

WISDOM IN JAMES: AN ARGUMENT FOR THE DISCOURSE THEME

by

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## ABSTRACT

“Wisdom in James: An Argument for the Discourse Theme”

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There are many debates in the field of interpreting the book of James and there is no consensus among scholars. Some propose that this book is a paraenesis, whereas others argue for its inner coherence. On the basis of these disagreements, however, different scholars propose diverse themes for this book. This work attempts to view the book of James has a linguistic approach to identify its cohesion and its discourse theme. After providing a brief introduction to the understanding of cohesion based on the model of Systemic Functional Linguistics, this thesis represents a model of discourse analysis, seeking for the cohesion in this book and arguing that wisdom is the discourse theme of James through an analysis of the cohesive ties between James 3:13–18 and the rest of the discourses.

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## INTRODUCTION

In this study, it will be shown that wisdom is the discourse theme of James through an analysis of the cohesive ties between James 3:13–18 and the rest of the discourse. In other words, in this thesis I will argue that James is coherent and every discourse in this book can be embedded into the framework of heavenly and earthly wisdom. Scholars have proposed different perspectives to analyze the book of James. One of the central issues concerning this epistle is the debate about faith and works, and therefore many commentators have attempted to compare this book to the Pauline corpus to harmonize these two.<sup>1</sup> The reformer Martin Luther once called the book of James an “epistle of straw.”<sup>2</sup> Danish religious thinker Søren Kierkegaard, on the other hand, regarded the first chapter of James as his favorite portion in the Bible.<sup>3</sup> In addition, James is regarded as a wisdom document due to its proverbial style and moral teachings.<sup>4</sup> Many scholars have attempted to understand the function of wisdom in this book. For instance, Luck states that the epistle of James lives on the horizon of a wisdom theology.<sup>5</sup> The discussion which followed Luck’s studies is rooted in the soil of the Jewish wisdom tradition.<sup>6</sup>

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<sup>1</sup> Dibelius provides a brief survey on the faith-works issue in Paul and James. See Dibelius, *James*, 174. In addition, C. Brown and H. Seebass have provided more bibliographies on this topic. See Brown and Seebass, “Righteousness,” 374–7.

<sup>2</sup> Luther never rejected James and indicated many positive points of this book. See Luther et al., *Luther’s Work*, 396.

<sup>3</sup> Kierkegaard, *Journals and Papers*, 416.

<sup>4</sup> Moo, *The Letter of James*, 33.

<sup>5</sup> Luck, “‘Weisheit’ und Leiden,” 256; idem, “Der Jakobusbrief und die Theologie des Paulus,” 161–79; idem, “Die Theologie des Jakobusbriefes,” 1–30; In addition, Davids proposes that wisdom functions as the Spirit in Paul. See Davids, *James*, 56.

<sup>6</sup> According to Lamp, he concludes that there are several aspects of Israel’s wisdom tradition: (1) Wisdom was a “complex and integral facet of the religious life of ancient Israel”; (2) Wisdom concerned “how it communicates its message” and “with what it communicates”; (3) Wisdom is a theology of creation; (4) Wisdom is “given as a gift from God”; (5) Wisdom represents varying degrees of “universalism and particularism throughout its development”; (6) Wisdom is “a flexible theological category that underwent significant adaptation as it encountered various historical, theological, and philosophical contexts.” See Lamp, *First Corinthians 1—4 in Light of Jewish Wisdom Tradition*, 50. Schnabel concludes that in the Bible, wisdom is linked with God the creator. In other words, the wisdom tradition in the Bible indicates that wisdom is a divine gift. Besides, people who possess wisdom may manifest themselves in proper

Nevertheless, Moo states that “James mentions wisdom only twice, and in neither text is wisdom his real topic.”<sup>7</sup> Verseput compares the use in 4Q185 and proposes that wisdom elements in James only play the role of serving as consolation and instruction to the Diaspora communities.<sup>8</sup> Therefore, there is no consensus among scholars regarding the role of wisdom in the book of James.

Recently, however, some scholars have shifted their interests to the literary structure of the book, and at the same time, the major themes of this book have become foci about which there are still disagreements among scholars.<sup>9</sup> Marxsen states that “[w]e are struck immediately by the fact that there seems to be no particular pattern, at least as far as the contents are concerned.”<sup>10</sup> Various debates lasted for years so that scholars could not ascertain the relationships among the passages in the book of James. In order to solve the problems of the structure which may help readers understand the themes in James, scholars have used form criticism, redaction criticism, literary criticism, linguistic criticism, rhetorical criticism, socio-scientific criticism, and a content analysis to analyze this book.<sup>11</sup>

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behaviour which pleases God. See Schnabel, “Wisdom,” 847; The Jewish wisdom tradition dealt with moral and practical issues, and the foundation of morality is God’s attributes. God is the promise of righteousness and God will be victorious in the world which He created. See Blenkinsopp, *Sage, Priest, Prophet*, 14; Söggin proposes that the works of prophets were influenced by the Jewish wisdom tradition, including writing style or the way of presenting speeches. See Söggin, “Amos and Wisdom,” 122. In addition, wisdom literature is a literary development in this tradition, including Proverbs, Sirach, Wisdom of Solomon, etc. Chester indicates many quotations from wisdom literature in James, including 1:19 (Sir 5:11, Prov 10:19, 17:27), 1:26 (Ps 39:1) and 1:27 (Sir 4:10, 7:35, Job 31:16–21), and there are many allusions and “verbal parallels” to wisdom literature. See Chester, *The Theology of the Letters of James, Peter, and Jude*, 8–9.

<sup>7</sup> Moo, *The Letter of James*, 34.

<sup>8</sup> Verseput, “Wisdom, 4Q185, and the Epistle of James,” 707.

<sup>9</sup> More details of the arguments of these scholars will be discussed in the following sections. See Edgar, *Has God Not Chosen the Poor*, 13–43.

<sup>10</sup> Marxsen, *Introduction to the New Testament*, 226.

<sup>11</sup> Kennedy, *New Testament Interpretation through Rhetorical Criticism*, 3–8; Beardslee, *Literary Criticism of the New Testament*, 1; Taylor, “Sociological Exegesis,” 26–42; Tina, “Ideology, Ideological Criticism, and the Bible,” 51–78. According to Porter, “Linguistic criticism is a label that aptly describes a number of different forms of biblical criticism that have their bases in the principles and practices of



Since the book of James is written as a text, linguistic approaches may serve as the major tool to identify its themes. The major tool will be the model of SFL (systemic functional linguistics) which provides a perspective to analyze the use of language within a system. In particular, cohesion which belongs to the textual metafunction will be the main method in this thesis for two reasons. The first reason is that the goal of my argument is to prove that the epistle of James is a cohesive book. The second reason is that the devices which establish cohesion will serve the function of finding connections between sections, and these elements may provide evidence to argue that the passage of wisdom (3:13–18) provides global themes for the whole book. Therefore, I will employ the devices of cohesion to analyze this book, including the use of lexical reiteration, reference, ellipsis, substitution, and conjunction. After a brief review of the literature on the structure and theme of James, I will introduce cohesion as a part of the textual metafunction and apply the devices to the text to provide evidence for my argument.

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modern linguistics.” As for rhetorical criticism, it focuses on determining the genre, stasis, and species of rhetoric, analyzing the intention, arrangement, and style, and evaluating the rhetorical effectiveness. In terms of literary criticism, Beardslee states, “Literary criticism, in its broadest sense, means the effort to understand literature.” Sociological criticism is a way to analyze literature in its social context, which is often related to ideological criticism. See Porter, “Linguistic Criticism,” 199.



