3756: not, no	a prim. word
no,	οὐ (ou)	3756: not, no	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that you may not fall	πέσῃτε (pesēte)	4098: to fall	from a redupl. of the prim. root pet
under	ὑπὸ (upo)	5259: by, under	a prim. preposition
judgment.	κρίσιν (krisin)	2920: a decision, judgment	from krinó

προ preposition

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

παντων adjective - genitive plural neuter

pas pas: apparently a primary word; all, any, every, the whole

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

αδελφοι noun - vocative plural masculine

adelphos ad-el-fos': a brother near or remote -- brother.

μου personal pronoun - first person genitive singular

mou moo: of me -- I, me, mine (own), my.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ομνυετε verb - present active imperative - second person

omnuo om-noo'-o: to swear, i.e. take (or declare on) oath -- swear.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

τον definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανον noun - accusative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

την definite article - accusative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γην noun - accusative singular feminine

ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

μητε conjunction

mete may'-teh: not too, i.e. (in continued negation) neither or nor; also, not even -- neither, (n-)or, so as much.

αλλον adjective - accusative singular masculine

allos al'-los: else, i.e. different (in many applications) -- more, one (another), (an-, some an-)other(-s, -wise).

τινα indefinite pronoun - accusative singular masculine

tis tis: some or any person or object

ορκον noun - accusative singular masculine

horkos hor'-kos: a limit, i.e. (sacred) restraint (specially, an oath) -- oath.

ητω verb - present imperative - third person singular

eto ay'-to: let him (or it) be -- let ... be.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

υμων personal pronoun - second person genitive plural

humon hoo-mone': of (from or concerning) you -- ye, you, your (own, -selves).

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

και particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

και particle

nai nahee: yes -- even so, surely, truth, verily, yea, yes.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

το definite article - nominative singular neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ου particle - nominative

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εις **preposition**

eis **ice**: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

υποκρισιν **noun - accusative singular feminine**

hupokrisis **hoop-ok'-ree-sis**: acting under a feigned part, i.e. (figuratively) deceit (hypocrisy) -- condemnation, dissimulation, hypocrisy.

πείσητε **verb - second aorist active subjunctive - second person**

pipto **pip'-to**, : to fall -- fail, fall (down), light on.

James 5:13 .

.	Greek	Strong's	Origin
Is anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you suffering?	Κακοπαθεῖ (kakopathei)	2553: to suffer evil	from the same as kakopatheia
[Then] he must pray.	προσευχέσθω (proseuchesthō)	4336: to pray	from pros and euchomai
Is anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
cheerful?	εὐθυμεῖ (euthumei)	2114: to be of good cheer	from euthumos
He is to sing praises.	ψαλλέτω (psalletō)	5567: to pull, twitch, twang, play, sing	from psao (to rub)

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κακοπαθει **verb - present active indicative - third person singular**

kakopatheo kak-op-ath-eh'-o: to undergo hardship -- be afflicted, endure afflictions (hardness), suffer trouble.

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

εν **preposition**

en en: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin hoo-min': to (with or by) you -- ye, you, your(-selves).

προσευχεσθω **verb - present middle or passive deponent imperative - third person singular**

proseuchomai pros-yoo'-khom-ah-ee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

ευθυμει **verb - present active indicative - third person singular**

euthumeo yoo-thoo-meh'-o: to cheer up, i.e. (intransitively) be cheerful; neuter comparative (adverbially) more cheerfully -- be of good cheer (merry).

τις **indefinite pronoun - nominative singular masculine**

tis tis: some or any person or object

ψαλλετω **verb - present active imperative - third person singular**

psallo psal'-lo: to twitch or twang, i.e. to play on a stringed instrument (celebrate the divine worship with music and accompanying odes) -- make melody, sing (psalms).

James 5:14 .

