

# James 5:1-12

1. Outline of 5:1-18 (final verses 5:19-20)
  - a. **5:1-6** – **the oppression** that is the KEY cause of all the trials in this book
  - b. **5:7-12** – the **final explanation on how believers should face opposition** from non-believer oppression. This how James thinks believers should face this opposition from their oppressors.
    - i. These verses provide the proper response to trials of:
      1. Oppression
      2. Exploitation
    - ii. The proper response is:
      1. Patience
      2. Endurance
  - c. **5:13-18** – **a call to prayer** follows the response of patience and endurance
    - i. These verses provide the proper response to trials of:
      1. Sickness
      2. Suffering
    - ii. The proper response is:
      1. Confession of sin after self-examination
      2. Prayer
  - d. (5:19-20 – conclusion of the book)
2. Previous rebuke to rich merchants (4:13-17) gives way to this most severe rebuke of the rich (land owners). The land owners are oppressing their laborers by denying them wages.
  - a. The traveling merchants of 4:13-17 were likely believers who were tempted to go the way of the world to attain worldly wealth and security. They are rebuked by James and given corrective steps to take.
  - b. The rich landowners of 5:1-6 are not believers. They are condemned with the voice of an OT prophet condemning a city or a nation. The reason they are addressed is twofold:
    - i. The believers are warned not to follow their example
    - ii. The believers are encouraged to continue in patient endurance because the wicked wealthy will be judged by the Lord of Hosts.
3. James tells the believing Jewish community(ies) how to respond to the arrogance and oppression of the wealthy.
4. Two similarities of 4:13-17 and 5:1-12:
  - a. 4:13 – “Come now, you who say,..”
  - b. 5:1 – “Come now, you rich,..”
5. This situation captures the meaning and application of the points of doctrine stated in the opening chapter. These statements were:
  - a. “Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your

	71 [e]	3568 [e]	3588 [e]	3004 [e]
	Age	nyn	hoi	legontes
13	ἄγε	νῦν ,	οἱ	λέγοντες
	Come	now	those	saying
	V-PMA-2S	Adv	Art-VMP	V-PPA-VMP
- - - - -				
	71 [e]	3568 [e]	3588 [e]	4145 [e]
	Age	nyn	hoi	plousioi
1	ἄγε	νῦν ,	οἱ	πλούσιοι
	Come	now	[you]	rich
	V-PMA-2S	Adv	Art-VMP	Adj-VMP

faith produces steadfastness." (1:2-3)

- b. "Let the lowly brother boast in his exaltation, and the rich in his humiliation, because like a flower of the grass he will pass away." (1:9-10)
  - c. "Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him." (1:12)
  - d. Then HERE, in 5:11 – "Behold, **we consider those blessed who remained steadfast**."
6. Three of Jame's main themes are combined here:
- a. The three themes are:
    - i. Wealth...(possessions, property)
    - ii. Persecution...(oppression, injustice)
    - iii. Speech...(correct or wrong which indicates what is in your heart)
  - b. The problems presented here are:
    - i. Seeking wealth can lead to wrong speech
      1. Error - 4:13-14 – "Come now, you who say, "Today or tomorrow we will go into such and such a town and spend a year there and trade and make a profit"— yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes."
      2. Correction:
        - a. 4:15 – "Instead you ought to say, "If the Lord wills, we will live and do this or that."
    - ii. Facing persecution can lead to wrong speech
      1. Error - 5:12 – "above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your "yes" be yes and your "no" be no, so that you may not fall under condemnation."
      2. Correction:
        - a. 5:10 – "patience" (*makrothumia* – "forbearance, longsuffering")
        - b. 5:11 – "steadfastness" (*hupomone* - "perseverance")
    - iii. Seeking God's will concerning wealth and persecution will lead to correct speech
      1. Error – 5:9 – "Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.
      2. Error – 5:12 – "But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your 'yes' be yes and your 'no' be no, so that you may not fall under condemnation."
      3. Error – 4:11 – "Do not speak evil against one another, brothers. The one who speaks against a brother or judges his brother, speaks evil against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge."
7. Other parallels:
- a. Unjust Rich:
    - i. 1:10-11 – "...the rich in his humiliation, because like a flower of the grass he will pass away. For the sun rises with its scorching heat and withers the grass; its flower falls, and its beauty perishes. So also, will the rich man fade away in the midst of his pursuits."
    - ii. 5:1-2 – "Come now, you rich, weep and howl for the miseries that are coming upon you. Your riches have rotted and your garments are moth-eaten.