## CHAPTER 1: REVIEW OF THE LITERATURE

### 1. Themes and Structure

Scholars have proposed many different perspectives to determine the themes of James. Some employ thematic approaches to understand the relationship between different sections and conclude different locations of the central theme. Scholars locate the discourse theme in every chapter except chapter 5, whereas many scholars agree that chapter 1 provides clues to the themes of this book. Nevertheless, there is no consensus among scholars concerning the locations of themes. On the other hand, there are other scholars who analyze the themes through the assessment of the structure. They attempt to argue the coherence of the structure to identify the structured theme in this book. The understanding of the structure of James indicates how the author provides coherent messages. Grimes states that “Every clause, sentence, paragraph, episode, or discourse is organized around a particular element that is taken as its point of departure... staging is at least partially independent of both content structure and cohesive structure.”<sup>1</sup> Different understandings of structure may cause diverse interpretations. Dibelius and Johnson, for instance, diversely explain the themes in Jas 3:13–4:10 due to their different views of the structure. Dibelius treats this passage as loosely arranged, isolated units. He states that the passage 3:13–17 indicates one topic whereas 4:1–6 deals with another issue, and 3:18 is an isolated verse.<sup>2</sup> Johnson, on the other hand, adopts the analysis of linguistic parallels, thematic considerations and rhetorical criticism to argue that envy is the central theme of this passage and he insists that this section should be regarded as a whole.<sup>3</sup> Therefore, it is worth reviewing the studies of themes and structure of James.

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<sup>1</sup> Grimes, *Thread of Discourse*, 323.

<sup>2</sup> Dibelius, *James*, 208.

<sup>3</sup> Johnson, *James*, 268–9.

### 1.1. Different Locations of the Discourse Theme

Pfeiffer proposes that the central theme of this book is in 1:19, which is related to 1:21–2:26, 3:1–8 and 4:1–5:6.<sup>4</sup> Adamson proposes that every theme in James is expanded from 1:2–18. Chapters 3 and 4 are demonstrated as a circle to represent the concepts in 1:2–18.<sup>5</sup> Perkins proposes that the central themes are revealed in 1:2–11 and the relationship with God becomes the most important concept which connects the other topics in this book.<sup>6</sup> Perkins uses Jas 3:13–18 to describe the gift from God (1:5). In other words, the passage in chapter 3 is a further explanation of Jas 1:5–8 which stands as the center of the book to argue that wisdom from above will “generate maturity in service, relationships, and character,” and this wisdom will equip readers/hearers for life’s tests.<sup>7</sup>

Penner notes the internal chiasmic design between 1:2–4 and 1:12 to argue that there are key words and motifs in 1:2–12 which reoccur throughout the whole book.<sup>8</sup> Themes of “steadfastness” and “testing” are embedded within a Christian context of eschatology. The passages Jas 1:2–12 and 4:6–5:12 serve as the opening and closing sections which offer the central ideas of the whole book.<sup>9</sup> Unfortunately, Penner does not address the issue of how the community of the receivers was engaged with this eschatological framework, and he does not deal with the problem of the subjective presupposition of chiasm. Besides, Bauckham proposes that the distinction between “carefully composed structure” and “coherence of thought” must be separated, and agrees

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<sup>4</sup> Pfeiffer, “Der Zusammenhang des Jakobusbriefes,” 163–80.

<sup>5</sup> These themes include faith, endurance, work, perfection, and gifts. See Adamson, *The Epistle of James*, 20; Adamson, *James*, 92–3.

<sup>6</sup> Perkins, *First and Second Peter, James, and Jude*, 88.

<sup>7</sup> Perkins, “The Wisdom We Need,” 17–24.

<sup>8</sup> Penner proposes an eschatological framework and argues that the two ways, life and death, are central themes. See Penner, *Epistle of James and Eschatology*, 143–9. A chiasm is one of the parallel structures which occurs when “the terms of a pair of parallel lines are reversed between the first and second lines to produce an AB/BA structure.” See Buchanan, “Literary Devices,” 204.

<sup>9</sup> Penner, *Epistle of James and Eschatology*, 212.

that chapter 1 provides themes for chapters 2–5.<sup>10</sup> His approach, however, adopts Dibelius’s idea of the structure and dismisses the studies of rhetorical approaches which may influence the understanding of the structure and the recognition of themes.<sup>11</sup>

Scholars who analyze James with the lens of the Pauline epistles argue that the central theme is located in chapter 2, summarized in the statement of “faith without works is death.” Vouga argues that the theme of James is faith, and this book can be divided into three parts, which are related to this theme: 1:2–19a, 1:19b–3:18, and 4:1–5:20.<sup>12</sup> He proposes that each of these sections begins with the theme of faith: 1:2–19a: the testing of faith; 1:19b–3:18: the obedience of faith; and 4:1–5:20: the fidelity of faith.<sup>13</sup> Watson adopts rhetoric and rhetorical analysis and concludes that the passage 2:1–3:12 involves complete arguments where the passages 2:1–13, 2:14–26, and 3:1–20 are the elaboration for themes. He proposes that James is structured as wisdom literature, and presents one topic after another.<sup>14</sup> Nevertheless, both the works of Vouga and Watson lack detail in the development. The connection between the theme “faith” and the book of James is not addressed in Vouga’s book, neither does Watson explain the idea of elaboration. In other words, more information and evidence should be provided while arguing for the themes.

There are also scholars who argue that the themes of this book are located in

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<sup>10</sup> For Bauckham, traditional wisdom and eschatological world-views are the central themes of James. See Bauckham, *James*, 34, 61–73.

<sup>11</sup> Bauckham proposes “to recognize that Dibelius was wrong about the lack of coherence of thought in James, but right to recognize that James does not exhibit the kind of coherence that is provided by a sequence of argument or logical progression of thought encompassing the whole work.” See Bauckham, *James*, 62; Taylor states that “[f]or Bauckham, James is best viewed as a loosely structured composition, and he also thought that any impact that structure gives to the interpretation of the letter should be one with clear changes in themes and argument that the original readers could have recognized.” See Taylor, “Recent Scholarship on the Structure of James,” 106.

<sup>12</sup> Vouga, *L’Épître de Saint Jacques*, 9–23.

<sup>13</sup> Vouga, *L’Épître de Saint Jacques*, 19–20.

<sup>14</sup> Watson, “An Assessment of the Rhetoric and Rhetorical Analysis of the Letter of James,” 119–20.



chapters 3 and 4. Batten proposes that “friendship” is the theme of the whole book, and he regards that the section in 3:13–4:10 clearly evinces this theme. The friendships between God and the world are described in this section. People who receive wisdom from above will have the proper relationship with God and have no envy.<sup>15</sup> Moo proposes that in James, the major theme is located in 4:4–5. He thinks that the central concern is “spiritual wholeness,” which is about the commitment to the believers’ God.<sup>16</sup> Nevertheless, the presupposition of Moo’s work is that James is a sermon or homily delivered over a distance, which may influence the understanding of the location of themes in James. These works invite us to reconsider the contribution of chapters 3–4 to the theme of James.

Nonetheless, the connection between different sections in James is not clear, especially the relationship between wisdom and other themes. As mentioned above, scholars have shifted their interests to the structure of James, but with no consensus. Dibelius asserts that the relationships among different units of James are unclear, and identifies its genre as paraenesis. Dibelius views paraenesis as “a literary genre spanning Jewish and Greek cultures and grounded in ethical exhortation.”<sup>17</sup> Furthermore, Perdue indicates that paraenesis serves the function of establishing “group identity and cohesion during the process of socialization,” whereas Wendland states that paraenesis stands as a literary genre, and studies the gnomic quality and loosely connected thoughts in the

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<sup>15</sup> Batten, *Friendship and Benefaction in James*, 145–77.

<sup>16</sup> Guthrie and Moo, *Hebrews, James*, 87.