.	Greek	Strong's	Origin
Is anyone	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you sick?	ἀσθενεῖ (asthenei)	770: to be weak, feeble	from asthenés
[Then] he must call	προσκαλεσάσθω (proskalesasthō)	4341: to call to	from pros and kaleō
for the elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)

of the church	ἐκκλησίας (ekklēsias)	1577: an assembly, a (religious) congregation	from ek and kaleó
and they are to pray	προσευξάσθωσαν (proseuxasthōsan)	4336: to pray	from pros and euchomai
over	ἐπ' (ep)	1909: on, upon	a prim. preposition
him, anointing	ἀλείψαντες (aleipsantes)	218b: to anoint	from the same root as lipos (fat, oil)
him with oil	ἐλαίῳ (elaiō)	1637: olive oil	from elaia
in the name	ὀνόματι (onomati)	3686: a name, authority, cause	a prim. word
of the Lord;	κυρίου (kuriou)	2962: lord, master	from kuros (authority)

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ασθενει **verb - present active indicative - third person singular**

astheneo **as-then-eh'-o**: to be feeble (in any sense) -- be diseased, impotent folk (man), (be) sick, (be, be made) weak.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

προσκαλεσασθω **verb - aorist middle deponent imperative - third person singular**

proskaleomai **pros-kal-eh'-om-ahee**: to call toward oneself, i.e. summon, invite -- call (for, to, unto).

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

πρεσβυτερους **adjective - accusative plural masculine**

presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκκλησιας **noun - genitive singular feminine**

ekklesia **ek-klay-see'-ah**: a calling out, i.e. (concretely) a popular meeting, especially a religious congregation--assembly, church.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευξασθωσαν **verb - aorist middle deponent imperative - third person**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

επ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αλειψαντες **verb - aorist active participle - nominative plural masculine**

aleipho **al-i'-fo**: to oil (with perfume) -- anoint.

αυτον **personal pronoun - accusative singular masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ελαιω **noun - dative singular neuter**

elaion **el'-ah-yon**: olive oil -- oil.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ονοματι **noun - dative singular neuter**

onoma on'-om-ah: a name (authority, character) -- called, (+ sur-)name(-d).

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

James 5:15 .

.	Greek	Strong's	Origin
and the prayer	εὐχῇ (euchē)	2171: a prayer	from euchomai
offered in faith	πίστεως (pisteōs)	4102: faith, faithfulness	from peithō
will restore	σώσει (sōsei)	4982: to save	from sós (safe, well)
the one who is sick,	κάμνοντα (kamnonta)	2577: to be weary	from a prim. root kam-
and the Lord	κύριος (kurios)	2962: lord, master	from kuros (authority)
will raise	ἐγερεῖ (egerei)	1453: to waken, to raise up	a prim. verb
him up, and if	κἄν (kan)	2579: and if	from kai and ean
he has committed	πεποιηκώς (pepoiēkōs)	4160: to make, do	a prim. word
sins,	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
they will be forgiven	ἀφεθήσεται (aphethēsetai)	863: to send away, leave alone, permit	from apo and hiēmi (to send)
him.			

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και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ευχη noun - nominative singular feminine

euche **yoo-khay'**: a wish, expressed as a petition to God, or in votive obligation -- prayer, vow.

της definite article - genitive singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστεως noun - genitive singular feminine

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

σωσει verb - future active indicative - third person singular

sozo **sode'-zo**: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

τον definite article - accusative singular masculine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καμνοντα verb - present active participle - accusative singular masculine

kamno **kam'-no**: to toil, i.e. (by implication) to tire (figuratively, faint, sicken) -- faint, sick, be wearied.

και conjunction

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εγξει verb - future active indicative - third person singular

egeiro **eg-i'-ro**: to waken (transitively or intransitively), i.e. rouse

αυτον personal pronoun - accusative singular masculine

autos **ow-tos'**: the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

ο	definite article - nominative singular masculine
ho ho:	the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
κυριος	noun - nominative singular masculine
kurios koo'-ree-os:	supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.
καν	conditional - contracted form
kan kan:	and (or even) if -- and (also) if (so much as), if but, at the least, though, yet.
αμαρτιας	noun - accusative plural feminine
hamartia ham-ar-tee'-ah:	a sin (properly abstract) -- offence, sin(-ful).
η	verb - present subjunctive - third person singular
ο ο:	e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.
πεποιηκως	verb - perfect active participle - nominative singular masculine
poieo poy-eh'-o:	to make or do (in a very wide application, more or less direct)
αφεθησεται	verb - future passive indicative - third person singular
aphiemi af-ee'-ay-mee:	an intensive form of eimi, to go); to send forth, in various applications (as follow) -- cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.
αυτω	personal pronoun - dative singular masculine
autos ow-tos':	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 5:16 .

