

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Letter of James, Chapter 5

ΙΑΚΩΒΟΥ Ε΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 5:1–6

### Woe to the oppressing rich

A prophetic denunciation in the diatribe style: weep and howl, you rich, for the miseries coming upon you (1). Your hoarded wealth has rotted and its corrosion will testify and devour your flesh (2–3); the withheld wages of the harvesters cry out to the Lord of Hosts (4); you have feasted and fattened your hearts for a day of slaughter (5), having condemned and murdered the righteous one, who does not resist you (6).

B · 5:7–11

### Patience until the Parousia

Over against the doomed rich, an exhortation to the brethren: be patient until the Lord's coming, as the farmer waits for the rain and fruit (7–8), for the Judge stands at the doors. Do not grumble against one another (9). Take the prophets and Job as patterns of suffering and endurance — for the Lord is compassionate and merciful (10–11).

C · 5:12	<p><b>Above all, do not swear</b></p> <p>A solemn aside echoing the dominical word: above all, do not swear — not by heaven, nor earth, nor any oath — but let your yes be yes and your no be no, lest you fall under judgment.</p>
D · 5:13–18	<p><b>The prayer of faith</b></p> <p>A catechesis on prayer in every circumstance: the suffering pray, the cheerful sing (13); the sick call the elders, who anoint and pray, and the prayer of faith saves and raises, and forgiveness follows (14–15). Therefore confess and pray for one another, for the righteous man's prayer avails much (16) — proven by Elijah, a man like us, whose prayer shut and opened heaven (17–18).</p>
E · 5:19–20	<p><b>Restoring the wanderer</b></p> <p>The letter's abrupt close and its pastoral capstone: if anyone turns a wanderer back from the error of his way, let him know that he saves a soul from death and covers a multitude of sins.</p>

## 1 Ἔγε νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς τάλαιπωρίαῖς ὑμῶν ταῖς ἐπερχομέναις.

Come now, you rich, weep and howl over the miseries that are coming upon you.

**APOSTROPHE / DENUNCIATION** **ASYNDETON** An abrupt prophetic apostrophe (Ἔγε νῦν, as 4:13) turning to address the rich — not believers exhorted but oppressors arraigned, in the tone of the OT woe-oracle.

**Ἔγε**

come

Pres Act Impv 2 Sg · ἔγω

*interjectional imperative*

→ fixed interjection ('come now!')

ἔγε: lit. 'lead/bring,' but frozen as an attention-getting interjection; with the plural address it functions adverbially (cf. 4:13).

**νῦν**

now

*temporal adverb*

νῦν: 'now'; reinforces the summons, fixing attention on the present hour of reckoning.

**οἱ**

the

Nominative

*article (with πλούσιοι, vocative nom.)*

**πλούσιοι**

rich

Nominative

*nominative of address (vocative)*

πλούσιος: 'rich, wealthy'; here the oppressive landowners, addressed as a class (cf. 2:6–7), not necessarily within the church.

## κλαύσατε

weep

Aor Act Impv 2 Pl · κλαίω

*main verb (command)*

→ *ingressive aorist (burst into weeping)*

κλαίω: 'weep, wail'; loud, demonstrative grief — the lament of impending doom, not penitence.

## ὀλολύζοντες

howling

Pres Act Ptc · Nom Pl Masc · ὀλολύζω

*participle of manner (with κλαύσατε)*

→ *present (accompanying wailing)*

ὀλολύζω: 'howl, shriek'; onomatopoeic NT hapax, frequent in LXX prophets for the wail of judgment (Isa 13:6; 15:3).

## ἐπὶ

over

*preposition (+ dat.)*

ἐπί + dat. here causal/occasional: 'on account of, over.'

## ταῖς

the

Dative

*article*

## ταλαιπωρίας

miseries

Dative

*object of ἐπί (cause of weeping)*

ταλαιπωρία: 'wretchedness, distress'; the calamity (eschatological judgment) about to fall.

## ὑμῶν

your

Genitive

*genitive of possession*

## ταῖς

the

Dative

*article (with ἐπερχομένας)*

## ἐπερχομένας

coming upon

Pres Mid Ptc · Dat Pl Fem · ἐπέρχομαι

*attributive participle (modifies ταλαιπωρίας)*

→ *futuristic present (the certain, impending onset)*

ἐπέρχομαι: 'come upon, befall'; the present participle pictures the disaster already on its way.

## 2 ὁ πλοῦτος ὑμῶν σέσηπεν καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,

Your wealth has rotted, and your garments have become moth-eaten,

INDICTMENT (PERFECT OF CERTAINTY) ASYNDETON Three categories of ancient wealth — produce, clothing, precious metal (vv.2-3) — declared already ruined; the prophetic perfects treat the eschatological verdict as accomplished fact.

ὁ

the

Nominative

article

πλοῦτος

wealth

Nominative

subject

πλοῦτος: 'riches, wealth'; here perhaps stored grain/produce that rots — the first of three perishable treasures.

ὑμῶν

your

Genitive

genitive of possession

σέσηπεν

has rotted

Perf Act Indic 3 Sg · σήπω

main verb

→ prophetic/proleptic perfect (the ruin as already done)

σήπω: 'cause to rot,' intrans. perfect 'is rotten'; NT hapax — the decay of hoarded organic wealth.

καὶ

and

coordinating conjunction

τὰ

the

Nominative

article

ἱμάτια

garments

Nominative

subject

ἱμάτιον: 'cloak, garment'; fine clothing was a stored form of wealth in antiquity (cf. Job 27:16; Matt 6:19).

ὑμῶν

your

Genitive

genitive of possession

σητόβρωτα

moth-eaten

Nominative

predicate adjective (with γέγονεν)

σητόβρωτος: 'moth-eaten' (σής 'moth' + βιβρώσκω 'eat'); NT hapax — recalls the dominical word on moth-corruptible treasure (Matt 6:19–20).

γέγονεν

have become

Perf Act Indic 3 Sg · γίνομαι

linking verb

→ prophetic perfect (settled outcome)

γίνομαι: 'become, come to be'; the perfect underscores a state already reached.

3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ. ἔθησαυρίσατε ἐν ἔσχάταις ἡμέραις.

Your gold and silver have corroded, and their corrosion will be a witness against you and will devour your flesh like fire. You have stored up treasure in the last days.

INDICTMENT CONTINUED / VERDICT **ASYNDETON** The rust of incorruptible metal — an impossibility taken as a sign — becomes courtroom testimony and consuming fire; the closing aorist exposes the folly: hoarding 'in the last days,' the very hour of judgment.

<p><b>ὁ</b> the Nominative article</p>	<p><b>χρυσὸς</b> gold Nominative subject    χρυσὸς: 'gold'; with ἄργυρος, imperishable metal — its 'rusting' is rhetorical hyperbole signaling utter worthlessness.</p>	<p><b>ὑμῶν</b> your Genitive genitive of possession</p>	<p>καὶ and coordinating conjunction</p>
<p><b>ὁ</b> the Nominative article</p>	<p><b>ἄργυρος</b> silver Nominative subject (compound with χρυσὸς)    ἄργυρος: 'silver'; paired with gold for the proverbial sum of treasure.</p>	<p><b>κατίωται</b> have corroded Perf Pass Indic 3 Sg · κατιώω main verb (sing. with compound subject) → prophetic perfect (state of corrosion)    κατιώω: 'rust through, corrode' (κατά intensive + ἰός); NT hapax — the impossible rust dramatizes the metal's ruin.</p>	<p>καὶ and coordinating conjunction</p>

ὁ

the

Nominative

article

ἰός

corrosion

Nominative

subject

ἰός: 'rust, poison, venom'; the corrosion that 'witnesses' — also the word for venom in 3:8, perhaps echoed.