<sup>17</sup> Dibelius, *James*, 5. In addition, Malherbe has proposed several features of paraenesis. First, paraenesis “tends to consist primarily...of material that is traditional and unoriginal.” Secondly, paraenesis can be applied in a wide variety of “life situations.” Thirdly, “paraenetic admonitions...are often addressed to one who knows or has heard them before.” The fourth feature is that paraenesis involves “human examples of virtue who embody the type of behavior the teacher admonishes his audience to emulate.” The last feature is that paraenesis includes “a close, even an intensely personal, relationship between the teacher and his student, mentioned often in the instruction itself and correctly inferred from the references to the teacher as ‘father’ and his student as ‘son.’” See Malherbe, *Hellenistic Moralists*, 23–4.

letter.<sup>18</sup> Hartlich further investigates the use of protreptic speech which is a vital exhortation or encouraging address.<sup>19</sup> Vetschera adopts Hartlich's distinction but argues that the contents and goals of the discourses should be taken into consideration.<sup>20</sup> Burgess proposes that "content" which establishes the norm is the basis of differentiating the use of protrepsis and paraenesis.<sup>21</sup> Nevertheless, some scholars do not think that one can distinguish the use of paraenesis from protrepsis. Wachob, for instance, states that "they are interchangeable terms for exhortation or hortatory speech."<sup>22</sup>

Many scholars, however, attempt to solve this problem. Francis illustrates a case against the atomistic and paraenetic description of Dibelius, and starts a new explanation to challenge the atomistic approach. He proposes that Jas 1:2–25 stands as the opening section which introduces the main discussion of the whole book. He surveys the ancient Hellenistic letters and concludes that "a double opening statement as well as opening and closing greetings... structure the entire letter." Francis also asserts that the chiasmic structure is used in this book to develop the themes.<sup>23</sup> Since Dibelius, scholars have had different opinions about the themes of this book. They focus on different themes to provide the possibility of integrating various units in this book.

After tracing different approaches to the structure and distinct locations of themes, we may conclude that there is no consensus on these two issues. This chaotic situation forces us to revisit the criteria of determining the relationship among different passages and to reconsider the way of identifying the themes of this book.

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<sup>18</sup> Perdue, "Paraenesis and the Epistle of James," 255; Wendland, *Anaximenes von Lampsakos* 81–101.

<sup>19</sup> Hartlich, "De exhortationum a Graecis Romanisque scriptarum historia et indole," 207–306.

<sup>20</sup> Vetschera, *Zur griechischen Paränese*, 5.

<sup>21</sup> Burgess, *Epideictic Literature*, 89–248.

<sup>22</sup> Wachob, *The Voice of Jesus in the Social Rhetoric of James*, 51.

<sup>23</sup> Francis, "Form and Function," 110–26.



## 1.2. Different Approaches toward the Structure

Apart from different locations of themes, scholars attempt to identify the central theme through analyzing the structure.

### 1.2.1. Form Criticism

One of the approaches to analyze the text and to understand the relationship between sections is based on the historical critical method.<sup>24</sup> Many scholars, such as K. L. Schmidt, M. Dibelius, and R. Bultmann introduced form criticism to study the New Testament. Dibelius employs a form critical approach to reconstruct the historical context of James.<sup>25</sup> In his study, Dibelius argues that James lacks the “epistolary situation,” “epistolary remarks,” “epistolary introduction and conclusion.”<sup>26</sup> For him, the letter of James serves to preserve paraenetic instruction, and to warn and correct the secularization of the churches. Dibelius’s study was a milestone concerning the structure of James and draws scholars’ attention to notice the paraenetic features of this book.<sup>27</sup> The form-critical method which Dibelius employed, however, may lay stress upon the individual meanings of different units but may neglect the significance of how these units

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<sup>24</sup> Jones proposes several alternative approaches which are used to analyze James, including the ways of presenting James chapter by chapter, verse by verse, interpreting this book through the understanding of backgrounds, and studying James topically. See Jones, “Approaches to the Study of the Book of James,” 425–34.

<sup>25</sup> According to Sparks, “‘Form Criticism’ (FC) is an English rendering of the German term *Formgeschichte*, literally ‘history of the form,’ a critical research methodology that seeks to understand ancient texts – especially the Bible – by giving careful attention to their ‘form,’ i.e., typical genres of verbal discourse.” See Sparks, “Form Criticism,” 111. Stenger provides two tasks of Form Criticism: to analyze the segment of the text or partial text with certain criteria; and to describe the coherence and structure of the text or partial text. See Stenger, *Introduction to New Testament Exegesis*, 28.

<sup>26</sup> Dibelius, *James*, 1–2.

<sup>27</sup> According to Dibelius, there are five marks which describe paraenesis. “The first feature is a ‘pervasive *eclecticism*’ (italic original) which is a natural consequence of the history and nature of paraenesis, since the concern is the transmission of an ethical tradition that does not require a radical revision even though changes in emphasis and form might occur.” Second, paraenesis is noted by “lack of continuity.” Third, the use of “catchwords” link one saying to another. Fourth, paraenesis involves “thematic repetition” in different passages. Finally, “the admonitions in Jas do not apply to a single audience and a single set of circumstances; *it is not possible to construct a single frame into which they will all fit* (italics original).” See Dibelius, *James*, 5–11, 47; Songer, “Introduction to James,” 363.

were collected to be an “epistle.”<sup>28</sup> Reicke also adopts the historical critical method to reconstruct the context of the letter which reflects the social and spiritual conditions under the Roman Empire.<sup>29</sup> Nevertheless, historical critical approaches have their limits, “either because they defined historical reconstruction as an essential part of their task or because they worked from a historical-contextual ethic rather than a deontological one.”<sup>30</sup> It may be true that paraenesis provides only little information of this historical situation of the recipients, and there is still a limit to form criticism.<sup>31</sup>

In order to determine the structure of the book, Francis characterizes his study as an extension of form criticism, and represents the features of Hellenistic letters to argue that the formal structure, which is a twofold introduction, was used in the writings of Josephus, 1 Maccabees, the Pauline letters, James and 1 John. His proposal of the twofold introduction involves a double-opening statement: opening and closing greetings.<sup>32</sup> He argues that Jas 1:2–25 includes the twofold structure: 1:2–11 and 1:12–25, and these two sections are connected by the terms “joy” and “blessedness.” After that, the themes are indicated in the introduction, including “testing/steadfastness (1:2–4 and 1:12–18),” “wisdom-words/reproaching (1:5–8 and 1:19–21),” and “rich-poor/doers (1:9–11 and 1:22–25).”<sup>33</sup> Francis proposes that Jas 1:26–27 is a “literary hinge” which links the introduction and the main body of James (2:1–26 and 3:1–5:6) and stands as a device of chiasmic structure.<sup>34</sup> It is helpful that Francis’s work shifts the focus of scholarly study from the content to the unity of this epistle. Nevertheless, the basic concept of his

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<sup>28</sup> Quinn, Review of *James*, 431.

<sup>29</sup> Reicke, *James, Peter and Jude*, 7.

<sup>30</sup> Cargal, *Restoring the Diaspora*, 20.

<sup>31</sup> Brown, Review of *James*, 488.

<sup>32</sup> Francis, “Form and Function,” 111–7.

<sup>33</sup> Francis, “Form and Function,” 121.

<sup>34</sup> Francis, “Form and Function,” 118.

argument is teased out from Hellenistic works, which may relatively neglect the Jewish influence upon the structure of this book. This limitation will create the need for a perspective of redaction criticism.

### 1.2.2. Redaction Criticism

Dauids follows Francis' appeal to the twofold introduction and applies the principle of inverse development to analyze the text. His hypothesis is that James is a two-stage work. The first stage is the sayings, homilies, and maxims of Jewish Christians which result from James of Jerusalem, and the second stage focuses on the compilation of this book plus other materials.<sup>35</sup> He employs redaction criticism and offers several themes and proposes wisdom as one of the aspects of grace, which connects all other concepts in this book. Davids' work proposes a significant theory to analyze the structure of this book. In his work, chapter 1 provides three major themes of the book, chapters 2–5:6 develop these themes, and the last section Jas 5:7–20 stands as the closing part.<sup>36</sup> The work of Davids, however, is based on his hypothesis which regards James of Jerusalem to be the author, and he adopts the presupposition of redaction criticism to analyze the text. Therefore, his study may over-evaluate the significance of the pre-synoptic sayings of Jesus.<sup>37</sup>

In addition, Vouga and Martin also employ redaction criticism to illustrate the division and the purpose of the book. Vouga proposes that “the division of the text implies and determines its interpretation.”<sup>38</sup> Martin basically adopts the divisions of

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<sup>35</sup> Davids, *James*, 22–3.

