

Pres act imp, *stenazo*, 6x α 1) a sigh, to groan; to express grief by inarticulate or semi-articulate sounds, to groan / *sigh*, *groan*, either inwardly or openly (MK 7.34); as discontent directed against another *complain strongly*, *mutter*, *grumble* (JA 5.9)

5:9 Do not complain, brethren, against one another,

that *mê stenazete* - Prohibition with *mê* and the present active imperative of *stenazô*, old verb, to groan. "Stop groaning against one another," as some were already doing in view of their troubles. In view of the hope of the Second Coming lift up your heads. (Rob)

you yourselves may not be judged;

behold, Aor pass subj, *krino*, 114x α to judge a) to pronounce an opinion concerning right and wrong a1) to be judged, i.e. summoned to trial that one's case may be examined and judgment passed upon it b) to pronounce judgment, to subject to censure b1) of those who act the part of judges or arbiters in matters of common life, or pass judgment on the deeds and words of others

Perf act ind, *histemi*, 158x α 1) to cause or make to stand, to place, put, set 2) to stand / the meaning often derived from the context, tense, and surrounding relations

the Judge is standing right at the door.

Perfect active indicative of *histêmi*, "is standing now."
Again like the language of Jesus in Mt 24:33 (*epi thurais*) and Mr 13:29. Jesus the Judge is pictured as ready to enter for the judgment. (Rob)

Examples of Patience (v10-11)

Patience Exhorted (v7-11)

Hupodeigma, 6x α 1) a sign suggestive of anything, delineation of a thing, representation, figure, copy 2) an example: for imitation 2a) of the thing to be imitated 2b) for a warning, of a thing to be shunned / (1) in a positive sense, as something to be imitated *example, model* (JN 13.15); (2) in a negative sense, as something to be avoided (warning) *example* (2P 2.6); (3) as a representative copy or likeness of what is original and genuine *imitation, image* (HE 8.5)

5:10 As an example, brethren, of suffering

makrothumia and hupomonê -
the one restraint from
retaliating, the other not easily
succumbing (Rob)

Kakopatheia, 1x α 1) the suffering of evil, i.e. trouble, distress, afflicted / 1) passive, of evil circumstances coming on someone *suffering, affliction, misery* (perhaps JA 5.10); (2) active, of facing evil circumstances courageously *perseverance, endurance* (probably JA 5.10)

and

Makrothumia, 14x α 1) patience, endurance, constancy, steadfastness, perseverance 2) patience, forbearance, longsuffering, slowness in avenging wrongs α Synonyms α *hupomone* is the temper which does not easily succumb under suffering, *makrothumia* is the self restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath and revenge. / as a state of emotional quietness in patience, the face of unfavorable circumstances *patience, long-suffering*; (1) as patience under trial *endurance, steadfastness* (HE 6.12); (2) as constraint exercised toward others *forbearance, patience* (2C 6.6); (3) as God's constraint of his wrath *long-suffering, forbearance* (RO 2.4)

take the prophets who spoke in the name of the Lord.

Aor act imp, *lambano*, 263x α
1) to take 2) to receive

Aor act ind, *laleo*, 296x α 1) to utter a voice or emit a sound
2) to speak 3) to talk 4) to utter, tell 5) to use words in order
to declare one's mind and disclose one's thoughts

5:11 Behold,

Pres act ind, *makarizo*, 2x ≈ 1) to pronounce blessed / as an evaluation of someone as happy because of favorable circumstances *regard as happy, think of as blessed, consider fortunate* (LU 1.48)

Aor act ptc, *hupomeno*, 17x ≈ 1) to remain 1a) to tarry behind 2) to remain i.e. abide, not recede or flee 2a) to preserve: under misfortunes and trials to hold fast to one's faith in Christ 2b) to endure, bear bravely and calmly: ill treatments

we count those blessed who endured.

Aor act ind, *akouo*, 437x ≈ 1) to hear 1a) consider what is or has been said 1b) to understand 2) to hear something 2a) to learn 2b) to give ear to a teaching or a teacher 2c) to comprehend, to understand

You have heard of the endurance of Job

Hupomone, 32x ≈ 1) steadfastness, constancy, endurance 1a) in the NT the characteristic of a man who is not swerved from his deliberate purpose and his loyalty to faith and piety by even the greatest trials and sufferings 1b) patiently, and steadfastly 2) a patient, steadfast waiting for 3) a patient enduring, sustaining, perseverance

and

have seen the outcome of the Lord's dealings,

Aor act ind, *horaio*, 59x ≈ 1) to see with the eyes 2) to see with the mind, to perceive, know 3) to see, i.e. become acquainted with by experience, to experience 4) to see, to look to 4a) to take heed, beware 4b) to care for, pay heed to 5) I was seen, showed myself, appeared

