

AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

James 5 — clausal layout

ΙΑΚΩΒΟΥ Ε΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Woe to the oppressing rich 5:1–6

VV. 1–3 — THE SUMMONS, AND THE TREASURE ALREADY ROTTED

- 1 Come now, you rich, independent — the prophetic apostrophe — ἄγε νῦν as 4:13, the oppressors arraigned
- weep, howling, independent — the woe-oracle's command — οἰολύζοντες, the LXX prophets' shriek
- | over your miseries that are coming upon you. phrase modifier — the cause of the wailing — the disaster already on its way

- 2 Your wealth has rotted independent — prophetic perfect — the verdict as accomplished fact
and your garments have become moth-eaten, independent — the second treasure ruined — Matt 6:19 echoed
- 3 your gold and silver have corroded, independent — the third verdict — the impossible rust of imperishable metal
and their corrosion will be a witness against you independent — the rust turns witness — evidence in the eschatological court
and will devour your flesh like fire. independent — the wealth's decay turned on its owners
You have stored up treasure in the last days. independent — the bitter irony — hoarding in the very hour of judgment

V. 4 — THE WITHHELD WAGES CRY OUT

- 4 Behold, the wages of the laborers who mowed your fields, held back by fraud on your part, cry out, independent — the concrete charge — the defrauded wage shrieks like Abel's blood (Lev 19:13)
and the cries of the harvesters have entered the ears of the Lord of Hosts. independent — perfect — the appeal stands lodged before the Lord Sabaoth (Isa 5:9)

VV. 5–6 — FEASTED FOR THE SLAUGHTER; THE RIGHTEOUS ONE MURDERED

- 5 You have lived luxuriously on the earth independent — the aorist indictment begins — a whole life of soft living
and indulged yourselves; independent — wanton self-gratification (cf. 1 Tim 5:6)
you have fattened your hearts in a day of slaughter. independent — asyndeton — cattle fattening themselves for the kill (Jer 12:3)
- 6 You have condemned, independent — judicial murder — the courts bent against the poor (2:6)
you have murdered the righteous one; independent — the climax — ὁ δίκαιος generic/collective (Wis 2:10–20), the innocent poor
he does not resist you. independent — read as statement, not question — the defenseless non-resistance (against 4:6, where God ἀντιτάσσεται)

Patience until the Parousia 5:7–11

VV. 7–8 — THE FARMER'S PATIENCE; THE COMING DRAWN NEAR

7 Be patient, therefore, brothers, until the coming of the Lord. independent — οὖν pivots from the doomed rich to the oppressed — the section's keyword sounded

Behold, the farmer awaits the precious fruit of the earth, independent — the simile — a harvest he cannot hasten

being patient over it participial — manner — the farmer enacts the very patience commanded

until it receives the early and the late rain. conditional — ἕως + subjunctive, anchored backward — the crop as subject; autumn and spring rains frame the whole wait (Deut 11:14)

8 You too be patient; independent — the simile applied — emphatic ὑμεῖς, like the farmer

strengthen your hearts, independent — asyndeton — fortify the inner resolve (1 Thess 3:13)

because the coming of the Lord has drawn near. cause — the ground — ἤγγικεν, the kingdom-announcement's perfect (Mark 1:15)

V. 9 — NO GRUMBLING: THE JUDGE AT THE DOORS

9 Do not grumble against one another, brothers, independent — patience must not curdle into resentment within the house

so that you may not be judged; purpose — negative purpose — 'judge not, lest you be judged' (Matt 7:1)

behold, the Judge stands before the doors. independent — the vindicating Lord is also the Judge — already stationed (Mark 13:29)

VV. 10–11 — THE PROPHETS AND JOB AS PATTERNS

10 As an example of suffering and patience, brothers, take the prophets independent — the first paradigm — hardship and endurance together

who spoke in the name of the Lord. relative — even God's own spokesmen suffered

11 Behold, we call blessed those who endured; independent — the beatitude of endurance (cf. 1:12)

you have heard of the endurance of Job, independent — the second paradigm — Job's ὑπομονή

and you have seen the end the Lord brought, independent — τὸ τέλος κυρίου — the outcome the Lord wrought for Job (Job 42), not the passion

for the Lord is very compassionate and merciful. cause — the ground of the τέλος — some read it epexegetically, as what the end revealed

Above all, do not swear 5:12

- 12 But above all, my brothers, do not swear, independent — the dominical word echoed (Matt 5:34–37) — the solemn aside
neither by heaven nor by earth nor by any other oath; phrase modifier — accusatives of the thing sworn by — every substitute formula barred
but let your yes be yes and your no be no, independent — the rule — plain speech needing no oath to prop it
so that you may not fall under judgment. purpose — negative purpose — the section's judgment-motive repeated (v. 9)