<sup>36</sup> There are many themes in this book: suffering or testing, eschatology, Christology, poverty, piety, the relationship between law, grace, and faith. Among all these, the major three themes are: testing, wisdom in speech, and the order of poverty and wealth. See Davids, *James*, 34–57.

<sup>37</sup> Taylor, Review on *James*, 96.

<sup>38</sup> Vouga, *L'Épître de Saint Jacques*, 18.



Vouga and interprets James on the basis of Vouga's summary, and both of their works categorize the paraenetic materials as ethics.<sup>39</sup> This, however, may lead to the problem of how political struggles may have influenced the early congregations. In addition, his work lacks grammatical and literary support which may weaken his argument.<sup>40</sup> These lenses of both form and redaction criticism or the combination of the two may help us focus on reconstruction.<sup>41</sup> The limitation, however, of these methods is inevitable because the scholars focus on paraenesis and epistolary literature. Therefore, these scholars do not take the setting and structure of James into consideration, which implies that they may miss the major theme of this letter.<sup>42</sup> Therefore, other scholars have developed more interests in the literary and rhetorical aspects which attempt to describe the setting and structure.

### 1.2.3. Literary Criticism

Johnson uses a literary approach and suggests that the author used common Hellenistic themes and *topoi* in this letter.<sup>43</sup> He employs a thematic approach to suggest the polar position of friendship with the "world," and with "God" as the major theme to connect the whole book. He combines these understandings with the literary coherence of the whole book, by expanding the polar position between "friendship with the world" and

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<sup>39</sup> Martin, *James*, ciii.

<sup>40</sup> Bauer, Review on *James*, 708.

<sup>41</sup> Redaction criticism is an endeavor to analyze the process of how older written or oral materials were chosen, arranged, expanded, and curtailed. This work may also be called composition criticism because it focuses on the composition of new material and the arrangements which produce meanings. The primary requisite is to trace the form and content and to determine the ways of collecting, creating, arranging, editing and compositing. See Downing, "Redaction Criticism," 310.

<sup>42</sup> Davids, *James*, 28–34.

<sup>43</sup> Johnson, *James*, 28–9. Literary approaches refer to the uses of plot, character, setting, and point of view, parallelism, "distilled" language, and figurative language in biblical works. Different genres involve distinct literary skills which may help readers understand the meanings of texts. Literary criticism deals with diction, rhythm, and sentence structure. See Buchanan, "Literary Devices," 202–4.

“friendship with God” in the whole book.<sup>44</sup> On the other hand, Reese argues that the entire discourse of James is a chiasm and suggests that the nucleus is 3:1–18, which stands as the center of two parallels, 1:2–27//5:7–20 and 2:1–26//4:1–5:6.<sup>45</sup> The skill of chiasm, however, may be problematic because sometimes the suggested parallelism is not tight and consistent. For instance, Jas 4:5–7 cannot be entirely subsumed under “work and faith” in light of the parallels in 2:1–26. Crotty proposes that there is a parallel between 1:16–18 and 5:19–20, which is an *inclusio*, and takes 4:1–3 as the center of the letter.<sup>46</sup> Penner proposes an *inclusio* (1:2–12//4:6–5:12) which controls the whole book. He accepts that the introduction indicates themes of James and regards 1:2–12 as the opening instead of 1:1–18 or 1:2–27. The evidence which he provides is that there is a chiastic pattern of A B A, with an *inclusio* in 1:2–4 and 1:12.<sup>47</sup> He employs the use of chiasmus to determine the structure. Unfortunately, his work focuses on eschatological injunctions which are not applied to the whole book, and his designation of *inclusio* and the criterion of chiasm are subjective.

#### 1.2.4. Linguistic Criticism

As for linguistic approaches, the Summer Institute of Linguistics (SIL) employs linguistic approaches to analyze James, and there are several scholars who adopt this method.<sup>48</sup>

Thayer provides criteria of analysis on the basis of grammatical forms, but lists a

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<sup>44</sup> Johnson, *James*, 14.

<sup>45</sup> The concept of *inclusio* has been well known both in biblical and non-biblical literature. This technique refers to the repetition of an item in a discourse to indicate the beginning and the ending. See Reese, “The Exegete as Sage,” 82–5.

<sup>46</sup> Crotty, “The Literary Structure,” 45–57.

<sup>47</sup> Penner, *Epistle of James and Eschatology*, 143–9.

<sup>48</sup> Linguistic criticism is “a label that aptly describes a number of different forms of biblical criticism that have their bases in the principles and practices of modern linguistics.” See Porter, “Linguistic Criticism,” 199.

summary of divisions from modern translations.<sup>49</sup> Hill and Torakawa offer an analysis but their work seems not to provide advanced understanding of the relationship between “organization” and “purposes” of the book.<sup>50</sup> Cargal, on the other hand, adopts Greimasian structural semiotics and provides a linguistic approach. He proposes that the purpose of James is to let the readers regard themselves as the “Diaspora” and to restore them. He divides the book into four sections (1:1–21, 1:22–2:26, 3:1–4:12, and 4:11–5:20) and these sections contribute to this aim.<sup>51</sup> There are three important features of his work. First, he analyzes the discursive structure by the parallels of “inverted” and “posited contents.” Secondly, Cargal adopts a structural semiotic method to explore the structure of James, and finally he traces the “progressive development of the themes through the figurativization of each section.”<sup>52</sup> Nevertheless, although his work is an attempt to correct the failure to discover the coherence of James, there are still problems with Cargal’s proposal. For instance, he proposes that the first discursive unit would be Jas 1:1–21. The reason for the delimitation is that the admonition in Jas 1:4 which is to “be complete and whole, lacking in nothing” is fulfilled by the statement in 1:21, namely “having put aside all filth and abundance of wickedness, by meekness, [to] receive the implanted word,” and therefore, the theme of this unit is “receiving the implanted word in order to be perfect.”<sup>53</sup> This proposal may be useful but there are two problems which need to be solved. Firstly, the verses 1:2–3 cannot be well subsumed into this section. Secondly, it seems that the statement in Jas 1:25 will fit better the theme that to be perfect

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<sup>49</sup> Thayer, “On James,” 9–14.

<sup>50</sup> Cargal, *Restoring the Diaspora*, 34.

<sup>51</sup> Cargal, *Restoring the Diaspora*, 201–18.

<sup>52</sup> Cargal follows Patte’s analysis to indicate that figurativization refers to “specific features of a discourse unit.” See Cargal, *Restoring the Diaspora*, 55; Patte, *Structural Exegesis for New Testament Critics*, 23–45.

<sup>53</sup> Cargal, *Restoring the Diaspora*, 52.



will take place by preserving the perfect law. Cargal adopts the method of structural exegesis to analyze the texts, and argues for the opposite direction of Greek rhetoric skills which teach one to begin on points of argument.<sup>54</sup> Therefore, there are many elements within Cargal's criteria which are subjective.<sup>55</sup> Cheung rejects the idea of treating James as allegory, Greek diatribe, Jewish homily or protreptic discourse, and concludes that James involves the features of both Hellenistic paraenesis and Jewish wisdom instruction.<sup>56</sup> In other words, his study emphasizes the Jewish wisdom paraenesis of the Hellenistic period. According to Cheung, there are three parts in James, a prologue (1:2–27), the main body of the composition (2:1–5:11), and an epilogue (5:12–20). Cheung applies discourse analysis to identify several “bridge” sections (1:19–25, 2:8–13, 3:13–18, 4:11–12). Nevertheless, he puts too much emphasis upon the function of connecting sections which link the theme of *Shema*.<sup>57</sup>

In addition, Taylor adopts text-linguistics to analyze the structure of James. He follows Guthrie who uses the term *paragraphs* to demonstrate the target of lexical,

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<sup>54</sup> Davids, Review on *Restoring the Diaspora*, 584.