- iii. 2:6-7 – “Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called?”
      - 1. Riches disappear (5:1)
      - 2. Rich man disappears (1:10)
  - b. Judgment by Fire
    - i. 5:3 – “their corrosion will be evidence against you and will eat your flesh like fire.”
    - ii. 3:6 – “the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell.”
  - c. Patient endurance
    - i. 1:3-4 – “for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing.”
    - ii. 5:7-10 - “Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains. You also, be patient.”
- 8. James’ letter is more like an OT prophet with an apocalyptic tone than it is like a letter from Paul written to the church.
- 9. 5:1-6 outline:
  - a. 5:1 – Opening warning... “weep and howl for the miseries that are coming...”
  - b. 5:2-3 – short, sharp staccato-like statements describing the lifestyle of these rich:
    - i. Riches...rotted
    - ii. Garments...moth-eaten
    - iii. Gold, silver...corroded
    - iv. Treasure...laid up
  - c. 5:4 – Oppression of laborers has reached the ears of God
  - d. 5:5 – (more details of the lifestyle lived by these rich):
    - v. Lived in luxury
    - vi. Lived in self-indulgence
    - vii. Fattened your hearts
  - e. 5:6 – Based on the facts:
    - i. The evidence:
      - 1. the laborers are treated unjustly
      - 2. the rich have more than they will ever need
    - ii. The verdict:
      - 1. The rich have condemned innocent people
      - 2. The rich have murdered innocent people

James 5:1 – **“Come now, you rich, weep and howl for the miseries that are coming upon you.**

71 [e]	3568 [e]	3588 [e]	4145 [e]	2799 [e]	3649 [e]	1909 [e]	3588 [e]	5004 [e]	4771 [e]
Age	nyn	hoi	plousioi	klausate	ololyzontes	epi	tais	talaipōriais	hymōn
1 Ἄγε	vũv ,	οἱ	πλούσιοι ,	κλαύσατε ,	ὀλολύζοντες	ἐπὶ	ταῖς	ταλαιπωρίαις	ὑμῶν
Come	now	[you]	rich	weep	wailing	over	the	miserias	upon you
V-PMA-2S	Adv	Art-VMP	Adj-VMP	V-AMA-2P	V-PPA-NMP	Prep	Art-DFP	N-DFP	PPro-G2P

3588 [e] 1904 [e]  
 tais eperchomenais  
 ταῖς ἐπερχομέναις .  
 that [are] coming  
 Art-DFP V-PPM/P-DFP

1. “coming upon you”
  - a. “come” – *erchomai* – is in present tense

### 5:2 – “Your riches have rotted and your garments are moth-eaten.

3588 [e]	4149 [e]	4771 [e]	4595 [e]	2532 [e]	3588 [e]	2440 [e]	4771 [e]	4598 [e]	1096 [e]
ho	ploutos	hymōn	sesēpen	kai	ta	himatia	hymōn	sētobrōta	gegonen
2 ὁ	πλοῦτος	ὑμῶν	σέσηπεν ,	καὶ	τὰ	ἱμάτια	ὑμῶν	σητόβρωτα	γέγονεν .
The	riches	of You	have rotted	and	the	garments	of you	moth-eaten	have become
Art-NMS	N-NMS	PPro-G2P	V-RIA-3S	Conj	Art-NNP	N-NNP	PPro-G2P	Adj-NNP	V-RIA-3S