.	Greek	Strong's	Origin
Therefore,	οὖν (oun)	3767: therefore, then, (and) so	a prim. word
confess	ἐξομολογεῖσθε (exomologeisthe)	1843: to agree, confess	from ek and homologeó
your sins	ἁμαρτίας (amartias)	266: a sin, failure	from hamartanó
to one	ἀλλήλοις (allēlois)	240: of one another	a reciporical pronoun
another,	ἀλλήλων (allēlōn)	240: of one another	a reciporical pronoun

and pray		4336: to pray	from pros and euchomai
for one another		240: of one another	a reciporical pronoun
so	ὥπως (opōs)	3704: as, how, that	from hos, and pōs
that you may be healed.	ἰαθῆτε (iathēte)	2390: to heal	a prim. verb
The effective	ἐνεργουμένη (energoumenē)	1754: to be at work, to work, to do	from energēs
prayer	δέησις (deēsis)	1162: a need, entreaty	from deomai
of a righteous man	δικαίου (dikaiou)	1342: correct, righteous, by impl. innocent	from diké
can	ἰσχύει (ischuei)	2480: to be strong, have power	from ischus
accomplish		1754: to be at work, to work, to do	from energēs
much.	πολὺ (polu)	4183: much, many	a prim. word

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εξομολογείσθε **verb - present middle imperative - second person**

exomologeō **ex-om-ol-og-eh'-o:** to acknowledge or (by implication, of assent) agree fully -- confess, profess, promise.

ἀλλήλοις **reciprocal pronoun - dative plural masculine**

allelon **al-lay'-lone:** one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

τῷ **definite article - accusative plural neuter**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

παραπτώματα noun - accusative plural neuter

paraptoma par-ap'-to-mah: a side-slip (lapse or deviation), i.e. (unintentional) error or (wilful) transgression -- fall, fault, offence, sin, trespass.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευχεσθε verb - present middle or passive deponent imperative - second person

euchomai yoo'-khom-ahee: to wish; by implication, to pray to God -- pray, will, wish.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

αλληλων reciprocal pronoun - genitive plural masculine

allelon al-lay'-lone: one another -- each other, mutual, one another, (the other), (them-, your-)selves, (selves)

οπως adverb

hopos hop'-oce: what(-ever) how, i.e. in the manner that (as adverb or conjunction of coincidence, intentional or actual) -- because, how, (so) that, to, when.

ιαθητε verb - aorist passive subjunctive - second person

iaomai ee-ah'-om-ahee: to cure -- heal, make whole.

πολυ adjective - accusative singular neuter

polus pol-oos': abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

ισχυει verb - present active indicative - third person singular

ischuo is-khoo'-o: to have (or exercise) force -- be able, avail, can do(-not), could, be good, might, prevail, be of strength, be whole, + much work.

δεησις noun - nominative singular feminine

deesis deh'-ay-sis: a petition -- prayer, request, supplication.

δικαιου adjective - genitive singular masculine

dikaio dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

ενεργουμένη verb - present middle passive - nominative singular feminine

energeo en-erg-eh'-o: to be active, efficient -- do, (be) effectual (fervent), be mighty in,

shew forth self, work (effectually in).

James 5:17 .

.	Greek	Strong's	Origin
Elijah	Ἠλίας (ēlias)	2243: Elijah, an Isr. prophet	of Hebrew origin Eliyyah
was a man	ἄνθρωπος (anthrōpos)	444: a man, human, mankind	probably from anér and óps (eye, face)
with a nature like	ὁμοιοπαθῆς (omoioopathēs)	3663: of like feelings or affections	from homoios and paschó
ours,		1473: I (only expressed when emphatic)	a prim. pronoun of the first pers.
and he prayed	προσηύξατο (prosēuxato)	4336: to pray	from pros and euchomai
earnestly	προσευχῇ (proseuchē)	4335: prayer	from proseuchomai
that it would not rain,	βρέξει (brexai)	1026: to send rain, to rain	a prim. word
and it did not rain	ἔβρεξεν (ebrexen)	1026: to send rain, to rain	a prim. word
on the earth	γῆς (gēs)	1093: the earth, land	a prim. word
for three	τρεῖς (treis)	5140: three	a prim. cardinal number
years	ἐνιαυτοὺς (eniautous)	1763: a cycle of time, a year	of uncertain origin
and six	ἕξ (ex)	1803: six	a prim. cardinal number
months.	μήνας (mēnas)	3376: a month	a prim. word

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ηλιας **noun - nominative singular masculine**

Helias **hay-lee'-as**: Helias (i.e. Elijah), an Israelite -- Elias.