<sup>55</sup> According to Robertson, “[t]hough there are no universally accepted definitions for structuralism, the general viewpoint is that it is a practice dedicated to discerning the meanings behind language, both written and spoken, based not upon the author, original intent, audience, or historical location; but rather recognizing the structure of the language itself as being central to the message being communicated. The structuralist is not primarily concerned with the ‘surface structure’ analysis of literature (syntax, grammar, narrative themes, etc.) but with the ‘deep structure’ (foundational truths that span culture, time, and language) that provides the motivation and identity to the more obvious elements.” See Robertson, “Structuralism,” 345. Patte provides six steps to practice structural criticism: (1) “[i]dentification of a complete discourse unit and of its theme”; (2) “[i]dentification of the explicit oppositions of actions in the discourse unit”; (3) “[i]dentification of the qualifications through which the opposed subjects (i.e., the characters that perform the opposed actions) are contrasted”; (4) “[i]dentification of the effects upon the receivers (i.e., the persons or things affected by the actions) through which the opposed actions are contrasted”; (5) “[d]rawing conclusions regarding the basic characteristics of the author’s faith expressed in the discourse unit”; and (6) “[e]lucidation of the specific features of the discourse unit, that is, of the ways in which the author expresses his or her system of convictions in an attempt to convey it to specific readers that he or she envisions as being involved in a given historical and cultural situation. At this stage we interpret the metaphors and figurative features of a passage, and discuss the issues concerning the traditions and sources used in the passage and the relationship between author and readers.” See Patte, *Structural Exegesis*, 26.

<sup>56</sup> Cheung, *The Genre, Composition and Hermeneutics*, 15–36.

<sup>57</sup> Lockett, Review on *The Genre, Composition and Hermeneutics*, 170.

syntactical, and rhetorical analysis,<sup>58</sup> and defines the term *cola* as the units which are gathered as paragraphs which would be assembled as “embedded discourse.”<sup>59</sup> He employs the method of reconstructing the historical and literary contexts, and there are three tasks in his work: identifying unit boundaries within a discourse, demonstrating the interrelationships between the units, and determining how these units interact as a whole. In terms of boundary markers, Taylor introduces cohesion shifts and the uses of *inclusio*.<sup>60</sup> Taylor and Guthrie further employ the concepts from rhetorical criticism to give reasons for the positions of each discourse unit. They point out several transitional techniques which produce a special genus of lexical cohesion but are usually neglected,

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<sup>58</sup> “Though the colon is the basic unit employed in discourse analyses, the most relevant unit for the explication of the semantic content of a discourse is the paragraph, since it is the largest unit possessing a single unitary semantic scope. The colon, however, is the most convenient starting point for the analysis of a text, since paragraphs are generally too large to handle from the outset.” See Louw, *Semantics of New Testament Greek*, 98.

<sup>59</sup> Guthrie, *The Structure of Hebrews*, 48. Taylor states three reasons for developing Guthrie’s contribution: “First, Guthrie offers a systematic approach and a defined methodology for doing text-linguistic analysis. His model gives understandable expression to the theoretical moorings of a field of study still considered to be in a developmental stage. Secondly, the model is eclectic in two ways: (1) it draws upon several of the schools of thought of New Testament discourse analysis and (2) it employs modern linguistic principles in conjunction with ancient literary and oratorical conventions available to the writers of biblical literature. Thus, the method is sensitive to the strengths and concerns of other approaches and seeks to build upon legitimate insights gleaned from other methodologies...Third, Guthrie has developed a model drawing upon key tenets of text-linguistics that is aimed towards uncovering the structure of a text.” See Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 40.

<sup>60</sup> Guthrie argues that genre is an important cohesive device. He uses consistent characteristics to define different genres and concludes that there are two genres in Hebrews, exposition and exhortation. Secondly, Guthrie asserts the use of topic, which “is used to refer to the primary message communicated by the group of cola under consideration. A consistent discussion of the same topic, or closely related topics, throughout a unit of material gives the unit a semantic matrix around which the unit coheres.” The consistency or shift of the topics would play important roles for delimitation. After that, he further proposes several semantic factors which create connections, including the use of conjunctions, sentential adverbs, the same subject, verb tense, person, or number. These are grammatical elements which could be recognized by parsing the words. Besides, he describes the use of reference, which could be “pronominals, demonstratives, the definite article, or comparatives.” Lexical cohesion is another prominent item of reference. Guthrie states, “The designation ‘lexical cohesion’ means that cohesion is established through the repetition of similar, or identical, lexical forms, or an association of lexical meanings.” He adopts Halliday and Hasan’s view on cohesion and exposes two subcategories of lexical cohesion, reiteration and collocation. Then he surveys the changes among eight items: genre, topic, temporal frame, actor, subject, verb form, reference, and lexical factor, and employs a number of these changes to determine the intensity of the shifts. In Guthrie’s view, *inclusio* is a way for authors to signal the beginning and ending sections. The indicators of *inclusio* include “the same elements, and synonymous or complementary elements.” See Guthrie, *The Structure of Hebrews*, 50–5; Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 40–4.



and denote two broad categories, constituent transitions and intermediary transitions.<sup>61</sup> Taylor detects the symmetrical development within the letter and indicates a significant *inclusio* at 2:12–13 and 4:11–12.<sup>62</sup> Nevertheless, neither Guthrie nor Taylor explains the concept of cohesion and they neglect the function of conjunctions, which should be important marks for text linguistics.<sup>63</sup> In addition, the criteria of determining different genres and shifts would be subjective based on biased conceptions.<sup>64</sup> Taylor and Guthrie probably skip to the semantic area too quickly and pay less attention to the grammatical area. They clearly neglect the relationship between these two. Besides, cohesive criteria are not always useful because several criteria could be coherent although the discourse may not be.<sup>65</sup> As for rhetorical skills, for instance the use of *inclusio*, are good models to determine the beginning and end points if there are no other more useful touchstones. These skills, however, would still be subjective to a certain degree. The interpretation of the use of *inclusio* seems to be unclear because this term could be understood as “the

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<sup>61</sup> The first important element of constituent transitions is the use of hook words. Hook words are used as an important transition device, where the author uses a word at the end of the first section and at the beginning of the next section to establish a connection. Distant hook words refer to the same idea as hook words, but occur in the situation when a different genre is intervened. Besides the normal and distant hook words, there are three other types of hooked key words: “(1) a characteristic term used in the second unit and introduced in the conclusion of the first unit, (2) a characteristic term in the first unit used in the introduction of the next, or (3) a combination of the two.” See Guthrie, *The Structure of Hebrews*, 100. Further, Taylor and Guthrie denote the use of “overlapping constituents,” which serve as both the conclusion of the first section and the introduction to the next, and they also indicate parallel statements at the beginning of two different units. Adopting the concepts from Parunack who defines two types of hinges, direct and inverted hinge, Guthrie proposes the use of the direct intermediary transition and the inverted intermediary transition. Although the inverted intermediary transition seems not obviously to exist in Hebrews, there are two other variations of this pattern, the woven intermediary transition and the ingressive intermediary transition. The direct intermediary transition refers to the usage in which an element is used in the preceding discourse and further introduces another element in the following. The woven intermediary transition is one in which elements in the preceding and the following units are interwoven in a transitional unit. The ingressive intermediary transition occurs when the author inserts a sudden episode under the discussion, but immediately draws back to the topic before the episode with intermediary units. See Guthrie, *The Structure of Hebrews*, 102–11; Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 77–83.

<sup>62</sup> Taylor, “Recent Scholarship on the Structure of James,” 111.

<sup>63</sup> Although in his methodological consideration, Guthrie mentions the use of conjunctions, in his application to Hebrews, we seldom see the investigation on conjunctions.

<sup>64</sup> Westfall, *Hebrews*, 18–19.