1. Three types of possessions:
  - a. “Riches” – *ploutos* –
  - b. Clothes, “garments” – *himatia* –
  - c. Money – “gold and silver” – *chrysos, argyros* –
2. Three ways these possessions are lost to time:
  - a. “Rotted” – *sesepe* –
    - i. the verb is in the perfect tense meaning the act of rotting is complete and the completed action has brought into being a state of affairs.
  - b. “Moth-eaten” – *setobrota* –
    - i. Jesus said the same in Matthew 6:19 -  
 “Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” (Mt. 6:19-21)
    - ii. Isaiah 51:8 sounds similar from the OT prophet:  
 “For the moth will eat them up like a garment, and the worm will eat them like wool, but my righteousness will be forever, and my salvation to all generations.”
  - c. “Rusted” – *katiotai* – a derivative of *ios* with *kata* meaning “to rust down”, “tarnish”  
 “Rust” – *ios* – “poison”, “rust”, “an arrow”, “venom”
    - i. Used in Psalm 140:3 in LXX -  
 “They make their tongue sharp as a serpent's, and under their lips is the venom of asps.”
    - ii. Can refer to oxidation or rusting of impurities (other metals) in the gold or silver.

### 5:3 – “Your gold and silver have corroded, and their corrosion will be evidence against you and will eat your flesh like fire. You have laid up treasure in the last days.

3588 [e]	5557 [e]	4771 [e]	2532 [e]	3588 [e]	696 [e]	2728 [e]	2532 [e]	3588 [e]	2447 [e]	846 [e]	1519 [e]	3142 [e]	4771 [e]	
ho	chrysos	hymōn	kai	ho	argyros	katiōtai	kai	ho	ios	autōn	eis	martyrion	hymīn	
3	ὁ	χρυσὸς	ὑμῶν	καὶ	ὁ	ἄργυρος	κατίωται	, καὶ	ὁ	ἰὸς	αὐτῶν	εἰς	μαρτύριον	ὑμῖν
The	gold	of you	and	the	silver	have corroded	and	the	rust	of them	for	a testimony	against you	
Art-NMS	N-NMS	PPro-G2P	Conj	Art-NMS	N-NMS	V-RIMP-3S	Conj	Art-NMS	N-NMS	PPro-GM3P	Prep	N-ANS	PPro-D2P	

"RUST" or "CORRODED" - *ios* - "rust", "tarnish", "poison", "venom"

1510 [e]	2532 [e]	5315 [e]	3588 [e]	4561 [e]	4771 [e]	5613 [e]	4442 [e]	2343 [e]	1722 [e]	2078 [e]	2250 [e]
estai	kai	phagetai	tas	sarkas	hymōn	hōs	pyr	Ethēsaurisate	en	eschatais	hēmerais
ἔσται	, καὶ	φάγεται	τὰς	σάρκας	ὑμῶν	ὡς	πῦρ	. Ἐθησαυρίσατε	ἐν	ἐσχάταις	ἡμέραις .
will be	and	will eat	the	flesh	of you	like	fire	You have treasured up	in	[the] last	days
V-FIM-3S	Conj	V-FIM-3S	Art-AFP	N-AFP	PPro-G2P	Adv	N-NNS	V-AIA-2P	Prep	Adj-DFP	N-DFP

1. "evidence against you" or "a testimony against you" – *martyrion* –
2. Consistency of Jesus and James:
  - a. Jesus – "Do not lay up for yourselves treasures on earth, where moth and rust[e] destroy." – Matthew 6:19
  - b. James – "You have laid up treasure in the last days." – James 5:3

5:4 – **Behold, the wages of the laborers who mowed your fields, which you kept back by fraud, are crying out against you, and the cries of the harvesters have reached the ears of the Lord of hosts.**