αὐτῶν

of them

Genitive

genitive of source (the metals')

εἰς

for

preposition (+ acc., purpose/result)

εἰς + acc. here predicative ('serve as'), a Semitic-flavored idiom.

μαρτύριον

a witness

Accusative

predicate accusative (with ἔσται)

μαρτύριον: 'testimony, evidence'; the rust testifies against them in the eschatological court (cf. Mark 6:11).

ὑμῖν

against you

Dative

dative of disadvantage

ἔσται

will be

Fut Mid Indic 3 Sg · εἰμί

main verb

→ predictive future

εἰμί: copula; the future shifts to the day of judgment.

καὶ

and

coordinating conjunction

φάγεται

will devour

Fut Mid Indic 3 Sg · ἐσθίω

main verb

→ predictive future

ἐσθίω: 'eat'; here the corrosion 'eats' their flesh — the wealth's decay turned upon its owners.

τάς

the

Accusative

article

σάρκας

flesh

Accusative

direct object

σάρξ (pl.): 'flesh, body'; the plural (as Rev 19:18) suggests the masses of flesh fattened in v.5.

ὑμῶν

your

Genitive

genitive of possession

ὡς

like

*comparative particle*

ὡς: 'as, like'; introduces the simile of consuming fire.

πῦρ

fire

Nominative

*nominative of comparison (with ὡς)*

πῦρ: 'fire'; the eschatological image of judgment's devouring.

ἐθησαυρίσατε

you have stored up treasure

Aor Act Indic 2 Pl · θησαυρίζω

*main verb*

→ constative aorist (the whole life of hoarding)

θησαυρίζω: 'lay up, hoard'; the bitter irony — they amassed treasure precisely 'in the last days' (cf. Rom 2:5).

ἐν

in

*preposition (+ dat., temporal)*

ἐν + dat. here temporal: 'in/during'

ἐσχάταις

last

Dative

*attributive adjective*

ἔσχατος: 'last, final'; 'the last days' — the present age now consummating, charged with eschatological weight (Acts 2:17).

ἡμέραις

days

Dative

*object of ἐν*

ἡμέρα: 'day'; with ἐσχάταις, the eschaton already begun.

4 ἰδοὺ ὁ μισθὸς τῶν ἔργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει, καὶ αἰβοαὶ τῶν θερισάντων εἰς τὰ ὦτα κυρίου Σαβαὼθ εἰσεληλύθασιν.

Behold, the wages of the laborers who mowed your fields, which you held back by fraud, cry out, and the cries of the harvesters have entered the ears of the Lord of Hosts.

GROUND OF THE WOE (SPECIFIC CHARGE) **ASYNDETON** The concrete sin behind the doom: withheld day-wages (cf. Lev 19:13; Deut 24:14–15). The wages and the harvesters' cries are personified as appealing to God — echoing Abel's blood and Israel's groaning in Egypt.

ἰδοὺ

behold

*demonstrative particle*

ἰδοὺ: 'look! see!'; frozen aor. imperative of εἶδον, an attention-marker introducing the indictment.

ὁ

the

Nominative

*article*

μισθός

wages

Nominative

*subject (of κράζει)*

μισθός: 'pay, wages'; the day-laborer's earnings, due at sundown by Torah, here unjustly withheld.

τῶν

of the

Genitive

*article*

ἐργατῶν

laborers

Genitive

*genitive (whose wages)*

ἐργάτης: 'worker, laborer'; hired field-hands dependent on prompt payment.

τῶν

the

Genitive

*article (with ἀμυσάντων)*

ἀμυσάντων

who mowed

Aor Act Ptc · Gen Pl Masc · ἀμάω

*attributive participle (modifies ἐργατῶν)*

→ constative aorist (the completed reaping)

ἀμάω: 'mow, reap'; NT hapax — the harvest work whose pay is owed.

τάς

the

Accusative

*article*

χώρας

fields

Accusative

*direct object (of ἀμυσάντων)*

χώρα: 'land, region, field'; here the cultivated estates of the rich.

ὑμῶν

your

Genitive

*genitive of possession*

ὁ

which

Nominative

*article (substantizing ἀπεστερημένος)*

ἀπεστερημένος

held back by fraud

Perf Pass Ptc · Nom Sg Masc · ἀποστερέω

*attributive participle (modifies μισθός)*

→ intensive perfect (the wage stands defrauded)

ἀποστερέω: 'defraud, withhold, rob'; the perfect marks a settled injustice — wages stolen, not merely delayed.

ἅφ'

by

*preposition (+ gen., agency/source)*

ἅπό + gen. here marking the defrauding party ('on your part').

ὑμῶν

you

Genitive

*object of ἅπό*

κράζει

cries out

Pres Act Indic 3 Sg · κράζω

*main verb*

→ vivid present (the wages keep crying)

κράζω: 'cry out, shout'; the personified wage shrieks for justice (cf. Gen 4:10).

καὶ

and

*coordinating conjunction*

αὶ

the

Nominative

article

βοαὶ

cries

Nominative

subject (of εἰσεληλύθασιν)

βοή: 'shout, outcry'; NT hapax — the clamor for redress, echoing Israel's cry from Egypt (Exod 2:23).

τῶν

of the

Genitive

article (with θερισάντων)

θερισάντων

harvesters

Aor Act Ptc · Gen Pl Masc · θερίζω

substantival participle (whose cries)

→ constative aorist (the reaping done)

θερίζω: 'reap, harvest'; synonym-pairing with ἀμάω above, emphasizing the toil unpaid.

εἰς

into

preposition (+ acc., direction)

εἰς + acc.: 'into.'

τὰ

the

Accusative

article

ῶτα

ears

Accusative

object of εἰς

οὔς: 'ear'; the anthropomorphism — the cries reach God's hearing (cf. Isa 5:9 LXX, the same Sabaoth-formula).

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; with Σαβαώθ, rendering YHWH Tsebaoth, the warrior-God who avenges the oppressed.

Σαβαώθ

of Hosts

indeclinable title (in apposition to κυρίου)

Σαβαώθ: transliterated Heb. tsebaoth ('armies, hosts'); in NT only here and Rom 9:29 (both Isaiah echoes) — the Lord of the heavenly armies.

εἰσεληλύθασιν

have entered

Perf Act Indic 3 Pl · εἰσέρχομαι

main verb

→ intensive perfect (the cries have arrived and stand heard)

εἰσέρχομαι: 'enter, go in'; the perfect leaves the appeal lodged before God — judgment is now assured.

## 5 ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.

You have lived luxuriously on the earth and indulged yourselves; you have fattened your hearts in a day of slaughter.

INDICTMENT (THE RICH SELF-INDULGENCE) **ASYNDETON** Three asyndetic aorists pile up the charge of self-indulgence: while the laborers cried, the rich feasted — fattening themselves, like cattle, for the very day they are being slaughtered.

### ἐτρυφήσατε

you have lived luxuriously

Aor Act Indic 2 Pl · τρυφάω

*main verb*

→ constative aorist (a life of luxury)

τρυφάω: 'live in luxury, revel'; NT hapax — soft, voluptuous living at others' expense.