<sup>65</sup> Porter, “How Can Biblical Discourse be Analyzed,” 111–112.

boundaries of a unit or a number of units.” In other words, people would be confused easily about the differences between a “unit *inclusio*” or a “topic *inclusio*,” but neither Taylor nor Guthrie explicitly explains the distinction between these two.<sup>66</sup>

William Varner also employs discourse analysis to argue for the “peaks” of James, and attempts to analyze beyond the use of lexical elements and move to semantic content.<sup>67</sup> He follows Longacre’s concept to analyze the structure by identifying prominence, and argues that Jas 3:13–18 is the peak which is more prominent than other sections.<sup>68</sup> Varner proposes six reasons to support his argument. Grammatically, he proposes that every section in this book begins with “the collocation of a nominative plural in direct address with an imperative verb,” but 4:1–10 begins with a question, which is the only case in James. This section, therefore, functions as the illustration of 3:13–18, which is its “thematic” peak.<sup>69</sup> Secondly, the pattern of the shift from the second person to the third person is used only in this section to indicate the thematic position.<sup>70</sup> Thirdly, Varner proposes that the lists of vice in 3:15 and virtue in 3:17 are marked by asyndeton. With the help of statistics, Varner indicates that the ratio of adjectives in 3:13–18 is 20% whereas that in other sections is 10%. In terms of semantic understandings, Varner argues that the author induces readers to consider the behavior of a wise person in 3:13–18 whereas the author points out specific exemplars in other sections, such as Abraham, Rahab, Job, Elijah, etc. These grammatical and semantic elements highlight the passage in 3:13–18, which functions as the “peak.” In addition, Varner also proposes that the vocabulary in 3:13–18 functions as the summary and gives

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<sup>66</sup> Heath, “Chiastic Structures in Hebrews,” 50.

<sup>67</sup> Varner, *The Book of James*, 136.

<sup>68</sup> Varner, “The Main Theme and Structure of James,” 120.

<sup>69</sup> Varner, *The Book of James*, 29.

<sup>70</sup> Varner, *The Book of James*, 29.



several examples. In 3:13 and 3:15, the word “wisdom” recalls the expression in 1:5 and the wisdom “from above” coincides with the concept in 1:17. “Let him show” in 3:13 echoes 2:18, and “meekness” in 3:13 reminisces the concept in 1:21. Furthermore, the word “work” in 3:13 serves as the summary of 2:14–26. Nevertheless, the word “jealousy” in 3:14 refers forward to the problem in 4:2 and the warning “not to boast” in 3:14 points out the same concern in 4:16.<sup>71</sup> He proposes that “the combination of imperative commands with nominatives of direct address (more often ἀδελφοί, “brothers”) is the grammatical/cohesive tie that James utilizes to group his discourse into sections.”<sup>72</sup> Unfortunately, in his analysis, Varner does not follow his methodology all the time. Although he proposes many useful devices to probe the text, the criteria of prominence are still under debate, and a clearer link to express what the relationships of this “peak” and other sections are needs to be provided.<sup>73</sup>

### 1.2.5. Rhetorical Criticism

Apart from linguistic criticism, there is another branch of literary criticism, namely, rhetorical criticism, and some scholars employ this method to analyze the structure of James.<sup>74</sup> For instance, Baker focuses on rhetorical structure and assumes syntactically

<sup>71</sup> Varner, *The Book of James*, 30–1.

<sup>72</sup> Varner, “The Main Theme and Structure of James,” 126.

<sup>73</sup> Many different criteria are proposed to identify prominence in a discourse, including the use of tense, mood, voice, person, case, etc. Nevertheless, it is necessary to provide clear and consistent definition for numerous technical terms, and the way of integrate these categories is still problematic. See Westfall, “A Method for the Analysis of Prominence in Hellenistic Greek,” 75–94; Porter, “Prominence,” 45–74; Tan, “Prominence in the Pauline Epistles,” 95–110; Reed and Reese, “Verbal Aspect, Discourse Prominence, and the Letter of Jude,” 180–99.

<sup>74</sup> Rhetoric was a literary training in the Hellenistic world and some biblical authors might be influenced by this skill. Major rhetoricians were Aristotle, Demetrius, Cicero, Longinus, Quintilian, etc. These Graeco-Roman rhetoricians established the foundation of rhetorical criticism. Rhetorical criticism adopts classical precepts and focuses on determining genre, whether forensic, deliberative, or epideictic. In addition, rhetorical criticism may attempt to determine stasis which means to involve fact, definition, quality, and jurisdiction. Furthermore, rhetorical approaches may also deal with examining enthymemes and examples. After that, the critic may also turn to the ethical proof and to the assessment of pathos. See Olbricht, “Rhetorical Criticism,” 326; Mack, *Rhetoric and the New Testament*, 32–4.



observable connections and proposes that the major theme is speech-ethics. According to Baker, the term “speech-ethics” means the concept of ethics or morality which is applied in communication. He states, “[I]t [speech-ethics] is the rights and wrongs of utterance. It involves when to speak, how to speak, and to whom to speak, as well as when, how, and to whom not to speak. It includes to a certain extent the process of human speech and its relationship to thoughts and actions.” Baker focuses on several passages: 1:5–8, 19–27, 3:1–12, 18, 4:1–17, 5:9, and 5:12–18.<sup>75</sup> Nevertheless, Baker’s work does not deal with the real issues behind the issue of “personal speech-ethics.”<sup>76</sup> He focuses on what he thinks is important and provides helpful contributions within the scope he expects, but unfortunately his framework is limited. Frankenmölle also applies rhetorical criticism to James. In his work, Frankenmölle proposes that the overriding themes are introduced in chapter 1 which connects to the rest of the book, and the author wants to encourage the hearers/readers to be perfect and complete.<sup>77</sup> Wuellner employs “new rhetoric” and provides three factors which point to the theme of speech in James: (1) original section, (2) choice of media, and (3) intention.<sup>78</sup> Four steps are proposed in his analysis, including the use of media, genre, argumentation, and the use of linguistic and stylistic means.<sup>79</sup> Another scholar, Sophie Laws, who also adopts a rhetorical approach, indicates the emphasis on speech in this book. She proposes that the threefold admonition from hearing to speech and anger represents the warning of controlling one’s speech, whereas

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<sup>75</sup> Baker, *Personal Speech-Ethics*, 2, 283.

<sup>76</sup> Wimbush, Review on *Personal Speech-Ethics*, 344.

<sup>77</sup> Frankenmölle, “Netz des Jakobusbriefes,” 161–97.

<sup>78</sup> Wuellner divides James into eight “speech sections” (1:1–12, 1:13–27, 2:1–13, 2:14–26, 3:1–18, 4:1–12, 4:13–5:6, 5:7–20). See Wuellner, “Der Jakobusbrief im Licht der Rhetorik und Textpragmatik,” 5–66.

<sup>79</sup> Wuellner, “Der Jakobusbrief im Licht der Rhetorik und Textpragmatik,” 21–64.

the speech to God, prayer, stands as another interest of James.<sup>80</sup> She follows Dibelius to argue that James is a paraenesis, and provides no outline for the whole book, but criticizes Dibelius's discouragement of historical reconstruction and further establishes a theological basis for the ethical teaching. Nevertheless, although James involves numerous Jewish elements, it does deal with the contrast of the Hellenistic thoughts, but Laws does not take the Hellenistic influence into consideration.<sup>81</sup> In addition, Wachob interprets James from a socio-rhetorical perspective and concludes that the intention of this letter is to encourage readers to act and think as Jesus. He adopts wisdom rhetorlect (rhetorical dialects) and prophetic rhetorlect and proposes that two topics can be addressed with this method, household and kingdom.<sup>82</sup> Although her analysis of rhetorical criticism indicates the value of the "interaction of themes," "patterns of argument," and "means of persuasion," the problem of divisions remains the same and there is no consensus on the themes.<sup>83</sup>

#### 1.2.6. Social-Scientific Criticism

Apart from the literary approaches, scholars attempt to reconstruct the historical context of the letter with other perspectives. Social-scientific criticism represents contemporary approaches which scholars employ to analyze the text on the basis of its social contexts.<sup>84</sup> Batten employs the strategies of this method to analyze James and determines that the issue between the rich and the poor introduces the major theme, namely the notion of perfection or wholeness.<sup>85</sup> Based on similar criticism, Tamez reads James from the

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<sup>80</sup> Laws, *James*, 26–7.