Telos, 42x ≈ 1) end 1a) termination, the limit at which a thing ceases to be (always of the end of some act or state, but not of the end of a period of time) 1b) the end 1b1) the last in any succession or series 1b2) eternal 1c) that by which a thing is finished, its close, issue 1d) the end to which all things relate, the aim, purpose

that

Polusplagchnos, adj, 1x ≈ 1) full of pity, very kind / very compassionate, full of pity, very merciful (JA 5.11)

the Lord is full of compassion

Pres act ind, *eimi*

JFB - pitiful ... of tender mercy — The former refers to the “feeling”; the latter, to the act. His *pity* is shown in not laying on the *patient endurer* more trials than he is able to bear; His *mercy*, in His giving a happy “end” to the trials [Bengel].

and

is merciful.

Oiktirmon, adj, 3x ≈ 1) merciful / compassionate, merciful

Examples of Patience (v10-11)

Patience Exhorted (v7-11)

5:12 **But** above all, my brethren,

do not swear,
 either by heaven

or

by earth

or

with any other oath;

but
 Pres act imp, eimi

let your yes be yes,

and

your no, no;

so that

you may not fall under judgment.

Pres act imp, *omnuo*, 27x ≈ 1) to swear 2) to affirm, promise, threaten, with an oath 3) in swearing to call a person or thing as witness, to invoke, swear by / from a basic meaning grasp a sacred object; thus, *swear, affirm, confirm by oath*, with the accusative of person or object by which the oath is taken

Krisis, 48x ≈ 1) a separating, sundering, separation 1a) a trial, contest 2) selection 3) judgment 3a) opinion or decision given concerning anything 3a1) esp. concerning justice and injustice, right or wrong 3b) sentence of condemnation, damnatory judgment, condemnation and punishment 4) the college of judges (a tribunal of seven men in the several cities of Palestine; as distinguished from the Sanhedrin, which had its seat at Jerusalem) 5) right, justice

Aor act subj, *pipto*, 90x ≈ 1) to descend from a higher place to a lower 1a) to fall (either from or upon) 1b) metaph. to fall under judgment, came under condemnation 2) to descend from an erect to a prostrate position

The Ministry of Healing (v13-16)

Pres act ind, *kakopatheo*, 4x α 1) to suffer (endure) evils (hardships, troubles) 2) to be afflicted / (1) passive *suffer trouble, misfortunes or afflictions* (2T 2.9); (2) active, as meeting hardships courageously *bear affliction, endure hardships* (2T 4.5)

5:13 Is anyone among you suffering?

Pres mid imp, *proseuchomai* 87x α 1) to offer prayers, to pray / a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish *pray, speak to* (God), ask (MT 6.6)

Let him pray.

Pres act ind, *euthumeo*, 3x α 1) to put in good spirits, gladden, make cheerful 1a) to be of good spirits, to be cheerful 2) to be joyful, be of good cheer, of good courage / intransitively *be cheerful, take courage, cheer up*

Is anyone cheerful?

Pres act imp, *psallo*, 5x α 1) to pluck off, pull out 2) to cause to vibrate by touching, to twang 2a) to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate 2b) to play on a stringed instrument, to play, the harp, etc. 2c) to sing to the music of the harp 2d) in the NT to sing a hymn, to celebrate the praises of God in song / strictly strike the strings of an instrument; hence sing to the accompaniment of a harp; in the NT *sing praises*

Let him sing praises.

Pres act ind, *astheneo*, 36x α 1) to be weak, feeble, to be without strength, powerless 2) to be weak in means, needy, poor 3) to be feeble, sick / be weak, be powerless; (1) lit, of bodily ailment *be sick, be ill, be diseased* (LU 4.40); fig, of incapability of any kind *be weak, be incapable* (2C .10); of religious or moral weakness *be weak* (in faith) (RO 4.19); (2) economically *be in need, be poor* (AC 20.35)

5:14 Is anyone among you sick?