### ἐπὶ

on

*preposition (+ gen., location)*

ἐπί + gen.: 'on, upon.'

### τῆς

the

Genitive

*article*

### γῆς

earth

Genitive

*object of ἐπί*

γῆ: 'earth, land'; the sphere of their fleeting indulgence, set against the coming judgment.

### καὶ

and

*coordinating conjunction*

### ἐσπαταλήσατε

indulged yourselves

Aor Act Indic 2 Pl · σπαταλάω

*main verb*

→ constative aorist

σπαταλάω: 'live wantonly, give oneself to pleasure'; in NT only here and 1 Tim 5:6 — dissolute self-gratification.

### ἐθρέψατε

you have fattened

Aor Act Indic 2 Pl · τρέφω

*main verb*

→ constative aorist

τρέφω: 'nourish, feed, fatten'; the image of beasts fattened — unwittingly — for the kill (cf. Jer 12:3).

### τὰς

the

Accusative

*article*

## καρδίας

hearts

Accusative

*direct object*

καρδία: 'heart'; the inner self gorged on pleasure (here perhaps with the sense of gorging the appetite).

## ὑμῶν

your

Genitive

*genitive of possession*

## ἐν

in

*preposition (+ dat., temporal)*

ἐν + dat. temporal: 'in/on (the day)'

## ἡμέρα

a day

Dative

*object of ἐν*

ἡμέρα: 'day'; the irony — they feast 'on a day of slaughter,' i.e. while judgment is at the door.

## σφαγῆς

of slaughter

Genitive

*genitive of description*

σφαγή: 'slaughter, killing'; sacrificial/butchering term (cf. Jer 12:3; Rom 8:36) — they are the fatted victims.

## 6 κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον· οὐκ ἀντιτάσσεται ὑμῖν.

You have condemned, you have murdered the righteous one; he does not resist you.

**CLIMAX OF THE INDICTMENT** **ASYNDETON** The charge climaxes: judicial murder of 'the righteous one' (collective or generic — the poor innocent; some hear a christological overtone). The closing line is read either as statement (he offers no resistance) or as question ('does he not oppose you?').

## κατεδικάσατε

you have condemned

Aor Act Indic 2 Pl · καταδικάζω

*main verb*

→ constative aorist

καταδικάζω: 'condemn, give judgment against'; the rich manipulate the courts against the poor (cf. 2:6).

## ἐφονεύσατε

you have murdered

Aor Act Indic 2 Pl · φονεύω

*main verb (asyndeton)*

→ constative aorist

φονεύω: 'kill, murder'; whether literal or the 'murder' of depriving the poor of life's means (cf. Sir 34:22).

## τὸν

the

Accusative

*article*

## δίκαιον

righteous one

Accusative

*direct object (substantival adj.)*

δίκαιος: 'righteous, just'; generic/collective ('the righteous person'); the wronged innocent of the wisdom tradition (Wis 2:10–20).

οὐκ

not

*negative particle*

οὐ: factual negation.

ἀντιτάσσεται

he resists

Pres Mid Indic 3 Sg · ἀντιτάσσω

*main verb*

→ gnomic/descriptive present

ἀντιτάσσω: 'set oneself against, resist'; the righteous one, defenseless, does not retaliate (cf. 4:6, where God ἀντιτάσσεται the proud).

ὑμῖν

you

Dative

*dative object (of ἀντιτάσσεται)*

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως λάβῃ πρόϊμον καὶ ὄψιμον.

Be patient, therefore, brothers, until the coming of the Lord. Behold, the farmer awaits the precious fruit of the earth, being patient over it until it receives the early and the late rain.

INFERENCE EXHORTATION (TURN TO THE BRETHREN) οὖν The inferential οὖν pivots from the doom of the rich to the consolation of the oppressed: since the Judge will act, be patient. The farmer's wait on the rains models faith's long, expectant endurance.

Μακροθυμήσατε

be patient

Aor Act Impv 2 Pl · μακροθυμέω

*main verb (command)*

→ ingressive/constative aorist imperative

μακροθυμέω: 'be long-tempered, patient' (μακρός + θυμός); the keyword of the section — patient endurance, not mere passivity.

οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; drawing the consequence from the certainty of judgment (vv.1–6).

ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; the affectionate address resuming after the apostrophe to the rich.

ἕως

until

*preposition/conjunction (+ gen., temporal)*

ἕως: 'until'; here with gen. noun, marking the terminus.

**τῆς**

the

Genitive

article

**παρουσίας**

coming

Genitive

object of ἕως

παρουσία: 'presence, arrival, advent'; the technical term for Christ's royal return (cf. 1 Thess 4:15).

**τοῦ**

of the

Genitive

article

**κυρίου**

Lord

Genitive

genitive (whose coming; subjective)

κύριος: 'Lord'; here the returning Christ, whose Parousia is the horizon of patience.

**ἰδοὺ**

behold

demonstrative particle

ἰδοὺ: 'look!'; introducing the illustrative example of the farmer.

**ὁ**

the

Nominative

article

**γεωργός**

farmer

Nominative

subject

γεωργός: 'farmer, husbandman'; the paradigm of patient, hopeful waiting on a harvest he cannot hasten.

**ἐκδέχεται**

awaits

Pres Mid Indic 3 Sg · ἐκδέχομαι

main verb

→ gnomic present (the farmer's habit)

ἐκδέχομαι: 'await, expect'; settled, watchful expectation of the crop.

**τὸν**

the

Accusative

article

**τίμιον**

precious

Accusative

attributive adjective

τίμιος: 'precious, valuable, costly'; the fruit is 'precious' — worth the long wait.

**καρπὸν**

fruit

Accusative

direct object

καρπός: 'fruit, produce, harvest'; the awaited crop, image of the eschatological harvest.

**τῆς**

of the

Genitive

article

**γῆς**

earth

Genitive

genitive of source/production

γῆ: 'earth, soil'; the source from which the precious fruit comes.

**μακροθυμῶν**

being patient

Pres Act Ptc · Nom Sg Masc · μακροθυμέω

adverbial participle of manner (modifies ἐκδέχεται)

→ present (the ongoing patient waiting)

μακροθυμέω: see v.7a; the farmer enacts the very patience commanded.

**ἐπ'**

over

preposition (+ dat.)

ἐπί + dat. here of the object of patience: 'over, regarding (it)!'.

**αὐτῷ**

it

Dative

object of ἐπί (= the fruit)

ἕως

until

conjunction (temporal, + subj.)

ἕως: 'until'; introducing the indefinite-temporal clause.

λάβη

it receives

Aor Act Subj 3 Sg · λαμβάνω

subjunctive (ἕως-clause of anticipation)

→ aorist subjunctive (the awaited point)

λαμβάνω: 'receive, take'; the subject is the crop/earth receiving the rains (some MSS add ὑετόν 'rain').

πρόϊμον

early

Accusative

substantival adj. (object of λάβη; = autumn rain)

πρόϊμος: 'early'; NT hapax — the autumn rain that softens the soil for sowing (Deut 11:14 LXX).

καὶ

and

coordinating conjunction

ὄψιμον

late

Accusative

substantival adj. (object of λάβη; = spring rain)

ὄψιμος: 'late'; NT hapax — the spring rain ripening the grain; together they frame the whole patient interval.

## 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.

You too be patient; strengthen your hearts, because the coming of the Lord has drawn near.