2400 [e]	3588 [e]	3408 [e]	3588 [e]	2040 [e]	3588 [e]	270 [e]	3588 [e]	5561 [e]	4771 [e]	3588 [e]	650 [e]	575 [e]	
idou	ho	misthos	tōn	ergatōn	tōn	amēsantōn	tas	chōras	hymōn	ho	aphysterēmenos	aph'	
4	ἰδοὺ	, ὁ	μισθὸς	τῶν	ἐργατῶν	τῶν	ἀμειψάντων	τὰς	χώρας	ὑμῶν	, ὁ	ἀφυστερημένος	ἀφ'
Behold	the	wage	of the	workmen	-	having harvested	the	fields	of you	-	having been kept back	by	
V-AMA-2S	Art-NMS	N-NMS	Art-GMP	N-GMP	Art-GMP	V-APA-GMP	Art-AFP	N-AFP	PPro-G2P	Art-NMS	V-RPMP-NMS	Prep	

4771 [e]	2896 [e]	2532 [e]	3588 [e]	995 [e]	3588 [e]	2325 [e]	1519 [e]	3588 [e]	3775 [e]	2962 [e]	4519 [e]	1525 [e]
hymōn	krazei	kai	hai	boai	tōn	therisantōn	eis	ta	ōta	Kyriou	Sabaōth	eiselēlythasin
ὑμῶν	, κράζει	, καὶ	αἱ	βοαὶ	τῶν	θερισάντων	, εἰς	τὰ	ὄτα	Κυρίου	Σαβαώθ	εἰσεληλύθασιν* .
you	cries out	and	the	cries	of those	having harvested	into	the	ears	of [the] Lord	of Hosts	have entered
PPro-G2P	V-PIA-3S	Conj	Art-NFP	N-NFP	Art-GMP	V-APA-GMP	Prep	Art-ANP	N-ANP	N-GMS	N-GMP	V-RIA-3P

1. The laborers were mowing the fields during harvest season.
2. "Behold" – *idou* – means "See!", "Look!", "Behold!" It is calling out for the rich to take notice.
3. Two things are crying out:
  - a. "the wages...you kept back by fraud, are crying out against you."
    - i. The wages are crying out
    - ii. "are crying out" is present tense is action that is not complete
  - b. "the cries of the harvesters have reached the ears of the Lord of hosts"
    - i. The cries of the harvesters have reached the Lord's ears
    - ii. "the cries...have reached" is perfect tense depicting action that is complete and has led to an existing state of affairs.
4. The day "laborers" or the "harvesters" are the poor who need paid at the end of each work day to buy food, shelter and clothing.
  - a. To neglect their daily wages at the end of the day is to deny them food, shelter and clothing.
  - b. To neglect their daily needs is to deny them life.
  - c. The OT Law and Prophets spoke to this issue:
    - i. Leviticus 19:13 – "You shall not oppress your neighbor or rob him. The wages of a hired worker shall not remain with you all night until the morning."

