

James 5 — clausal layout

ΙΑΚΩΒΟΥ Ε΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Ἄγε νῦν οἱ πλούσιοι,

independent — the prophetic apostrophe — ἄγε νῦν as 4:13, the oppressors arraigned

κλαύσατε ὁλολύζοντες

independent — the woe-oracle's command — ὁλολύζοντες, the LXX prophets' shriek

ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.

phrase modifier — the cause of the wailing — the disaster already on its way

2 ὁ πλοῦτος ὑμῶν σέσηπεν

independent — prophetic perfect — the verdict as accomplished fact

καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

independent — the second treasure ruined — Matt 6:19 echoed

3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται,

independent — the third verdict — the impossible rust of imperishable metal

καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται

independent — the rust turns witness — evidence in the eschatological court

καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ.

independent — the wealth's decay turned on its owners

ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

independent — the bitter irony — hoarding in the very hour of judgment

V. 4 — THE WITHHELD WAGES CRY OUT

4 ἰδού ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει,

independent — the concrete charge — the

defrauded wage shrieks like Abel's blood (Lev 19:13)

καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαώθ εἰσεληλύθασιν.

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 ἐτρυφήσατε ἐπὶ τῆς γῆς

independent — the aorist indictment begins — a whole life of soft living

καὶ ἐσπαταλήσατε,

independent — wanton self-gratification (cf. 1 Tim 5:6)

ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.

independent — asyndeton — cattle fattening themselves for the kill (Jer 12:3)

6 κατεδικάσατε,

independent — judicial murder — the courts bent against the poor (2:6)

ἐφονεύσατε τὸν δίκαιον·

independent — the climax — ὁ δίκαιος generic/collective (Wis 2:10–20), the innocent poor

οὐκ ἀντιτάσσεται ὑμῖν.

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 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. independent — οὖν pivots from the doomed rich to the oppressed — the section's keyword sounded

ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, independent — the simile — a harvest he cannot hasten

μακροθυμῶν ἐπ' αὐτῷ participial — manner — the farmer enacts the very patience commanded

ἕως λάβῃ πρόϊμον καὶ ὄψιμον. conditional — ἕως + subjunctive, anchored backward — the crop as subject; autumn and spring rains frame the whole wait (Deut 11:14)

8 μακροθυμήσατε καὶ ὑμεῖς, independent — the simile applied — emphatic ὑμεῖς, like the farmer

στηρίζετε τὰς καρδίας ὑμῶν, independent — asyndeton — fortify the inner resolve (1 Thess 3:13)

ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. cause — the ground — ἤγγικεν, the kingdom-announcement's perfect (Mark 1:15)

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

9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, independent — patience must not curdle into resentment within the house

ἵνα μὴ κριθῆτε· purpose — negative purpose — 'judge not, lest you be judged' (Matt 7:1)

ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν. independent — the vindicating Lord is also the Judge — already stationed (Mark 13:29)

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

10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας independent — the first paradigm — hardship and endurance together

οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου. relative — even God's own spokesmen suffered

11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας independent — the beatitude of endurance (cf. 1:12)

τὴν ὑπομονὴν Ἰωβ ἠκούσατε, independent — the second paradigm — Job's ὑπομονή

καὶ τὸ τέλος κυρίου εἶδετε, independent — τὸ τέλος κυρίου — the outcome the Lord wrought for Job (Job 42), not the passion

ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων. cause — the ground of the τέλος — some read it epexegetically, as what the end revealed

Above all, do not swear 5:12

- 12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, independent — the dominical word echoed (Matt 5:34–37) — the solemn aside
μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· phrase modifier — accusatives of the thing sworn by — every substitute formula barred
ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, independent — the rule — plain speech needing no oath to prop it
ἵνα μὴ ὑπὸ κρίσιν πέσητε. 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 Κακοπαθεῖ τις ἐν ὑμῖν; independent — the diatribe probe — the catechesis on prayer opens
προσευχέσθω· independent — the one-word answer
εὐθυμεῖ τις; independent — the probe reversed — good spirits too belong to God
ψαλλέτω. independent — the answer — psalmody as the cheerful man's prayer

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

- 14 ἀσθενεῖ τις ἐν ὑμῖν; independent — the third probe — sickness, the case elaborated
προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, independent — the sick man's move — the church's officers summoned
καὶ προσευξάσθωσαν ἐπ' αὐτὸν independent — the elders' move — prayer the main act
ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου. participial — attendant circumstance — the oil accompanies, the Name effects
15 καὶ ἡ εὐχή τῆς πίστεως σώσει τὸν κάμνοντα, independent — the promise — the prayer, not the oil, saves
καὶ ἐγερεῖ αὐτὸν ὁ κύριος· independent — the true agent named — the Lord behind the prayer
κἂν ἁμαρτίας ἧ πεποιηκώς, conditional — protasis — leans on the promise below; periphrastic perfect, sin and sickness linked but not equated
ἀφεθήσεται αὐτῷ. independent — apodosis — impersonal passive, forgiveness alongside healing

V. 16 — CONFESSION AND MUTUAL PRAYER

- 16 ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας independent — the practice generalized — mutual, not merely clerical, confession
- καὶ εὐχεσθε ὑπὲρ ἀλλήλων, independent — the reciprocity doubled
- ὅπως ἰαθῇτε. purpose — ὅπως — healing of body and soul together
- πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. independent — the maxim — ἐνεργουμένη read middle, attributive: the prayer in its working

VV. 17–18 — ELIJAH, A MAN LIKE US

- 17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, independent — the proof — ὁμοιοπαθὴς forestalls 'but he was a prophet'
- καὶ προσευχῇ προσηύξατο independent — the cognate dative — Hebraic intensification: 'he prayed earnestly'
- τοῦ μὴ βρέξαι, content — τοῦ + infinitive — the petition's content (1 Kgs 17:1)
- καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ independent — the result — the three and a half years of tradition (Luke 4:25)
- 18 καὶ πάλιν προσηύξατο, independent — the second prayer — Carmel (1 Kgs 18:42)
- καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν independent — heaven answers — the drought broken
- καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς. independent — the harvest restored — the farmer's καρπός (v. 7) given back by prayer

Restoring the wanderer 5:19–20

- 19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας conditional — protasis — leans on γινωσκέτω below; πλανηθῇ, straying in doctrine and way alike
- καὶ ἐπιστρέψῃ τις αὐτόν, conditional — the protasis' second limb — any member may be the restorer
- 20 γινωσκέτω independent — apodosis — the letter's abrupt pastoral close
- ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου content — ψυχὴν αὐτοῦ — the wanderer's own soul rescued from (eschatological) death
- καὶ καλύψει πλῆθος ἀμαρτιῶν. 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.