APPLICATION OF THE EXAMPLE **ASYNDETON** The farmer-parable applied: 'you too' be patient and firm of heart, grounded (ὅτι) in the nearness of the Parousia — the perfect ἤγγικεν announcing an event imminent and looming.

## μακροθυμήσατε

be patient

Aor Act Impv 2 Pl · μακροθυμέω

*main verb (command)*

→ constative aorist imperative

μακροθυμέω: see v.7; resumed with emphatic ὑμεῖς.

## καὶ

also

*adverbial/adjunctive ('too')*

καὶ here adjunctive: 'also, too.'

## ὕμεῖς

you

Nominative

*subject (emphatic)*

σύ (pl.): emphatic — 'you too,' like the farmer.

## στηρίξατε

strengthen

Aor Act Impv 2 Pl · στηρίζω

*main verb (command, asyndeton)*

→ constative aorist imperative

στηρίζω: 'make firm, establish, strengthen'; fortify the inner resolve (cf. 1 Thess 3:13, also of the Parousia).

## τάς

the

Accusative

*article*

## καρδίας

hearts

Accusative

*direct object*

καρδία: 'heart'; the resolve and courage of the inner person.

## ὕμων

your

Genitive

*genitive of possession*

## ὅτι

because

*causal conjunction*

ὅτι: 'because'; grounding the command in the imminent advent.

## ἡ

the

Nominative

*article*

## παρουσία

coming

Nominative

*subject*

παρουσία: see v.7; the advent of the Lord.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*subjective genitive*

κύριος: 'Lord'; Christ, whose coming is near.

## ἤγγικεν

has drawn near

Perf Act Indic 3 Sg · ἐγγίζω

*main verb (ὄτι-clause)*

→ intensive perfect (a state of nearness now obtaining)

ἐγγίζω: 'draw near, approach'; the perfect (as in the kingdom-announcement, Mark 1:15) presents the advent as imminent and pressing.

## 9 μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν.

Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge stands before the doors.

PROHIBITION (COMMUNITY ETHICS UNDER JUDGMENT) ASYNDETON Patience under oppression must not curdle into resentment within the community. The motive clause (ἵνα μὴ) and the vivid 'Judge at the doors' fuse the ethical and the eschatological — the same Lord who comes to vindicate also judges.

### μὴ

not

*negative (with prohibitive present impv.)*

μὴ: prohibitive negative.

### στενάζετε

grumble

Pres Act Impv 2 Pl · στενάζω

*main verb (prohibition)*

→ present prohibition (stop/do not be groaning)

στενάζω: 'groan, sigh, complain'; here murmuring resentment against fellow-believers.

### ἀδελφοί

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother'; tender address sharpening the warning.

### κατ'

against

*preposition (+ gen., opposition)*

κατά + gen.: 'against!'

## ἀλλήλων

one another

Genitive

*reciprocal pronoun (object of κατά)*

ἀλλήλων: 'one another'; the mutual relations within the church.

## ἵνα

so that

*conjunction (negative purpose, + subj.)*

ἵνα: 'in order that'; with μή, negative purpose.

## μή

not

*negative (in purpose clause)*

μή: negating the purpose.

## κριθῆτε

you be judged

Aor Pass Subj 2 Pl · κρίνω

*subjunctive (purpose clause)*

→ aorist subjunctive

κρίνω: 'judge, condemn'; echoing the dominical 'judge not, lest you be judged' (Matt 7:1).

## ἰδοὺ

behold

*demonstrative particle*

ἰδοὺ: 'look!'; dramatizing the Judge's nearness.

## ὁ

the

Nominative

*article*

## κριτῆς

Judge

Nominative

*subject*

κριτής: 'judge'; the Lord himself, the lawgiver and judge of 4:12.

## πρὸ

before

*preposition (+ gen., spatial)*

πρὸ + gen.: 'before, in front of!'

## τῶν

the

Genitive

*article*

## θυρῶν

doors

Genitive

*object of πρό*

θύρα: 'door, gate'; 'at the very doors' — about to enter (cf. Mark 13:29).

## ἔστηκεν

stands

Perf Act Indic 3 Sg · ἵστημι

*main verb*

→ intensive perfect with present sense ('stands')

ἵστημι: perfect 'stand'; the Judge already stationed at the door, poised to act.

10 ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφῆτας οἱ ἐλάλησαν ἐν τῷ ὀνόματι κυρίου.

As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord.

EXHORTATION BY EXAMPLE (THE PROPHETS) **ASYNDETON** A first paradigm of endured suffering: the prophets, who, though speaking for God, suffered — modeling the κακοπαθία (hardship) and μακροθυμία (endurance) now urged.

**ὑπόδειγμα**

an example

Accusative

*predicate accusative / object*

ὑπόδειγμα: 'example, model, pattern'; a sample to be imitated (cf. John 13:15).

**λάβετε**

take

Aor Act Impv 2 Pl · λαμβάνω

*main verb (command)*

→ *constative aorist imperative*

λαμβάνω: 'take, receive'; here 'take as your model.'

**ἀδελφοί**

brothers

Vocative

*vocative of address*

ἀδελφός: 'brother.'

**τῆς**

of the

Genitive

*article*

**κακοπαθίας**

suffering

Genitive

*objective/descriptive genitive (with ὑπόδειγμα)*

κακοπαθία: 'suffering of evil, hardship, affliction'; NT hapax (cf. cognate verb in v.13).

**καὶ**

and

*coordinating conjunction*

**τῆς**

of the

Genitive

*article*

**μακροθυμίας**

patience

Genitive

*descriptive genitive (with ὑπόδειγμα)*

μακροθυμία: 'patience, longsuffering'; the noun of the section's keyword (vv.7–8).

<p><b>τούς</b> the Accusative article</p>	<p><b>προφήτας</b> prophets Accusative direct object (of λάβετε)   προφήτης: 'prophet'; the OT spokesmen, who suffered for their faithful speech (cf. Matt 5:12).</p>	<p><b>οἱ</b> who Nominative relative pronoun (subject of ἐλάλησαν)   ὅς: relative pronoun.</p>	<p><b>ἐλάλησαν</b> spoke Aor Act Indic 3 Pl · λαλέω verb of relative clause → constative aorist   λαλέω: 'speak'; their authorized prophetic utterance.</p>
<p><b>ἐν</b> in preposition (+ dat.)   ἐν + dat.: 'in.'</p>	<p><b>τῷ</b> the Dative article</p>	<p><b>ὀνόματι</b> name Dative object of ἐν (sphere/authority)   ὄνομα: 'name'; 'in the name of the Lord' = by his authority and as his representatives.</p>	<p><b>κυρίου</b> of the Lord Genitive genitive of possession   κύριος: 'Lord'; here YHWH, on whose behalf the prophets spoke.</p>

11 ἰδοὺ μακαρίζομεν τοὺς ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου εἶδετε, ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος καὶ οἰκτίρμων.

Behold, we call blessed those who endured; you have heard of the endurance of Job, and you have seen the Lord's purpose, that the Lord is very compassionate and merciful.

BEATITUDE + EXAMPLE (JOB) ASYNDETON A makarism on the endurers, then Job as the supreme pattern — whose 'end' (the Lord's purpose/outcome) discloses God's character: not the testing alone but the merciful denouement (Job 42).

ἰδοὺ

behold

*demonstrative particle*

ἰδοὺ: 'look!'; calling attention to the beatitude.

μακαρίζομεν

we call blessed

Pres Act Indic 1 Pl · μακαρίζω

*main verb*

→ gnomic/customary present

μακαρίζω: 'pronounce blessed, count happy'; in NT only here and Luke 1:48.