- ii. Deuteronomy 24:15 – “You shall give him his wages on the same day, before the sun sets (for he is poor and counts on it), lest he cry against you to the Lord, and you be guilty of sin.
  - iii. Jeremiah 22:13-14 – “Woe to him who builds his house by unrighteousness, and his upper rooms by injustice, who makes his neighbor serve him for nothing and does not give him his wages, who says, ‘I will build myself a great house with spacious upper rooms,’
  - iv. Matthew 20:8 – “And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ ”
5. “failed to pay” or “kept back by fraud” comes from two manuscript forms that use either of two verbs:
- a. *Apostereo* = “defraud”
    - i. Support for “defraud” comes from Malachi 3:5 where in the Hebrew the word is *ashaq* meaning “to oppress, wrong, extort” and the LXX uses *aposterountas* when it says, ἀποστεροῦντας μισθὸν μισθωτοῦ which means “depriving an employee of his salary”:  
 ““Then I will draw near to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who **oppress the hired worker in his wages, the widow and the fatherless,** against those who thrust aside the sojourner, and do not fear me, says the Lord of hosts.
  - b. *Aphystereo* = “withhold”
6. “Lord of Hosts”, from “Lord of *Sabaoth*” or “Lord of Armies”, is the name of the Lord written in the tradition of the OT language of the Warrior God of Israel who marches in defense of Israel with his angelic hosts. It was the name used by David when he shared trash talk with Goliath in 1 Samuel 17:45 –  
 “Then David said to the Philistine, “You come to me with a sword and with a spear and with a javelin, but I come to you in the name of the Lord of hosts, the God of the armies of Israel, whom you have defied.”
- a. See also:
    - i. Psalm 103:21 – “Praise the Lord, all his heavenly hosts, you his servants who do his will.”
    - ii. Psalm 18:6 – “In my distress I called upon the Lord; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears.”
    - iii. Psalm 31:1-2 - “In you, O Lord, do I take refuge; let me never be put to shame; in your righteousness deliver me! Incline your ear to me; rescue me speedily! Be a rock of refuge for me, a strong fortress to save me!”
  - b. Isaiah speaks of the Lord of hosts who is against the oppressive rich of 720-701 BC: “Woe to those who join house to house, who add field to field, until there is no more room, and you are made to dwell alone in the midst of the land. The Lord of hosts has sworn in my hearing: “Surely many houses shall be desolate, large and beautiful houses, without inhabitant. For ten acres of vineyard shall yield but one bath, and a homer of seed shall yield but an ephah.”
7. “the wages...kept back by fraud”
- a. “Fraud” by the worldly rich is a real issue here:

- i. James 2:6-7 – “But you have dishonored the poor man. Are not the rich the ones who oppress you, and the ones who drag you into court? Are they not the ones who blaspheme the honorable name by which you were called?”
- ii. James 2:15-16 – “If a brother or sister is poorly clothed and lacking in daily food, and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good is that?”
- b. “Violence” and “retaliation” were the common worldly response by the poor believers:
  - i. James 1:19-20 – “Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.”
  - ii. James 4:2 – “You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel.”

**5:5 – “You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter.**

5171 [e]	1909 [e]	3588 [e]	1093 [e]	2532 [e]	4684 [e]	5142 [e]	3588 [e]	2588 [e]	4771 [e]	1722 [e]	2250 [e]
Etryphēsate	epi	tēs	gēs	kai	espatalēsate	ethrepsate	tas	kardias	hymōn	en	hēmera
5 Ἐτρυφήσατε	ἐπὶ	τῆς	γῆς	, καὶ	ἐσπατάλησατε	· ἐθρέψατε	τὰς	καρδίας	ὑμῶν	ἐν	ἡμέρᾳ
You lived in luxury	upon	the	earth	and	lived in self-indulgence	You have fattened	the	hearts	of you	in	[the] day
V-AIA-2P	Prep	Art-GFS	N-GFS	Conj	V-AIA-2P	V-AIA-2P	Art-AFP	N-AFP	PPro-G2P	Prep	N-DFS

4967 [e]  
 sphages  
 σφαγῆς .  
 of slaughter  
 N-GFS

1. The rich man’s live is described on earth as:
  - a. A life style of:
    - i. “in luxury”
    - ii. “in self-indulgence”
    - iii. “fattened your hearts”
  - b. Social interaction of violence:
    - i. “condemned” the innocent, an act of the judge in a legal case in court
      1. 2:6 says, “Are not the rich the ones who oppress you, and the ones who drag you into court?”
      2. This language of a courtroom. This is legal violence (*hamas*)
      3. It is abuse of power
      4. It is done against the poor with intent of increasing the rich man’s wealth
    - ii. “murdered” the innocent, an act of the executioner
      1. James mentions “murder” in his book three times:
        - a. 2:11 – “For he who said, “Do not commit adultery,” also said, “Do not murder.” If you do not commit adultery but do murder, you have become a transgressor of the law.”
        - b. 4:2 – “You desire and do not have, so you murder. You covet and cannot obtain, so you fight and quarrel.
        - c. 5:6 – “You have condemned and murdered the righteous person. He does not resist you.”