ανθρωπος **noun - nominative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

ην **verb - imperfect indicative - third person singular**

en **ane**: I (thou, etc.) was (wast or were) -- + agree, be, have (+ charge of), hold, use, was(-t), were.

ομοιοπαθης **adjective - nominative singular masculine**

homoioopathes **hom-oy-op-ath-ace'**: similarly affected -- of (subject to) like passions.

ημιν **personal pronoun - first person dative plural**

hemin **hay-meen'**: to (or for, with, by) us -- our, (for) us, we.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προσευχη **noun - dative singular feminine**

proseuche **pros-yoo-khay'**: prayer (worship); by implication, an oratory (chapel) -- pray earnestly, prayer.

προσηυξατο **verb - aorist middle deponent indicative - third person singular**

proseuchomai **pros-yoo'-khom-ah-ee**: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

βρεξαι **verb - aorist active middle or passive deponent**

brecho **brekh'-o**: to moisten (especially by a shower) -- (send) rain, wash.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ουκ **particle - nominative**

ου oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

εβρεξεν verb - aorist active indicative - third person singular
brecho brekh'-o: to moisten (especially by a shower) -- (send) rain, wash.

επι ep-ee: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

της definite article - genitive singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

γης noun - genitive singular feminine
ge ghay: soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.

ενιαυτους noun - accusative plural masculine
eniautos en-ee-ow-tos': a year -- year.

τρεις adjective - accusative plural masculine
treis trice: three -- three.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μηνας noun - accusative plural masculine
men mane: a month -- month.

εξ numeral (adjective)
hex hex: six -- six.

James 5:18 .

.	Greek	Strong's	Origin
Then	καὶ (kai)	2532: and, even, also	a prim. conjunction
he prayed	προσηύξατο (proseuxato)	4336: to pray	from pros and euchomai
again,	πάλιν (palin)	3825: back (of place), again (of time), further	a prim. word
and the sky	οὐρανός	3772: heaven	a prim. word

	(ouranos)		
poured	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
rain	ὑετὸν (ueton)	5205: rain	from huó (to rain)
and the earth	γῆ (gē)	1093: the earth, land	a prim. word
produced	ἐβλάστησεν (eblastēsen)	985: to sprout, produce	from a prim. root blast-
its fruit.	καρπὸν (karpon)	2590: fruit	a prim. word

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καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παλιν adverb

palin pal'-in: (adverbially) anew, i.e. (of place) back, (of time) once more, or (conjunctionally) furthermore or on the other hand -- again.

προσηύξατο verb - aorist middle deponent indicative - third person singular

proseuchomai pros-yoo'-khom-ahee: to pray to God, i.e. supplicate, worship -- pray (earnestly, for), make prayer.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ουρανός noun - nominative singular masculine

ouranos oo-ran-os': the sky; by extension, heaven (as the abode of God); by implication, happiness, power, eternity; specially, the Gospel (Christianity) -- air, heaven(-ly), sky.

υΕΤΟV noun - accusative singular masculine huetos hoo-et-os' : rain, especially a shower -- rain.
εδωκεν verb - aorist active indicative - third person singular didomi did'-o-mee : to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)
και conjunction kai kahee : and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words
η definite article - nominative singular feminine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
γη noun - nominative singular feminine ge ghay : soil; by extension a region, or the solid part or the whole of the terrene globe (including the occupants in each application) -- country, earth(-ly), ground, land, world.
εβλαστησεν verb - aorist active indicative - third person singular blastano blas-tan'-o : to germinate; by implication, to yield fruit -- bring forth, bud, spring (up).
τον definite article - accusative singular masculine ho ho : the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.
καρπον noun - accusative singular masculine karpos kar-pos' : fruit (as plucked), literally or figuratively -- fruit.
αυτης personal pronoun - genitive singular feminine autos ow-tos' : the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 5:19 .