<sup>81</sup> Wessel, Review on *James*, 384.

<sup>82</sup> Wachob, "The Languages of 'Household' and 'Kingdom' in the Letter of James," 168.

<sup>83</sup> Taylor, "Recent Scholarship on the Structure of James," 105.

<sup>84</sup> Social-scientific criticism refers to biblical interpretation which adopts perspectives from anthropology, sociology, social psychology, economics, etc. See Esler, "Social-Scientific Approaches," 337

<sup>85</sup> Batten, "Ideological Strategies in James," 16.



perspective of Mujerista theology and argues that James' central focus is on oppressed and believing people.<sup>86</sup> Although the framework of this letter is not clear, she proposes that there are "distinct but complementary" angles to analyze this letter: angle of oppression-suffering, angle of hope and angle of praxis.<sup>87</sup> Furthermore, Lockett examines the "nature of the boundaries between church and culture in James," and proposes that "purity" is the central theme of this letter, and the world is the source of pollution.<sup>88</sup> In addition, Coker employs a post-colonial study to read the text in which "hybridity," "mimicry," and "ambivalence" are three major concepts.<sup>89</sup> Hybridity refers to the liberty of colonization to characterize post-colonial identity, and "intervenes in the exercise of authority not merely to indicate the impossibility of its identity, but to represent the unpredictability of its presence."<sup>90</sup> Mimicry indicates post-colonial action which is "taken by the colonized, yet initiated by the colonizer, where the colonized imitates the life and culture of the colonizer."<sup>91</sup> Ambivalence depicts the colonizer and the colonized, and "describes this fluctuating relationship between mimicry and mockery,

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<sup>86</sup> Mujerista is developed by Ada Maria Isasi-Díaz, who was a professor at Drew University. Mujerista theology lays stress upon the Latina women who are struggling for liberation. Mujerista theology can be regarded as a subcategory of Liberation theology and involve various concepts, themes, and theories. They attempt to find the self-identity of Latinas. There are three "stars" or "key theoretical terms" or "concepts" in the Mujerista theology: *mestizaje-mulatez*, *lo cotidiano*, and subversive narratives. According to Isasi-Díaz, *mestizaje-mulatez* is "the mingling of Amerindian and African blood with European blood," and this perspective provides a way to deal with difference. In addition, *lo cotidiano* is defined as "everyday struggles/experiences" of Hispanas/Latinas. *Lo cotidiano* refers to both "the material reality and the interpretation of it." Subversive narratives are described as "*tela*" and are a form of "suppressed/subversive knowledge, knowledge disqualified by the dominant group as 'inadequate to their task or insufficiently elaborated.'" There are many presuppositions of mujerista theology. The first is that Latinas have wisdom which helps them to reinterpret social norms. Secondly, the idea of analyzing the social reality of Latinas is praxis. The third presupposition is that mujerista theology has "radical social change" as its goal. More discussion can be found in Isasi-Díaz, *Mujerista Theology*, 1–98; Conde-Frazier, "Latina Women and Immigration," 54–75; Hernández-Díaz, "Mujerista Theology," 45–53; Segovia, "Mujerista Theology," 21–7; Gonzalez, "Latina Feminist Theology," 150–5; Salguero, "The Mañana of Womanist Theology," 225–9; Jones, "'Women's Experience' Between a Rock and a Hard Place," 171–8.

<sup>87</sup> Tamez, *The Scandalous Message of James*, 13–4.

<sup>88</sup> Lockett, "Unstained by the World," 73.

<sup>89</sup> Coker, "Nativism in James 2.14–26," 29.

<sup>90</sup> Bhabha, *Location of Culture*, 114.

<sup>91</sup> Coker, "Nativism in James 2.14–26," 30.

an ambivalence that is fundamentally unsettling to colonial dominance.”<sup>92</sup> This approach provides an understanding to distinguish the concepts of Paul and James on the issue of work and faith. Mirthell puts James within the history of Paulinism which is a subcategory of reception history to state that James is highly influenced by Pauline theology. He argues that the framework of James should be analyzed with the reconciliation of Pauline letters, especially two focal texts: Galatians and 1 Corinthians.<sup>93</sup> Apart from comparison between Paul and James, several scholars, such as Adams and Tillman, attempt to link Amos and James for the purpose of reconstructing the social environment of James. In addition, Tillman lists his assumptions and argues that Amos and James “remain as prophetic for contemporary practitioners regarding how to be faithful to God and humanity as for their original audiences.”<sup>94</sup> These approaches are helpful, but raise some questions. For instance, how to balance the weight of different sources is problematic. Since the focus is biblical materials, the value of literary materials outside the New Testament needs to be reconsidered. In addition, the method of employing contemporary models to the ancient world is always problematic because there are still gaps that need to be bridged.

### **1.2.7. Thematic Approaches**

Due to the problems of different approaches which cannot be resolved easily, some scholars approach the texts from another side, and turn their focus on certain themes only. Many scholars employ content analysis to tease out themes, but without mentioning clear methodologies. Mayor canvases the picture of the recipient community, and proposes that

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<sup>92</sup> Ashcroft et al., *Post-Colonial Studies*, 13.

<sup>93</sup> Mitchell, “The Letter of James as a Document of Paulinism,” 75–98.

<sup>94</sup> Adams, *The Prophethood*, 100–3; Tillman, “Social Justice in the Epistle of James,” 417–27.



the theme of the epistle of James is “the necessity of whole-heartedness in religion.”<sup>95</sup> Maynard-Reid employs a sociological approach and puts emphasis upon the theme of poverty and wealth in the community. His work involves a twofold process which deals with “the relevant passages [which] are examined exegetically,” and “the concepts of poverty and wealth [which] are examined in their social context, utilizing data and paradigms external to the text.”<sup>96</sup> Hartin provides six theological visions and argues that every idea in this letter surrounds the tension between faith and work.<sup>97</sup> Kloppenborg follows Hartin’s appeal to argue for the relationship between James and Q, based on the principles of rhetorical emulation. He asserts three points to express the rhetorical skills of the intertext.<sup>98</sup> Besides many themes in this book, other scholars present a central theme of James instead of many themes. Moo proposes that the most important theme of James is the teaching about works for justification.<sup>99</sup> Blomberg and Kamell propose that “major themes remain intertwined at several places,” and state three themes for this book: (1) trials and temptations; (2) wisdom and speech; and (3) wealth and poverty.<sup>100</sup> McCartney proposes that the overall theme of this book is “that genuine faith in God must be evident in life, and that if one wishes to avoid false faith (i.e., hypocrisy), the ‘faith said’ must correspond to the ‘life led.’”<sup>101</sup> The findings of these scholars are significant but the problem of subjectivity remains.

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<sup>95</sup> Mayor, *The Epistle of St. James*, cix, cxxxvii–cxxxviii.

<sup>96</sup> Maynard-Reid, *Poverty and Wealth in James*, 5.

<sup>97</sup> These themes are faith, God, Christ, eschatology, prayer, and social concern, and basically he proposes that the central theme of this book is the concept of faith and works. The understanding of God and Christ will influence one’s eschatology and life on earth, which is related to the exhortation of caring. See Hartin, *James*, 30–8, 118.

<sup>98</sup> Kloppenborg, “The Emulation of the Jesus Tradition in the Letter of James,” 121–42.

<sup>99</sup> Moo, *The Letter of James*, 37–8.

<sup>100</sup> Blomberg and Kamell, *James*, 26.

<sup>101</sup> McCartney, *James*, 57.