2. Amos 5:10-15 -

“There are those who hate the one who upholds justice in court and detest the one who tells the truth. You levy a straw tax on the poor and impose a tax on their grain. Therefore, though you have built stone mansions, you will not live in them; though you have planted lush vineyards, you will not drink their wine. For I know how many are your offenses and how great your sins. There are those who oppress the innocent and take bribes and deprive the poor of justice in the courts. Therefore the prudent keep quiet in such times, for the times are evil. Seek good, not evil, that you may live. Then the Lord God Almighty will be with you, just as you say he is. Hate evil, love good; maintain justice in the courts. Perhaps the Lord God Almighty will have mercy on the remnant of Joseph.”

3. Isaiah 3:14-15 – “The Lord enters into judgment against the elders and leaders of his people: “It is you who have ruined my vineyard; the plunder from the poor is in your houses. What do you mean by crushing my people and grinding the faces of the poor?” declares the Lord, the Lord Almighty.”
4. Micah 2:1-3 – “Woe to those who devise wickedness and work evil on their beds! When the morning dawns, they perform it, because it is in the power of their hand. They covet fields and seize them, and houses, and take them away; they oppress a man and his house, a man and his inheritance. Therefore thus says the Lord: behold, against this family I am devising disaster, from which you cannot remove your necks.”

5:6 – “**You have condemned and murdered the righteous person. He does not resist you.**

2613 [e]	5407 [e]	3588 [e]	1342 [e]	3756 [e]	498 [e]	4771 [e]
katedikasate	ephoneusate	ton	dikaion	ouk	antitassetai	hymin
6	κατεδικάσατε	ἐφονεύσατε	τὸν	δίκαιον ;	οὐκ	ἀντιτάσσεται ὑμῖν .
	You have condemned	[and] have put to death	the	righteous	not	does he resist you
	V-AIA-2P	V-AIA-2P	Art-AMS	Adj-AMS	Adv	V-PIM-3S PPro-D2P

1. The book of Sirach, a Jewish text collecting ethical teachings written in Hebrew from 200-175 BC, says in 34:25-27:
 

“The bread of charity is life itself for the needy; whoever withholds it is a murderer. To take away a neighbor’s living is to commit murder; to deny a laborer’s wages is to shed blood.”
2. “the righteous person”
  - a. Options concerning who is the “righteous person” who was condemned and murdered:
    - i. Jesus – the description fits the trials and crucifixion of Jesus, but this is a sudden introduction of the person and life of Jesus.
    - ii. The workers who have been victims of these rich people’s condemnation and murder (oppression and lack of wages)
  - b. The “righteous” could be the innocent. Those condemned and murdered have done nothing deserving this treatment.
3. “He does not resist you” can refer to:
  - a. The righteous one has not resisted the rich man and his pursuits. So, why condemn and murder them?
  - b. The righteous one can now do nothing to resist the lawsuits, legal system, oppression and starvation from the rich man.



5:7 – “Be patient, therefore, brothers, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, being patient about it, until it receives the early and the late rains.

3114 [e]	3767 [e]	80 [e]	2193 [e]	3588 [e]	3952 [e]	3588 [e]	2962 [e]	2400 [e]	3588 [e]	1092 [e]	1551 [e]
Makrothymésate	oun	adelphoi	heōs	tēs	parousias	tou	Kyriou	idou	ho	geōrgos	ekdechetai
7 Μακροθυμήσατε	οὖν ,	ἀδελφοί ,	ἕως	τῆς	παρουσίας	τοῦ	Κυρίου .	ἰδοῦ ,	ὁ	γεωργὸς	ἐκδέχεται
Be patient	therefore	brothers	until	the	coming	of the	Lord	Behold	the	farmer	awaits
V-AMA-2P	Conj	N-VMP	Prep	Art-GFS	N-GFS	Art-GMS	N-GMS	V-AMA-2S	Art-NMS	N-NMS	V-PIM/P-3S

  