The prayer of faith 5:13–18

V. 13 — PRAYER IN EVERY MOOD

- 13 Is anyone among you suffering? independent — the diatribe probe — the catechesis on prayer opens
Let him pray. independent — the one-word answer
Is anyone cheerful? independent — the probe reversed — good spirits too belong to God
Let him sing praise. independent — the answer — psalmody as the cheerful man's prayer

VV. 14–15 — THE ELDERS, THE ANOINTING, THE PRAYER OF FAITH

- 14 Is anyone among you sick? independent — the third probe — sickness, the case elaborated
Let him call the elders of the church, independent — the sick man's move — the church's officers summoned
and let them pray over him, independent — the elders' move — prayer the main act
anointing him with oil in the name of the Lord. participial — attendant circumstance — the oil accompanies, the Name effects
- 15 And the prayer of faith will save the sick one, independent — the promise — the prayer, not the oil, saves
and the Lord will raise him up; independent — the true agent named — the Lord behind the prayer
and if he has committed sins, conditional — protasis — leans on the promise below; periphrastic perfect, sin and sickness linked but not equated
it will be forgiven him. independent — apodosis — impersonal passive, forgiveness alongside healing

V. 16 — CONFESSION AND MUTUAL PRAYER

- 16 Confess your sins, therefore, to one another independent — the practice generalized — mutual, not merely clerical, confession
 and pray for one another, independent — the reciprocity doubled
 so that you may be healed. purpose — ὅπως — healing of body and soul together
 The petition of a righteous person is very powerful as it works. independent — the maxim — ἐνεργουμένη read middle, attributive: the prayer in its working

VV. 17–18 — ELIJAH, A MAN LIKE US

- 17 Elijah was a man of like nature to us, independent — the proof — ὁμοιοπαθής forestalls 'but he was a prophet'
 and with prayer he prayed independent — the cognate dative — Hebraic intensification: 'he prayed earnestly'
 that it might not rain, content — τοῦ + infinitive — the petition's content (1 Kgs 17:1)
 and it did not rain on the earth for three years and six months; independent — the result — the three and a half years of tradition (Luke 4:25)
- 18 and again he prayed, independent — the second prayer — Carmel (1 Kgs 18:42)
 and the heaven gave rain independent — heaven answers — the drought broken
 and the earth produced its fruit. independent — the harvest restored — the farmer's καρπός (v. 7) given back by prayer

Restoring the wanderer 5:19–20

- 19 My brothers, if anyone among you wanders from the truth conditional — protasis — leans on γινωσκέτω below; πλανηθῇ, straying in doctrine and way alike
 and someone turns him back, conditional — the protasis' second limb — any member may be the restorer
- 20 let him know independent — apodosis — the letter's abrupt pastoral close
 that the one who turns a sinner back from the error of his way will save his soul from death content — ψυχὴν αὐτοῦ — the wanderer's own soul rescued from (eschatological) death
 and will cover a multitude of sins. content — Prov 10:12 — the covered sins read as the restored sinner's, though some give them to the restorer

Analysis. James 5 is parataxis with a prophet's cadence, and the page stays remarkably flush-left: the chapter's force is in stacked main clauses, not chained subordination (the deepest line is only level 2). In vv. 1–6 the purple column is the indictment itself — the summons to the rich, then the three prophetic perfects (σέσηπεν, γέγονεν, κατίωται) as short parallel verdict-lines, the personified wage and the harvesters' cries, and the drumbeat of bare asyndetic aorists (ἐτρυφήσατε... ἐσπαταλήσατε... ἐθρέψατε... κατεδικάσατε, ἐφονεύσατε) with the terrible quiet close, οὐκ ἀντιτάσσεται ὑμῖν. In vv. 7–12 the imperatives sit flush left while the farmer simile hangs its patience-chain (μακροθυμῶν, then the olive ἕως λάβῃ leaner anchored backward) and the two ἵνα μή warnings dangle their judgment beneath the commands they motivate. Verses 13–18 are catechesis by diatribe: each dashed question (Κακοπαθεῖ τις; εὐθυμεῖ τις; ἀσθενεῖ τις;) is answered at once by its own flush-left imperative, and Elijah's example runs as pure parataxis — he prayed, it did not rain, he prayed again, heaven gave rain. Cruxes the layout takes a side on: οὐκ ἀντιτάσσεται (v. 6) is read as a statement (the righteous one offers no resistance), and ὁ δίκαιος as generic/collective, not directly christological; the subject of λάβῃ (v. 7) is the crop/earth receiving the early and late rains; τὸ τέλος κυρίου (v. 11) is the outcome the Lord wrought for Job, with the ὅτι clause as its ground, not the death of Jesus; ἀφεθήσεται (v. 15) is impersonal ('it will be forgiven him'); ἐνεργουμένη (v. 16) is read as middle and attributive — the petition 'as it works'; and in v. 20 both ψυχὴν αὐτοῦ and πλῆθος ἁμαρτιῶν are read of the wanderer — the restored sinner's soul is saved and his sins are covered — though the tag notes the reading that gives the covering to the one who converts him.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or

attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.