Aor mid imp, *proskaleomai*, 30x α to call to oneself, summon, invite; call (to or for a Christian task)

Let him call for the elders of the church,

Presbuteros, adj, 67x α 1) elder 2) a term of rank or office 2a) among the Jews 2a1) members of the great council or Sanhedrin 2a2) of those who in separate cities managed public affairs & administered justice 2b) among the Christians, those who presided over the assemblies (or churches)

Ekklesia, 118 α 1) a gathering of citizens called out from their homes into some public place, an assembly 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating 1b) the assembly of the Israelites 1c) any gathering or throng of men assembled by chance, tumultuously 1d) in a Christian sense 1d1) an assembly of Christians gathered for worship in a religious meeting 1d2) a company of Christian, or of those who, hoping for eternal salvation through Jesus Christ, observe their own religious rites, hold their own religious meetings, and manage their own affairs, according to regulations prescribed for the body for order's sake

and

Aor mid imp, *proseuchomai* 87x ≈ 1) to offer prayers, to pray / a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish *pray, speak to* (God), ask (MT 6.6)

let them pray over him,

Aor act ptc, *aleipho*, 9x ≈ 1) to anoint ≈ Synonyms ≈ *aleipho* is the mundane and common word for anoint; *chrio* is the sacred and religious word for anoint / *anoint*, of external physical application of oil or perfumed ointment (MK 6.13); middle *anoint oneself* or part of one's body

anointing him with oil

Onoma, 230x ≈ 1) name: univ. of proper names 2) the name is used for everything which the name covers, everything the thought or feeling of which is aroused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds etc. 3) persons reckoned up by name 4) the cause or reason named: on this account, because he suffers as a Christian, for this reason / as indicating rank or authority attributed to a representative (in the) name (of); especially of authorization to represent God or Christ in praying, speaking, working miracles, etc. (LU 10.17; JN 14.14; JA 5.10)

in the name of the Lord;

Jam 5:15 - The prayer of faith (hê euchê tês pisteôs). Cf. 1:6 for prayer marked by faith. Shall save (sôsei), to make well. ... No reference here to salvation of the soul. The medicine does not heal the sick, but it helps nature (God) do it. The doctor cooperates with God in nature.

Elaion, 11x ≈ 1) olive oil 1a) for fuel for lamps 1b) for healing the sick 1c) for anointing the head and body at feasts 1d) mentioned among articles of commerce / (1) *olive oil* (MT 25.3); (2) as used for anointing oil (LU 7.46); fig, as a symbol of a festive occasion (HE 1.9); (3) by metonymy olive orchard (RV 6.6)

Prayer (v13-16)

5:15 and

Euche, 3x ≈ 1) a prayer to God 2) a vow (1) prayer (JA 5.15); (2) as a solemn promise to God vow, oath (AC 18.18) / (1) prayer (JA 5.15); (2) as a solemn promise to God vow, oath (AC 18.18)

Pistis, 244x ≈ 1) conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervour born of faith and joined with it

Fut act ind, *sozo*, 110x ≈ *save, preserve from harm, rescue*; (1) of natural dangers and afflictions; (a) in relation to acute physical danger *deliver, save, rescue* (AC 27.20); (b) in relation to a stressful and threatening situation *save, bring out safely* (JN 12.27); (c) in relation to sickness and disease *heal, cure, restore to health* (MT 9.21); (2) in a religious sense, in relation to spiritual dangers and threat of eternal death; (a) *save, rescue from sin, bring to salvation* (RO 5.9; EP 2.8); (b) of human beings mediating the divine salvation (RO 11.14; 1C 7.16); (c) of the instrumentality of spiritual things, as God's Word, baptism, faith, that lead to salvation *save, deliver* (JA 1.21; 2.14; 1P 3.21)

the prayer offered in faith will restore the one who is sick,

Prayer for the sick is clearly enjoined... The use of olive oil was one of the best remedial agencies known to the ancients. They used it internally and externally. Some physicians prescribe it today. It is clear both in Mr 6:13 and here that medicinal value is attached to the use of the oil and emphasis is placed on the worth of prayer. There is nothing here of the pagan magic or of the later practice of "extreme unction" (after the eighth century). It is by no means certain that *aleiphô* here and in Mr 6:13 means "anoint" in a ceremonial fashion rather than "rub" as it commonly does in medical treatises. Trench (N.T. Synonyms) says: "Aleiphein is the mundane and profane, chriein the sacred and religious, word." At bottom in James we have God and medicine, God and the doctor, and that is precisely where we are today. The best physicians believe in God and want the help of prayer. (Rob)