.	Greek	Strong's	Origin
My brethren,	Ἀδελφοί (adelphoi)	80: a brother	from alpha (as a cop. prefix) and delphus (womb)
if	ἐάν (ean)	1437: if (a conditional particle used like NG1487, but usually with the Gr. subjunctive mood)	contr. from ei and an
any	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun

among	ἐν (en)	1722: in, on, at, by, with	a prim. preposition denoting position and by impl. instrumentality
you strays	πλανηθῇ (planēthē)	4105: to cause to wander, to wander	from plané
from the truth	ἀληθείας (alētheias)	225: truth	from aléthés
and one	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
turns him back,	ἐπιστρέψῃ (epistrepsē)	1994: to turn, to return	from epi and strephó

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αδελφοι **noun - vocative plural masculine**

adephos **ad-el-fos'**: a brother near or remote -- brother.

εαν **conditional**

ean **eh-an'**: before, but, except, (and) if, (if) so, (what-, whither-)soever, though, when (-soever), whether (or), to whom, (who-)so(-ever).

τις **indefinite pronoun - nominative singular masculine**

tis **tis'**: some or any person or object

εν **preposition**

en **en'**: in, at, (up-)on, by, etc.

υμιν **personal pronoun - second person dative plural**

humin **hoo-min'**: to (with or by) you -- ye, you, your(-selves).

πλανηθη **verb - aorist passive subjunctive - third person singular**

planao **plan-ah'-o'**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

απο **preposition**

apo **apo'**: off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

της **definite article - genitive singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθείας noun - genitive singular feminine
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

επιστρεψη verb - aorist active subjunctive - third person singular
epistrepho ep-ee-stref'-o: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

τις indefinite pronoun - nominative singular masculine
tis tis: some or any person or object

αυτον personal pronoun - accusative singular masculine
autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

James 5:20 .

.	Greek	Strong's	Origin
let him know	γινωσκέτε (ginōskete)	1097: to come to know, recognize, perceive	from a prim. root gnó-
that he who turns	ἐπιστρέψας (epistrepsas)	1994: to turn, to return	from epi and strephó
a sinner	ἁμαρτωλὸν (amartōlon)	268: sinful	from hamartanó
from the error	πλάνης (planēs)	4106: a wandering	fem. of planos
of his way	ὁδοῦ (odou)	3598: a way, road	a prim. word
will save	σώσει (sōsei)	4982: to save	from sós (safe, well)
his soul	ψυχὴν (psuchēn)	5590: breath, the soul	of uncertain origin
from death	θανάτου (thanatou)	2288: death	from thnéskó

and will cover	καλύψει (kalupsei)	2572: to cover	akin to kalubé (hut, cabin)
a multitude	πλήθος (plēthos)	4128: a great number	from plēthó (to be full)
of sins.	ἁμαρτιῶν (amartiōn)	266: a sin, failure	from hamartanó

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γινώσκω **verb - present active imperative - third person singular**

ginosko **ghin-oce'-ko**: to know (absolutely) in a great variety of applications and with many implications (as follow, with others not thus clearly expressed)

ὅτι **conjunction**

hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ὁ **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἐπιστρέψας **verb - aorist active participle - nominative singular masculine**

epistrepheo **ep-ee-stref'-o**: to revert (literally, figuratively or morally) -- come (go) again, convert, (re-)turn (about, again).

ἁμαρτωλον **adjective - accusative singular masculine**

hamartolos **ham-ar-to-los'**: sinful, i.e. a sinner -- sinful, sinner.

ἐκ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

πλανης **noun - genitive singular feminine**

plane **plan'-ay**: objectively, fraudulence; subjectively, a straying from orthodoxy or piety - - deceit, to deceive, delusion, error.

οδου **noun - genitive singular feminine**

hodos **hod-os'**: a road; by implication, a progress (the route, act or distance); figuratively, a mode or means -- journey, (high-)way.

αυτου **personal pronoun - genitive singular masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

σωσει **verb - future active indicative - third person singular**

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ψυχην **noun - accusative singular feminine**

psuche psoo-khay': breath, i.e. (by implication) spirit, abstractly or concretely -- heart (+ - ily), life, mind, soul, + us, + you.

εκ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

θανατου **noun - genitive singular masculine**

thanatos than'-at-os: (properly, an adjective used as a noun) death -- deadly, (be...) death.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καλυπει **verb - future active indicative - third person singular**

kalupto kal-oop'-to: to cover up -- cover, hide.

πληθος **noun - accusative singular neuter**

plethos play'-thos: a fulness, i.e. a large number, throng, populace -- bundle, company, multitude.

αμαρτιων **noun - genitive plural feminine**

hamartia ham-ar-tee'-ah: a sin (properly abstract) -- offence, sin(-ful).