τούς

the

Accusative

*article (substantizing the participle)*

ὑπομείναντας

those who endured

Aor Act Ptc · Acc Pl Masc · ὑπομένω

*substantival participle (direct object)*

→ constative aorist (their endurance as a whole)

ὑπομένω: 'remain under, endure, persevere'; steadfastness under trial (cf. 1:12).

τήν

the

Accusative

*article*

ὑπομονήν

endurance

Accusative

*direct object (of ἠκούσατε)*

ὑπομονή: 'steadfast endurance, perseverance'; the keyword of 1:3–4, now embodied in Job.

Ἰώβ

of Job

Genitive

*genitive (whose endurance; indeclinable)*

Ἰώβ: Job, the proverbial sufferer; NT hapax — exemplar of endurance vindicated.

ἠκούσατε

you have heard

Aor Act Indic 2 Pl · ἀκούω

*main verb*

→ constative aorist

ἀκούω: 'hear'; the readers know the story from synagogue/scripture.

καὶ

and

*coordinating conjunction*

τὸ

the

Accusative

*article*

τέλος

purpose

Accusative

*direct object (of εἶδετε)*

τέλος: 'end, outcome, goal, purpose'; 'the Lord's τέλος' = the outcome God brought about (Job's restoration), disclosing his merciful aim.

κυρίου

of the Lord

Genitive

*subjective/possessive genitive*

κύριος: 'Lord'; the τέλος the Lord wrought, not Job's own end.

<p><b>εἶδετε</b> you have seen</p> <p>Aor Act Indic 2 Pl · ὁράω</p> <p><i>main verb</i></p> <p>→ <i>constative aorist</i></p> <p>ὁράω: 'see, perceive'; here 'see' = perceive/understand from the narrative.</p>	<p><b>ὅτι</b> that</p> <p><i>conjunction (epexegetical/content)</i></p> <p>ὅτι: 'that'; unpacking what the τέλος reveals.</p>	<p><b>πολύσπλαγχνός</b> very compassionate</p> <p>Nominative</p> <p><i>predicate adjective</i></p> <p>πολύσπλαγχνος: 'very compassionate' (πολύς + σπλάγχνα 'inward affections'); NT harax — coined on the OT 'merciful and gracious' formula (Exod 34:6).</p>	<p><b>ἐστιν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί</p> <p><i>linking verb</i></p> <p>→ <i>stative present</i></p> <p>εἰμί: copula.</p>
<p><b>ὁ</b> the</p> <p>Nominative</p> <p><i>article</i></p>	<p><b>κύριος</b> Lord</p> <p>Nominative</p> <p><i>subject</i></p> <p>κύριος: 'Lord'; the God whose mercy is the lesson of Job.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>οἰκτίρων</b> merciful</p> <p>Nominative</p> <p><i>predicate adjective</i></p> <p>οἰκτίρων: 'merciful, compassionate'; pairs with πολύσπλαγχνος, echoing Ps 103:8; in NT only here and Luke 6:36.</p>

12 Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον· ἦτω δὲ ὑμῶν τὸ Ναὶ ναὶ καὶ τὸ Οὐ οὐ, ἵνα μὴ ὑπὸ κρίσιν πέσητε.

But above all, my brothers, do not swear, neither by heaven nor by earth nor by any other oath; but let your yes be yes and your no be no, so that you may not fall under judgment.

SOLEMN ASIDE (DOMINICAL WORD ON OATHS) **δέ** An emphatic 'above all' marks this off as a weighty maxim, closely paralleling Matt 5:34–37. The point is truthful, transparent speech that needs no oath; falsehood and casuistry incur judgment.

Πρὸ

above

*preposition (+ gen., 'before/above')*

πρὸ + gen. here of priority/importance:  
'above all, before all.'

πάντων

all

*Genitive*

*object of πρὸ (substantival adj.)*

πᾶς: 'all'; 'above all things' — flagging the maxim's special weight.

δέ

but

*transitional conjunction*

δέ: mild transition to the new topic.

ἀδελφοί

brothers

*Vocative*

*vocative of address*

ἀδελφός: 'brother.'

μου

my

*Genitive*

*genitive of relationship*

μὴ

not

*negative (with prohibitive present)*

μὴ: prohibitive negative.

ὀμνύετε

swear

*Pres Act Impv 2 Pl · ὀμνύω*

*main verb (prohibition)*

→ present prohibition (make no practice of swearing)

ὀμνύω: 'swear, take an oath'; the verb of oath-taking the maxim forbids (cf. Matt 5:34).

μήτε

neither

*correlative negative conjunction*

μήτε ... μήτε: 'neither ... nor.'

τὸν

the

*Accusative*

*article*

οὐρανὸν

heaven

*Accusative*

*accusative of oath (sworn by)*

οὐρανός: 'heaven'; the acc. marks the thing sworn by (cf. Matt 5:34).

μήτε

nor

*correlative negative conjunction*

μήτε: 'nor.'

τὴν

the

*Accusative*

*article*

γῆν

earth

*Accusative*

*accusative of oath*

γῆ: 'earth'; the second forbidden oath-object.

μήτε

nor

*correlative negative conjunction*

μήτε: 'nor.'

ἄλλον

other

*Accusative*

*attributive adjective*

ἄλλος: 'other, another.'

τινά

any

*Accusative*

*indefinite pronoun (adjectival)*

τις: 'any, some'; generalizing the prohibition to every oath-form.

## ὄρκον

oath

Accusative

*accusative of oath (object sworn)*

ὄρκος: 'oath'; every casuistic substitute the rabbis allowed is swept away.

## ἦτω

let be

Pres Act Impv 3 Sg · εἰμί

*main verb (3rd-person imperative)*

→ imperatival present (let it stand as a rule)

εἰμί: 3 sg. impv. (Koine ἦτω for ἔστω); 'let it be!'

## δέ

but

*adversative conjunction*

δέ: 'but'; contrasting truthful speech with oath-taking.

## ὑμῶν

your

Genitive

*genitive of possession*

## τὸ

the

Nominative

*article (substantizing Ναί)*

## Ναί

yes

Nominative

*subject (of ἦτω; substantival)*

ναί: 'yes'; the affirmative, to be reliably true.

## ναί

yes

Nominative

*predicate nominative*

ναί: 'yes'; 'your yes (be) yes' — speech matching reality (cf. 2 Cor 1:17–20).

## καί

and

*coordinating conjunction*

## τὸ

the

Nominative

*article (substantizing Οὐ)*

## οὐ

no

Nominative

*subject (of implied ἦτω)*

οὐ: 'no'; the negative answer.

## οὐ

no

Nominative

*predicate nominative*

οὐ: 'no'; 'your no (be) no!'

## ἵνα

so that

*conjunction (negative purpose, + subj.)*

ἵνα: 'in order that.'

## μή

not

*negative (in purpose clause)*

μή: negating the purpose.

## ὑπὸ

under

*preposition (+ acc., subjection)*

ὑπὸ + acc.: 'under.'

## κρίσιν

judgment

Accusative

*object of ὑπό*

κρίσις: 'judgment, condemnation'; the penalty for false or careless oaths.

## πέσητε

you fall

Aor Act Subj 2 Pl · πίπτω

*subjunctive (purpose clause)*

→ aorist subjunctive

πίπτω: 'fall'; 'fall under judgment' — incur condemnation.