Pres act ptc, *kamno*, 3x ≈ 1) to grow weary, be weary 2) to be sick / be weary; idiomatically *be weary in soul*, i.e. be discouraged (HE 12.3); *be sick or ill* (JA 5.15)

and

Fut act ind, *egeiro*, 141x ≈ 1) to arouse, cause to rise 1a) to arouse from sleep, to awake 1b) to arouse from the sleep of death, to recall the dead to life 1c) to cause to rise from a seat or bed etc. 1d) to raise up, produce, cause to appear 1d1) to cause to appear, bring before the public 1d2) to raise up, stir up, against one 1d3) to raise up i.e. cause to be born 1d4) of buildings, to raise up, construct, erect

Precious promise, but not for a professional "faith-healer" who scoffs at medicine and makes merchandise out of prayer.

the Lord will raise him up,

Hamartia, 174x ≈ 1) equivalent to *hamartano* 1a) to be without a share in 1b) to miss the mark 1c) to err, be mistaken 1d) to miss or wander from the path of uprightness and honour, to do or go wrong 1e) to wander from the law of God, violate God's law, sin 2) that which is done wrong, sin, an offence, a violation of the divine law in thought or in act 3) collectively, the complex or aggregate of sins committed either by a single person or by many / sin; (1) and an act, a departure from doing what is right, equivalent to *hamartema sin, wrongdoing* (1J 5.17); (2) as the moral consequence of having done something wrong *sin, guilt* (AC 3.19; 1J 1.7); (3) as the nature of wrongdoing viewed as the rejection of God by self-assertive human beings *sin, evil* (RO 5.12, 13; cf. 1.21); (4) especially in Johannine usage as a moral condition of human beings in revolt against God *sin, being evil, sinfulness* (JN 9.34- 15.24); (5) especially in Pauline usage as an abstract moral principle or force personified as

if **3** has committed sins,

Perf act ptc, *poieo*, 579x ≈ 1) to make 2) to do

evil in character *sin, evil* (RO 6.12); (6) especially in Hebrews as a deceiving power personified as leading human beings to guilt and destruction (HE 3.13; 12.1)

Supposing that he has committed sins as many sick people have (Mr 2:5ff.; Joh 5:14; 9:2f.; 1Co 11:30). It shall be forgiven him... Not in any magical way, not because his

they will be forgiven him.

Fut pass ind, *aphiemi*, 146x ≈ 1) send off or away, let go (MT 27.50); (2) as a legal technical term *divorce* (1C 7.11); (3) *abandon, leave behind* (MT 26.56); (4) of duty and obligation *reject, set aside, neglect* (MK 7.8); (5) of toleration *let go, leave in peace, allow* (MK 11.6); (6) of sins or debts *forgive, pardon, cancel* (LU 7.47); (7) give or utter a loud cry (MK 15.37)

sickness has been healed, not without change of heart and turning to God through Christ. Much is assumed here that is not expressed. (Rob)

5:16 Therefore,

Pres mid imp, *exomologeo*, 11x ≈ 1) to confess 2) to profess 2a) acknowledge openly and joyfully 2b) to one's honour: to celebrate, give praise to 2c) to profess that one will do something, to promise, agree, engage / (1) active *agree, promise, fully consent* (LU 22.6); (2) middle; (a) of sins *openly confess, acknowledge, admit* (MT 3.6); (b) of grateful acknowledgment to God *extol, praise, thank* (MT .25); (3) of open expression of allegiance to

confess your sins to one another, someone *confess, acknowledge* (PH 2.11)

and

Pres mid imp, NAS *euchomai*, 7x ≈ 1) to pray to God 2) to wish, to pray, to pray for / (1) of petitionary prayer or appeal to God pray, offer prayer, ask (2C 13.7); (2) of a strong desire for something want, wish for (RO 9.3) / AV *proseuchomai* 87x ≈ 1) to offer prayers, to pray / a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish pray, speak to (God), ask (MT 6.6)

pray for one another,

Prayer (v13-16)

That ye may be healed... Probably of bodily healing (verse 14), though *iaomai* is used also of healing of the soul (Mt 13:15; 1Pe 2:24; Heb 12:13) as Mayor takes it here.

so that

Pres mid ptc, *energeo*, 21x ≈ 1) to be operative, be at work, put forth power 1a) to work for one, aid one 2) to effect 3) to display one's activity, show one's self openly / you may be healed intransitively; (a) active be at work, be active, work (EP 2.2); (b) middle, with an impersonal subject be at work in, be active in (2C 4.12); (2) transitively produce, effect, (set at) work (GA 3.5)

