James 5

1 Come now, you rich, weep aloud, wailing upon the miseries that are coming upon you.

2 You riches have rotted (corrupted) and your garments have become moth-eaten.

3 Your gold and silver have corroded (rusted over, tarnished) and their corrosion (rust, latin-erugo-corrosion) will be a testimony unto you and will eat your flesh like as fire. You have stored up treasure in the last days.

4 Behold, the wage of the workmen having harvested (reaped, mowed) your fields, having been kept away from (by defrauding/depriving) by you, piercingly cries out (cry out loudly with an urgent scream/shriek), and the strong cry of those having harvested has entered into (unto) the ears of the Lord of Hosts (Sabaoth-armies, innumerable throng).

5 You lived in over-indulgence (luxury) upon the earth and lived extravagantly (lived with riotousness, wastefulness, and prodigality); you have enlarged (fattened, nourished, grown) your hearts in the day of slaughter;

6 You have condemned and have murdered the righteous (just); he does not resist (arrange opposite/against) you.

7 Be long-temperate (patient) then, brothers, until the coming of the Lord. Behold, the farmer awaits the precious (of great price/value) fruit of the earth, being long-temperate (patient) upon it until it receives the early [greek root is dawning/early in the morning, autumn, crop/rain] and latter [late in the year, spring, rain/crop].

8 Be you also long-temperate (patient); fix firmly (latin-confirmate-confirm) your hearts, since the coming of the Lord has drawn near.

9 Brothers, do not groan within (latin roots are groan/sigh) against one another, so that you might not be condemned. Behold, the Judge is standing before the doors.

10 Take as an example, brothers, the prophets, who spoke in the name of the Lord, as an example of suffering evils and of long-temperence.

11 Behold we count blessed those having endured. You have heard of the endurance of Job and you have seen the outcome of the Lord that the Lord is deeply visceral (very tender-mercied, very compassionate, many-boweled) and deeply sympathetic (deep sensitivity/sympathy/compassion) [latin words mean merciful and compassionate as in opposite being a miser/miserable].

12 Before all however, my brothers, do not swear (take an oath), neither by heaven, nor by the earth, nor by any other oath; however let your yes be yes and your no be no, so that you might not fall under judgment.

13 Is anyone among you suffering evil (pain, hardship, affliction)? Let him pray; Is anyone cheerful (of good passion)? Let him make music (sing/play psalms);

14 Is anyone sick (asthenei- weak, feeble, infirmed) among you? Let him call to the elders (presbyterous) of the church and let them pray upon him, having anointed him with oil (olive oil) in the name of the Lord.

15 And the prayer (just euche, vow) of faith will save (sosei-save, heal) the one ailing (kamnonta- weary, ready to collapse) and the Lord will raise him up; and if he might be one having committed (done) sins, it will be discharged (sent away from, released) him.

16 Therefore, wholly confess (fully agree, wholly out from-say the same thing about) your sins to one another, and pray (euchesthe) for one another so that you might be healed (iathete). The effecting (operative, accomplishing, energoumene- like energizing) heart-felt petition (deesis-supplication) of a righteous (just) man prevails (has power and is strong against resistence) much. [The energizing supplication of a just man overpowers much].

17 Elijah was a man of like feelings/passions to us; and he prayed for it not to rain with prayer and it did not rain upon the earth for three years and six months.

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

19 My brothers, if anyone among you might wander away from the truth and someone should turn him back,

20 Let him know, the one having turned back a sinner from out of the error of his way, will save his soul from out of death and will cover over a multitude of sins.