## 13 Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω.

Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise.

CATECHESIS ON PRAYER (QUESTION-AND-ANSWER) **ASYNDETON** The prayer-section opens in a lively diatribe style: paired conditions posed as questions, each answered by a third-person imperative. Every mood of life is to be turned Godward – in petition or in praise.

### Κακοπαθεῖ

is suffering

Pres Act Indic 3 Sg · κακοπαθέω

main verb (in question)

→ descriptive present

κακοπαθέω: 'suffer hardship/affliction'; cognate of κακοπαθία (v.10).

### τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'someone, anyone!'

### ἐν

among

preposition (+ dat.)

ἐν + dat.: 'among, in.'

### ὑμῖν

you

Dative

object of ἐν

### προσευχέσθω

let him pray

Pres Mid Impv 3 Sg · προσεύχομαι

main verb (3rd-person imperative)

→ present imperative (let him keep praying)

προσεύχομαι: 'pray'; the keyword of vv.13–18, repeated in varied forms.

### εὐθυμεῖ

is cheerful

Pres Act Indic 3 Sg · εὐθυμέω

main verb (in question)

→ descriptive present

εὐθυμέω: 'be cheerful, in good spirits' (εὖ + θυμός); in NT only here and Acts 27:22, 25.

### τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone!'

### ψαλλέτω

let him sing praise

Pres Act Impv 3 Sg · ψάλλω

main verb (3rd-person imperative)

→ present imperative

ψάλλω: 'sing (psalms), make melody'; orig. 'pluck (strings)'; then sing praise (cf. Eph 5:19).

14 ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου.

Is anyone among you sick? Let him call the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

CATECHESIS ON PRAYER (THE SICK) ASYNDETON The third and fullest case: the sick believer summons the elders, whose prayer-with-anointing is offered 'in the name of the Lord.' Whether the oil is medicinal, symbolic, or sacramental is debated; the act is framed by prayer and the Name.

**ἀσθενεῖ**

is sick

Pres Act Indic 3 Sg· ἀσθενέω

main verb (in question)

→ descriptive present

ἀσθενέω: 'be weak, sick, ill'; bodily illness (the most natural sense here).

**τις**

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone!'

**ἐν**

among

preposition (+ dat.)

ἐν + dat.: 'among!'

**ὑμῖν**

you

Dative

object of ἐν

**προσκαλεσάσθω**

let him call

Aor Mid Impv 3 Sg· προσκαλέω

main verb (3rd-person imperative)

→ ingressive aorist imperative

προσκαλέω: 'call to oneself, summon'; the middle, 'call for' the elders to come.

**τοὺς**

the

Accusative

article

**πρεσβυτέρους**

elders

Accusative

direct object

πρεσβύτερος: 'elder'; the recognized leaders/officers of the congregation.

**τῆς**

of the

Genitive

article

## ἐκκλησίας

church

Genitive

*genitive (whose elders)*

ἐκκλησία: 'assembly, church'; the local congregation.

## καὶ

and

*coordinating conjunction*

## προσευξάσθωσαν

let them pray

Aor Mid Impv 3 Pl · προσεύχομαι

*main verb (3rd-person imperative)*

→ *constative aorist imperative*

προσεύχομαι: 'pray'; the elders' intercession over the sick.

## ἐπ'

over

*preposition (+ acc.)*

ἐπί + acc. here 'over' (the prostrate sick).

## αὐτόν

him

Accusative

*object of ἐπί*

## ἀλείφαντες

anointing

Aor Act Ptc · Nom Pl Masc · ἀλείφω

*circumstantial participle (means/attendant)*

→ *coincident/antecedent aorist (the anointing accompanying prayer)*

ἀλείφω: 'anoint, rub with oil'; the ordinary word for applying oil (vs. cultic χρίω) — hence debate over medicinal vs. symbolic intent.

## αὐτόν

him

Accusative

*direct object (of ἀλείφαντες)*

## ἐλαίῳ

with oil

Dative

*dative of means/instrument*

ἔλαιον: 'olive oil'; both medicine and symbol of consecration/healing in antiquity (cf. Mark 6:13; Luke 10:34).

## ἐν

in

*preposition (+ dat.)*

ἐν + dat.: 'in.'

## τῷ

the

Dative

*article*

## ὀνόματι

name

Dative

*object of ἐν (authority/invocation)*

ὄνομα: 'name'; the act done by the Lord's authority and with invocation of his name.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of possession*

κύριος: 'Lord'; Jesus, in whose name the church heals and prays.

15 καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κὰν ἀμαρτίας ἧ̃ πεποηκῶς, ἀφεθήσεται αὐτῷ.

And the prayer of faith will save the sick one, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

PROMISE ATTACHED TO THE PRAYER καὶ The promise: 'the prayer of faith' (not the oil) saves and the Lord raises. 'Save'/'raise' carry both physical (healing) and salvific overtones; sin, if present, is forgiven — sickness and sin loosely linked, not equated.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἡ the Nominative <i>article</i></p>	<p>εὐχὴ prayer Nominative <i>subject</i> εὐχή: 'prayer, vow'; here petition (cf. Acts 18:18 for the 'vow' sense) — the believing prayer.</p>	<p>τῆς of the Genitive <i>article</i></p>
<p>πίστεως of faith Genitive <i>genitive of quality/source ('faith-prayer')</i> πίστις: 'faith, trust'; the prayer offered in confident faith — its efficacy lies here, not in ritual.</p>	<p>σώσει will save Fut Act Indic 3 Sg · σφζω <i>main verb</i> → <i>predictive future</i> σφζω: 'save, heal, make whole'; deliberately ambiguous — bodily healing and ultimate salvation.</p>	<p>τὸν the Accusative <i>article (substantizing the participle)</i></p>	<p>κάμνοντα sick one Pres Act Ptc · Acc Sg Masc · κάμνω <i>substantival participle (direct object)</i> → <i>present (the one being ill)</i> κάμνω: 'be weary, be sick'; in NT only here and Heb 12:3 — the one worn down by illness.</p>

καὶ  
and

*coordinating conjunction*

ἐγερεῖ

will raise up

Fut Act Indic 3 Sg · ἐγείρω

*main verb*

→ predictive future

ἐγείρω: 'raise, lift up'; from sickbed (and, by overtone, eschatologically).

αὐτόν

him

Accusative

*direct object*

ὁ

the

Nominative

*article*

κύριος

Lord

Nominative

*subject*

κύριος: 'Lord'; the true healer behind the prayer.

καὶ

and if

*conjunction (καὶ ἔάν crasis, conditional)*

καὶ ἔάν: 'and if, even if'; introducing the conditional concerning sin.

ἁμαρτίας

sins

Accusative

*direct object (of πεποιηκώς)*

ἁμαρτία: 'sin'; the plural, particular sins possibly bound up with the illness.

ἦ

he be

Pres Act Subj 3 Sg · εἰμί

*subjunctive (periphrastic, conditional)*

→ present subjunctive (with ptc., = perfect periphrastic)

εἰμί: auxiliary forming the periphrastic perfect with πεποιηκώς.

πεποιηκώς

having committed

Perf Act Ptc · Nom Sg Masc · ποιέω

*participle (periphrastic perfect with ἦ)*

→ intensive perfect (sins committed and standing)

ποιέω: 'do, commit'; the periphrastic ἦ πεποιηκώς = 'should have committed (and so be in a state of guilt)'

ἀφεθήσεται

it will be forgiven

Fut Pass Indic 3 Sg · ἀφίημι

*main verb (apodosis)*

→ predictive future (divine passive)

ἀφίημι: 'release, forgive'; the divine passive — God forgives; impersonal 'it will be forgiven him.'