Aor pass subj, *iaomai*, 28x ≈ 1) to cure, heal 2) to make whole 2a) to free from errors and sins, to bring about (one's) salvation / heal, cure; literally, of deliverance from physical diseases and afflictions heal someone (LU 22.51); passive be healed or cured (MK 5.29); figuratively, of deliverance from sin and its evil consequences restore, make whole, renew (MT 13.15); passive be restored, recover, be healed (1P 2.24)

Dikaios, adj, 81x ≈ 1) righteous, observing divine laws 1a) in a wide sense, upright, righteous, virtuous, keeping the commands of God 1a1) of those who seem

to themselves to be righteous, who pride themselves to be righteous, who pride themselves in their virtues, whether real or imagined 1a2) innocent, faultless, guiltless 1a3) used of him whose way of thinking, feeling, and acting is wholly conformed to the will of God, and who therefore needs no rectification in the heart or life

The effective prayer of a righteous man can accomplish much.

Deesis, 19x ≈ 1) need, indigence, want, privation, penury 2) a seeking, asking, entreating, entreaty to God or to man ≈ Synonyms ≈ *deesis* is petitionary, *proseuche* is a word of sacred character, being limited to prayer to God, whereas *deesis* may also be used of a request addressed to man. *Enteuxis* expresses confiding access to God, *deesis* gives prominence to the expression of personal need. *Proseuche* to the element of devotion, *enteuxis* to that of childlike confidence, by representing prayer as the heart's conversion with God / *plea*, *entreaty*; as addressed to God *prayer*, *request*, *petition*

Pres act ind, *ischuo*, 29x ≈ 1) to be strong 2) to have power 2a) to have power as shown by extraordinary deeds / (1) of physical power *be strong, be powerful, be able* (MK 5.4); as being in possession of one's powers *be in good health, be healthy* (MK 2.17); (2) of intellectual power *be competent, have power, be able* (PH 4.13); (3) of spiritual or supernatural power *avail, prevail, be mighty* (AC .20; JA 5.16); (4) as a legal technical term, of law and institutions *have meaning, be valid, be in force* (HE 9.17)

Avaieth much... "Has much force." In its working... Probably the present middle participle of *energeō* as Paul apparently uses it in Ga 5:6; 2Co 4:12; 2Th 2:7, meaning "when it works." The passive is possible, as is the usual idiom elsewhere. Mayor argues strongly for the passive here, "when it is exercised" (Ropes).

5:17 Elijah was a man with a nature like ours,

Imperf act ind, eimi

and

he prayed earnestly

Homoiopathes, adj, 2x α 1) suffering the like with another, of like feelings or affections / (1) of the same (human) nature, similar in experience, as opposed to having superhuman nature (AC 14.15); (2) with the same feelings, experiencing similar sufferings, as opposed to having super-natural power and exemption from suffering (JA 5.17)

Aor mid ind,
proseuchomai 87x
α 1) to offer
prayers, to pray

Proseuche, 37x, α 1) prayer addressed to God 2) a place set apart or suited for the offering of prayer 2a) a synagogue 2b) a place in the open air where the Jews were wont to pray, outside the cities, where they had no synagogue / (1) as a religious technical term, a request for help, made by speaking to a deity, usually in the form of a petition, vow, or wish *prayer* (1P 3.7); (2) by metonymy, a place where people go in order to talk to a deity place for prayer (AC 16.13, 16)

that

it might not rain; Aor act inf, *brecho*, 7x α 1) to moisten, wet, water 2) to water with rain, to cause to rain, to pour the rain, to send down like rain

and

Aor act ind, *brecho*

The Example (v17-18)

it did not rain on the earth for three years and six months.

5:18

And

Aor mid ind, proseuchomai 87x α 1) to offer prayers, to pray / a religious technical term for talking to a deity in order to ask for help, usually in the form of a request, vow, or wish *pray, speak to (God), ask* (MT 6.6)

he prayed again,

and

Aor act ind, didomi, 413x α to give

the sky poured rain,

and

Aor act ind, *blastano*, 4x α 1) to sprout, bud, put forth new leaves 2) to produce

the earth produced its fruit.

Elijah Predicts a drought (1 Kgs 17:1-7)
Elijah & the Widow of Zarephath (1 Kgs 17:8-16)
Elijah & the Widow's Son (1 Kgs 17:17-24)
Elijah, Obadiah & Ahab (1 Kgs 18:1-19)
Elijah vs Baal's Prophets (1 Kgs 18:20-40)
Elijah's Prayer (1 Kgs 18:41-46)
Elijah Flees from Jezebel (1 Kgs 19:1-10)
Elijah Meets God at Horeb (1 Kgs 19:11-19)