3588 [e]	5093 [e]	2590 [e]	3588 [e]	1093 [e]	3114 [e]	1909 [e]	846 [e]	2193 [e]	2983 [e]	4406 [e]	2532 [e]	3797 [e]
ton	timion	karpon	tēs	gēs	makrothymōn	ep’	autō	heōs	labē	proimon	kai	opsimon
τὸν	τίμιον	καρπὸν	τῆς	γῆς ,	μακροθυμῶν	ἐπ’	αὐτῷ	ἕως	λάβῃ	πρόϊμον	καὶ	ὄψιμον .
the	precious	fruit	of the	earth	being patient	for	it	until	it receives	[the] early	and	latter [rains]
Art-AMS	Adj-AMS	N-AMS	Art-GFS	N-GFS	V-PPA-NMS	Prep	PPro-DM3S	Conj	V-ASA-3S	Adj-AMS	Conj	Adj-AMS

5:8 – “You also, be patient. Establish your hearts, for the coming of the Lord is at hand.

3114 [e]	2532 [e]	4771 [e]	4741 [e]	3588 [e]	2588 [e]	4771 [e]	3754 [e]	3588 [e]	3952 [e]	3588 [e]	2962 [e]	1448 [e]
makrothymésate	kai	hymeis	stérixate	tas	kardias	hymōn	hoti	hē	parousia	tou	Kyriou	ēngiken
8 μακροθυμήσατε	καὶ	ὑμεῖς ;	στηρίξατε	τὰς	καρδίας	ὑμῶν ,	ὅτι	ἡ	παρουσία	τοῦ	Κυρίου	ἤγγικεν .
Be patient	also	you	strengthen	the	hearts	of you	because	the	coming	of the	Lord	has drawn near
V-AMA-2P	Conj	PPro-N2P	V-AMA-2P	Art-AFP	N-AFP	PPro-G2P	Conj	Art-NFS	N-NFS	Art-GMS	N-GMS	V-RIA-3S

5:9 – “Do not grumble against one another, brothers, so that you may not be judged; behold, the Judge is standing at the door.

3361 [e]	4727 [e]	80 [e]	2596 [e]	240 [e]	2443 [e]	3361 [e]	2919 [e]	2400 [e]	3588 [e]	2923 [e]	4253 [e]	3588 [e]
mē	stenazete	adelphoi	kat’	allēlōn	hina	mē	krithēte	idou	ho	kritēs	pro	tōn
9 μὴ	στενάζετε	ἀδελφοί	κατ’	ἀλλήλων ,	ἵνα	μὴ	κριθῆτε .	ἰδοῦ ,	ὁ	κριτῆς	πρὸ	τῶν
Not	grumble	brothers	against	one another	so that	not	you may be condemned	Behold	the	Judge	before	the
Adv	V-PMA-2P	N-VMP	Prep	RecPro-GMP	Conj	Adv	V-ASP-2P	V-AMA-2S	Art-NMS	N-NMS	Prep	Art-GFP

  

2374 [e]	2476 [e]
thyron	hestēken
θυρῶν	ἔστηκεν .
doors	is standing
N-GFP	V-RIA-3S

5:10 – “As an example of suffering and patience, brothers, take the prophets who spoke in the name of the Lord.

5262 [e]	2983 [e]	80 [e]	3588 [e]	2552 [e]	2532 [e]	3588 [e]	3115 [e]	3588 [e]	4396 [e]	3739 [e]
Hypodeigma	labete	adelphoi	tēs	kakopathias	kai	tēs	makrothymias	tous	prophētas	hoi
10 Ὑπόδειγμα	λάβετε	, ἀδελφοί	, τῆς	κακοπαθίας	καὶ	τῆς	μακροθυμίας	, τοὺς	προφήτας	οἱ
[As] an example	take	brothers	-	of suffering evils	and	-	of patience	the	prophets	who
N-ANS	V-AMA-2P	N-VMP	Art-GFS	N-GFS	Conj	Art-GFS	N-GFS	Art-AMP	N-AMP	RelPro-NMP

2980 [e]	1722 [e]	3588 [e]	3686 [e]	2962 [e]
elalēsan	en	tō	onomati	Kyriou
ἐλάλησαν	ἐν	τῷ	ὀνόματι	Κυρίου .
spoke	in	the	name	of [the] Lord
V-AIA-3P	Prep	Art-DNS	N-DNS	N-GMS

5:11 – “Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.