αὐτῷ

him

Dative

*dative of advantage (of reference)*

16 ἔξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὐχεσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.

Confess your sins to one another, therefore, and pray for one another, so that you may be healed.  
The prayer of a righteous person is very powerful in its working.

GENERALIZING INFERENCE (MUTUAL PRAYER) οὖν The inferential οὖν widens the elder-scene into a congregational practice: mutual confession and intercession aimed at healing. The closing maxim — the righteous person's prayer is mightily effective — grounds the whole and prepares for Elijah.

### ἔξομολογεῖσθε

confess

Pres Mid Impv 2 Pl · ἐξομολογέω

main verb (command)

→ present imperative (make it your practice)

ἐξομολογέω (mid.): 'confess, acknowledge openly'; the intensive ἐξ- = full, open confession.

### οὖν

therefore

inferential conjunction

οὖν: 'therefore'; drawing the practice from vv.14–15.

### ἀλλήλοις

to one another

Dative

dative (indirect object; reciprocal)

ἀλλήλων: 'one another'; mutual, not merely to a priest/elder.

### τὰς

the

Accusative

article

### ἀμαρτίας

sins

Accusative

direct object

ἀμαρτία: 'sin'; (variant ἀμαρτήματα 'misdeeds').

### καὶ

and

coordinating conjunction

### εὐχεσθε

pray

Pres Mid Impv 2 Pl · εὐχομαι

main verb (command)

→ present imperative

εὐχομαι: 'pray, wish'; cognate of εὐχή (v.15) — mutual intercession.

### ὑπὲρ

for

preposition (+ gen., on behalf of)

ὑπὲρ + gen.: 'for, on behalf of.'

## ἀλλήλων

one another

Genitive

object of ὑπέρ (reciprocal)

ἀλλήλων: 'one another.'

## ὅπως

so that

conjunction (purpose, + subj.)

ὅπως: 'in order that'; purpose of the mutual prayer.

## ἰαθῆτε

you may be healed

Aor Pass Subj 2 Pl · ἰάομαι

subjunctive (purpose clause)

→ aorist subjunctive (divine passive)

ἰάομαι: 'heal, cure'; of bodily and/or spiritual healing (cf. Isa 53:5; 1 Pet 2:24).

## πολύ

much

adverbial accusative (degree, with ἰσχύει)

πολύς: here adverbial, 'greatly, much.'

## ἰσχύει

is powerful

Pres Act Indic 3 Sg · ἰσχύω

main verb

→ gnomic present (a standing truth)

ἰσχύω: 'be strong, prevail, avail'; the prayer 'has great force/efficacy.'

## δέησις

prayer

Nominative

subject

δέησις: 'petition, supplication'; earnest entreaty for a need.

## δικαίου

of a righteous person

Genitive

subjective genitive (whose prayer)

δίκαιος: 'righteous'; the upright believer (exemplified by Elijah, v.17).

## ἐνεργουμένη

in its working

Pres Mid Ptc · Nom Sg Fem · ἐνεργέω

adverbial/attributive participle (modifies δέησις)

→ present (as it is energized/at work)

ἐνεργέω: 'work, be effective'; famously ambiguous — 'when it is at work,' 'as it operates,' or (passive) 'when energized (by the Spirit)'; rendered of its effectual operation.

17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἔνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·

Elijah was a man of like nature to us, and he prayed fervently that it might not rain, and it did not rain on the earth for three years and six months;

SCRIPTURAL ILLUSTRATION (ELIJAH) ASYNDETON Elijah proves the maxim of v.16b: a man 'of like passions' to us, yet his prayer governed the heavens. The cognate-dative προσευχῇ προσηύξατο (a Hebraism) intensifies — 'he prayed earnestly!'

## Ἠλίας

Elijah

Nominative

*subject*

Ἠλίας: Elijah the prophet (1 Kgs 17–18); the paradigm of the praying righteous man.

## ἄνθρωπος

a man

Nominative

*predicate nominative*

ἄνθρωπος: 'human being, man'; stressing his ordinary humanity.

## ἦν

was

Impf Act Indic 3 Sg · εἰμί

*linking verb*

→ stative imperfect

εἰμί: copula.

## ὁμοιοπαθής

of like nature

Nominative

*predicate adjective*

ὁμοιοπαθής: 'of like feelings/nature, subject to the same' (ὅμοιος + πάσχω); in NT only here and Acts 14:15 — fully human, as we are.

## ἡμῖν

to us

Dative

*dative of association/respect*

## καὶ

and

*coordinating conjunction*

## προσευχῇ

with prayer

Dative

*cognate dative (intensifying, Hebraism)*

προσευχῇ: 'prayer'; the cognate dat. with προσηύξατο = 'he prayed fervently/earnestly.'

## προσηύξατο

he prayed

Aor Mid Indic 3 Sg · προσεύχομαι

*main verb*

→ constative aorist

προσεύχομαι: 'pray'; with the cognate dat., the LXX-style emphatic construction.

## τοῦ

that

Genitive

*article (with infinitive, genitive of purpose/content)*

τοῦ + inf.: articular infinitive expressing the content/aim of the prayer.

## μὴ

not

*negative (with infinitive)*

μὴ: negating the infinitive.

## βρέξαι

to rain

Aor Act Inf · βρέχω

*infinitive (articular, content of prayer)*

→ constative aorist infinitive

βρέχω: 'send rain, rain'; impersonal — 'that it not rain.'

## καὶ

and

*coordinating conjunction*

## οὐκ

not

*negative particle*

οὐ: factual negation.

## ἔβρεξεν

it rained

Aor Act Indic 3 Sg · βρέχω

*main verb (impersonal)*

→ constative aorist

βρέχω: 'rain'; the drought of 1 Kgs 17:1 (the '3½ years' from tradition, cf. Luke 4:25).

## ἐπὶ

on

*preposition (+ gen., location)*

ἐπί + gen.: 'on, upon.'

## τῆς

the

Genitive

*article*

**γῆς**

earth

Genitive

*object of ἐπί*

γῆ: 'earth, land'; the land of Israel under drought.

**ἐνιαυτούς**

years

Accusative

*accusative of extent of time*

ἐνιαυτός: 'year'; with τρεῖς, the famous three-and-a-half-year drought.

**τρεις**

three

Accusative

*cardinal numeral (with ἐνιαυτούς)*

τρεις: 'three!'

**καὶ**

and

*coordinating conjunction*

**μῆνας**

months

Accusative

*accusative of extent of time*

μήν: 'month'; with ἕξ, completing the 3½ years (cf. Luke 4:25; Rev 11:2).

**ἕξ**

six

Accusative

*cardinal numeral (with μῆνας)*

ἕξ: 'six' (indeclinable, here construed acc.).

18 καὶ πάλιν προσήξατο, καὶ ὁ οὐρανὸς ὑέτὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς.

and again he prayed, and the heaven gave rain and the earth produced its fruit.

COMPLETION OF THE ILLUSTRATION **καὶ** The drought's reversal at Elijah's renewed prayer (1 Kgs 18:42–45): heaven and earth respond – the very paradigm of the farmer awaiting rain (v.7) now answered through prayer.