2400 [e]	3106 [e]	3588 [e]	5278 [e]	3588 [e]	5281 [e]	2492 [e]	191 [e]	2532 [e]	3588 [e]	5056 [e]	2962 [e]
idou	makarizomen	tous	hypomeinantas	tēn	hypomonēn	lōb	ēkousate	kai	to	telos	Kyriou
11 ἰδοὺ	, μακαρίζομεν	τοὺς	ὑπομείναντας	. τὴν	ὑπομονὴν	Ἰὼβ	ἠκούσατε	, καὶ	τὸ	τέλος	Κυρίου
Behold	we count blessed	those	having persevered	The	perseverance	of Job	you have heard of	and	the	outcome	from [the] Lord
V-AMA-2S	V-PIA-1P	Art-AMP	V-APA-AMP	Art-AFS	N-AFS	N-GMS	V-AIA-2P	Conj	Art-ANS	N-ANS	N-GMS

3708 [e]	3754 [e]	4184 [e]	1510 [e]	3588 [e]	2962 [e]	2532 [e]	3629 [e]
eidete	hoti	polysplanchnos	estin	ho	Kyrios	kai	oiktirmōn
εἶδετε	, ὅτι	πολύσπλαγχνός	ἐστίν	ὁ	Κύριος	, καὶ	οἰκτίρμων .
you have seen	that	full of compassion	is	the	Lord	and	[is] merciful
V-AIA-2P	Conj	Adj-NMS	V-PIA-3S	Art-NMS	N-NMS	Conj	Adj-NMS

5:12 – “But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

4253 [e]	3956 [e]	1161 [e]	80 [e]	1473 [e]	3361 [e]	3660 [e]	3383 [e]	3588 [e]	3772 [e]	3383 [e]	3588 [e]	1093 [e]	3383 [e]	243 [e]
Pro	pantōn	de	adelphoi	mou	mē	omnyete	mēte	ton	ouranon	mēte	tēn	gēn	mēte	allon
12 Πρὸς	πάντων	δέ	, ἀδελφοί	μου	, μὴ	ὀμνύετε	, μήτε	τὸν	οὐρανὸν	, μήτε	τὴν	γῆν	, μήτε	ἄλλον
Before	all things	however	brothers	of me	not	swear	neither [by]	-	heaven	nor	the	earth	nor	other
Prep	Adj-GNP	Conj	N-VMP	PPro-G1S	Adv	V-PMA-2P	Conj	Art-AMS	N-AMS	Conj	Art-AFS	N-AFS	Conj	Adj-AMS

5100 [e]	3727 [e]	1510 [e]	1161 [e]	4771 [e]	3588 [e]	3483 [e]	3483 [e]	2532 [e]	3588 [e]	3756 [e]	3756 [e]	2443 [e]	3361 [e]	5259 [e]	2920 [e]	4098 [e]
tina	horkon	etō	de	hymōn	to	Nai	nai	kai	to	Ou	ou	hina	mē	hypo	krisin	pesēte
τινὰ	ὄρκον	. ἢ	τῶν	ὑμῶν	τὸ	Ναὶ	, ναί	, καὶ	τὸ	Οὐ	, οὐ	, ἵνα	μὴ	ὑπὸ	κρίσιν	πέσητε .
any	oath	Be	however	of you	the	Yes	yes	and	the	No	no	so that	not	under	judgment	you might fall
IPro-AMS	N-AMS	V-PMA-3S	Conj	PPro-G2P	Art-NNS	Prtcl	Prtcl	Conj	Art-NNS	Adv	Adv	Conj	Adv	Prep	N-AFS	V-ASA-2P