**καὶ**

and

*coordinating conjunction*

**πάλιν**

again

*temporal adverb*

πάλιν: 'again'; his second prayer, for rain's return.

**προσήξατο**

he prayed

Aor Mid Indic 3 Sg · προσεύχομαι

*main verb*

→ constative aorist

προσεύχομαι: 'pray'; the same effectual prayer, now for rain.

**καὶ**

and

*coordinating conjunction*

<p><b>ὁ</b> the Nominative article</p>	<p><b>οὐρανός</b> heaven Nominative subject οὐρανός: 'heaven, sky'; the source of the rain, responsive to prayer.</p>	<p><b>ὑετὸν</b> rain Accusative direct object ὑετός: 'rain!'; the longed-for downpour (1 Kgs 18:45).</p>	<p><b>ἔδωκεν</b> gave Aor Act Indic 3 Sg · δίδωμι main verb → constative aorist δίδωμι: 'give!'; the heaven 'gave' rain — God's gift through Elijah's prayer.</p>
<p>καὶ and coordinating conjunction</p>	<p><b>ἡ</b> the Nominative article</p>	<p><b>γῆ</b> earth Nominative subject γῆ: 'earth, land!'; restored to fruitfulness.</p>	<p><b>ἐβλάστησεν</b> produced Aor Act Indic 3 Sg · βλαστάνω main verb → ingressive/constative aorist βλαστάνω: 'sprout, bring forth!'; the land yields its crop once more.</p>
<p><b>τὸν</b> the Accusative article</p>	<p><b>καρπὸν</b> fruit Accusative direct object καρπός: 'fruit, produce!'; echoing the 'precious fruit' of v.7 — prayer brings the harvest.</p>	<p><b>αὐτῆς</b> its Genitive genitive of possession</p>	

## 19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν,

My brothers, if anyone among you wanders from the truth and someone turns him back,

CLOSING EXHORTATION (PROTASIS) ASYNDETON The letter ends without formal closing — abruptly, on its pastoral burden: the recovery of a straying believer. A conditional protasis (vv.19) sets up the climactic promise of v.20.

## Ἀδελφοί

brothers

Vocative

vocative of address

ἄδελφός: 'brother'; the final tender address.

## μου

my

Genitive

genitive of relationship

## ἐάν

if

conjunction (3rd-class condition, + subj.)

ἐάν: 'if'; the probable/general condition.

## τις

anyone

Nominative

subject (of *πλανηθῆ*)

τις: 'someone, anyone'; any member of the community.

## ἐν

among

preposition (+ dat.)

ἐν + dat.: 'among!'

## ὑμῖν

you

Dative

object of ἐν

## πλανηθῆ

wanders

Aor Pass Subj 3 Sg · *πλανάω*

verb of *protasis*

→ aorist subjunctive (passive/intransitive 'goes astray')

πλανάω: 'lead astray'; passive 'wander, go astray, be deceived' — moral/doctrinal straying from the truth.

## ἀπὸ

from

preposition (+ gen., separation)

ἀπὸ + gen.: 'from, away from!'

## τῆς

the

Genitive

article

## ἀληθείας

truth

Genitive

object of ἀπὸ

ἀλήθεια: 'truth'; the gospel-truth and its way of life (cf. 1:18).

## καὶ

and

coordinating conjunction

## ἐπιστρέψῃ

turns back

Aor Act Subj 3 Sg · *ἐπιστρέφω*

verb of *protasis* (2nd condition)

→ aorist subjunctive

ἐπιστρέφω: 'turn back, return, convert'; here transitive — 'turn (him) back' to the truth.

## τις

someone

Nominative

subject (of *ἐπιστρέψῃ*)

τις: 'someone'; the one who restores the wanderer.

## αὐτόν

him

Accusative

direct object (of *ἐπιστρέψῃ*)

20 γινωσκέτω ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν.

let him know that the one who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins.

APODOSIS / CLOSING PROMISE ASYNDETON The apodosis and the letter's final word: such restoration 'saves a soul from death and covers a multitude of sins' (echoing Prov 10:12). 'His soul' is most likely the wanderer's; 'covers sins' = procures forgiveness.

### γινωσκέτω

let him know

Pres Act Impv 3 Sg · γινώσκω

main verb (apodosis; 3rd-person imperative)

→ present imperative

γινώσκω: 'know, recognize'; 'let him be assured' – introducing the promise.

### ὅτι

that

conjunction (content clause)

ὅτι: 'that'; introducing the object of knowing.

### ὁ

the one

Nominative

article (substantizing ἐπιστρέψας)

### ἐπιστρέψας

who turns back

Aor Act Ptc · Nom Sg Masc · ἐπιστρέφω

substantival participle (subject)

→ constative aorist (the act of restoring)

ἐπιστρέφω: 'turn back, restore'; the agent of conversion (cf. v.19).

### ἀμαρτωλὸν

a sinner

Accusative

direct object (of ἐπιστρέψας)

ἀμαρτωλός: 'sinner'; the one who strayed, now reclaimed.

### ἐκ

from

preposition (+ gen., separation)

ἐκ + gen.: 'out of, from.'

### πλάνης

error

Genitive

object of ἐκ

πλάνη: 'wandering, error, deceit'; cognate of πλανηθῆ (v.19) – the straying way.

### ὁδοῦ

of way

Genitive

genitive of source/apposition (the erring way)

ὁδός: 'way, road, path'; the two-ways image of conduct (cf. Ps 1).

<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession (the sinner's)</i></p>	<p><b>σώσει</b> will save Fut Act Indic 3 Sg · σῶζω <i>main verb (content clause)</i> → predictive future σῶζω: 'save, rescue'; here from spiritual death — eschatological deliverance.</p>	<p><b>ψυχὴν</b> a soul Accusative <i>direct object</i> ψυχή: 'soul, life'; the person's true life (most read it as the wanderer's, not the rescuer's).</p>	<p><b>αὐτοῦ</b> his Genitive <i>genitive of possession (the sinner's)</i></p>
<p><b>ἐκ</b> from <i>preposition (+ gen., separation)</i> ἐκ + gen.: 'from.'</p>	<p><b>θανάτου</b> death Genitive <i>object of ἐκ</i> θάνατος: 'death'; spiritual/eternal death, the end of the way of error (cf. 1:15).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>καλύψει</b> will cover Fut Act Indic 3 Sg · καλύπτω <i>main verb</i> → predictive future καλύπτω: 'cover, hide'; 'cover sins' = secure their forgiveness, echoing Prov 10:12 (cf. 1 Pet 4:8).</p>
<p><b>πλῆθος</b> a multitude Accusative <i>direct object</i> πλῆθος: 'multitude, great number'; the abundance of sins forgiven.</p>	<p><b>ἁμαρτιῶν</b> of sins Genitive <i>genitive (partitive/content, with πλῆθος)</i> ἁμαρτία: 'sin'; the closing word of the letter — the gospel's grace over a multitude of sins.</p>		

**On the text.** Verse punctuation and paragraphing are editorial and conventional. Orthographic and minor variants are not annotated (e.g. ὁ μισθὸς ... ἀφ' ὑμῶν in v.4; the spelling κατεδικάσατε in v.6; the presence/absence of ὁ before κύριος in v.7; the article before ἐκκλησίας in v.14; the form ἁμαρτίας / ἁμαρτήματα at v.16; and the variant πρὸ πάντων / πρὸ πᾶσιν in v.12); where editions legitimately differ the more widely printed reading is given.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow

standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.