### 1.3. The Function of Jas 3:13–18 and Its Importance

Although there are only three passages which concern wisdom (1:5–8, 1:16–18, and 3:13–18) in James, the perspective of wisdom encourages scholars to reconstruct the background of wisdom literature. In the Old Testament, the wisdom tradition serves to train young scribes and to install norms and values in them.<sup>102</sup> Burn has stated that there are two goals of wisdom: to understand the meaning of life through reflection, inquiry, and debate, and to know the way of living through the moral order of God's rules.<sup>103</sup> In other words, the concept of wisdom is tied to the practical action and the relationship with God.<sup>104</sup> When we take Qumran literature into consideration, wisdom becomes the "hidden knowledge of God's eschatological plan," and is "a gift given now to the covenanters by a spirit from God."<sup>105</sup> In addition, the view of wisdom in the Greco-Roman world may also influence the understanding of wisdom in this book. The virtues of a wise community are demonstrated during tests, and these wise actions come from personal and divine blessings.<sup>106</sup> With this understanding, the Hellenistic and biblical background, we may address the situation in the New Testament. These two backgrounds are not dissimilar, of course, but Wall suggests that James inherited traditional wisdom from the Jewish foundation more than Greco-Roman.<sup>107</sup> For James, wisdom is a gift from God (1:17), and results in different virtues (3:17). These experiences may take place in the present time, and therefore, although James is regarded as wisdom paraenesis, especially by Dibelius, it is not necessary to limit analysis to an

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<sup>102</sup> Sneed, "Is the 'Wisdom Tradition' a Tradition?" 71.

<sup>103</sup> Burns, "James, the Wisdom of Jesus," 114.

<sup>104</sup> Davids, *James*, 52.

<sup>105</sup> 4Q299 F2 (+4Q300 F5) Col 2.

<sup>106</sup> Johnson, *James*, 27–9.

<sup>107</sup> Wall, *Community of the Wise: The Letter of James*, 20.

eschatological view.<sup>108</sup> The wise instructions of God's word represent the wisdom which describes the reaction through tests, and the appropriate way of using wisdom leads people to observe faith through works.<sup>109</sup>

Scholars do not agree about the function of either 3:13–18 or chapters 3–4. Dibelius argues that 3:13–18 is an independent passage. He suggests that there is no indicator of a connection between 3:13–18 and 3:1–12, nor is there a connection in thought, and he also proposes that 3:18 is isolated.<sup>110</sup> The way Dibelius interprets 3:13–18, however, is based on the presupposition of loosely arranged paraenetic characters. Blomberg and Kamell also point out the relationship between the passage 3:13–18 and its previous section and state that 3:13–18 continues the second major theme of this book: wisdom and speech. In addition, from their point of view, this passage provides a way of encouraging readers/hearers not to be friends of the world in the following section. They indicate that the main idea of this passage is “[b]y their good conduct, Christians should demonstrate heavenly rather than worldly wisdom. Specifically, they will exhibit purity and peacefulness rather than jealousy and strife.”<sup>111</sup> For McCartney, 3:13–18 serves to contrast “God’s wisdom with the human wisdom that is at root self-seeking and envious,” and this passage “moves from the dangers of speech (especially for those who would be imparters of wisdom) to the problems of intracommunity strife found in James 4.”<sup>112</sup> Hort proposes that the author completes the discussion in chapter 2 and moves to a new point in 3:1, which is the ambition to grasp

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<sup>108</sup> Lockett, “The Spectrum of Wisdom,” 148.

<sup>109</sup> Burns, “James, the Wisdom of Jesus,” 135.

<sup>110</sup> Dibelius, *James*, 207–8.

<sup>111</sup> Blomberg and Kamell, *James*, 187–8.

<sup>112</sup> McCartney, *James*, 197.



teachership and to possess wisdom serve as criteria to identify true and false wisdom.<sup>113</sup> In contrast, Moo asserts that James ultimately aims to encourage readers to give themselves wholly to God.<sup>114</sup> In 4:1, interrogation is used as an asyndetic sentence. The key vocabulary in 3:13–18 and 4:1–10 is not the same, and the distinction of two kinds of wisdom does not continue in 4:1–3. Therefore, Moo proposes that the break between 3:13–18 and 4:1–10 is very clear.<sup>115</sup> These scholars take chapter 3 as an independent unit and the relationships between this passage and the co-text seem to be unclear.

On the other hand, some scholars attempt to describe the relationships between this passage and chapter 1. Two German scholars argue that the passage 3:13–18 plays the central role of James. Henrici proposes that the true wisdom which comes from above is the focus of the book, and the remaining discourses stand as its fruit.<sup>116</sup> Cladder asserts that the concept of wisdom in 1:5 and 3:15–18 is central to the structure of James because of an alleged chiasmic pattern. The passage Jas 3:13–4:8 serves as the center of his chiasmic structure, and this theme is related to tongue, wisdom, and friendship with God. He also asserts that 1:26–27 and 3:17 should be regarded as a thematic *inclusio* which provides the major themes.<sup>117</sup> Hartin has “argued that this (3:13–18) is the central pericope in the epistle, the other pericopes forming an embrace around it.”<sup>118</sup> Hockman and Tollefson both argue that 3:13–18 is the “peak” of the book which plays the central role of this passage.<sup>119</sup> Davids proposes that the topic of the rich and the poor is completed at the end of chapter 2, and the author turns to discuss a second theme of the

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<sup>113</sup> Hort, *The Epistle of St James*, 67, 80.

<sup>114</sup> Moo, *The Letter of James*, 46.

<sup>115</sup> Moo, *The Letter of James*, 167.

<sup>116</sup> Henrici, *Der literarische Charakter der neutestamentliche Schriften*, 75.

<sup>117</sup> Cladder, “Die Anlage des Jakobusbriefes,” 37–57.

<sup>118</sup> Hartin, “Who Is Wise and Understanding Among You,” 483.

<sup>119</sup> Hockman, “A Discourse Analysis of James;” Tollefson, “The Epistle of James as A Dialectical Discourse,” 62–9.



work in chapter 3 which is mentioned in 1:19–21, about speech.<sup>120</sup> Adamson states that chapter 3 serves as a “rondo” which leads readers back to the discussion in 1:19 and 1:26.<sup>121</sup> Wall suggests that the passage 3:1–8 interprets the wisdom of “slow speaking” in 1:19, and 3:9–12 presents the case of how a duplicitous speech would influence the faith. Therefore, the passage 3:13–18 indicates the wisdom of life to solve the crisis of problematic speech.<sup>122</sup> These scholars essentially argue that chapter 3 serves as the center of the whole book, and some hold the position that this passage echoes the themes of chapter 1.

Several scholars find no relationship between chapters 2 and 3, whereas chapter 4 is considered to be highly related to chapter 3. For example, Cheung proposes that no syntactic, semantic or thematic elements could be found to link chapter 2 and chapter 3.<sup>123</sup> In his study, all the bridges point to the central theme of law and wisdom, which relate to all the discourses (1:1, 1:2–27, 2:1–5:11, 5:12–5:20).<sup>124</sup> Terry employs the approach of SIL and follows Longacre’s methodology to argue that there are eighteen sections in this book which are lexically linked. He states that the section of Jas 3:13–4:10 involves seven peaks and serves as a hortatory climax. In his study, Terry proposes that James involves “a chiasmus of the topic of endurance around a section on the poor and rich.”<sup>125</sup> Taylor adopts Guthrie’s discourse analysis and proposes that both the passages 3:13–18 and 4:1–10 serve as transitional passages which link 3:1–12. He basically follows Guthrie’s method and employs the use of cohesion fields, *inclusio*, and

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<sup>120</sup> Davids, *James*, 135.

<sup>121</sup> Adamson, *James*, 138.

<sup>122</sup> Wall, *Community of the Wise: The Letter of James*, 160.

<sup>123</sup> Cheung, *The Genre, Composition and Hermeneutics*, 74.

<sup>124</sup> Cheung, *The Genre, Composition and Hermeneutics*, 83–4.

<sup>125</sup> Terry, “Some Aspects of the Discourse Structure of the Book of James,” 106–25.

other transitional devices to trace the structure of James.<sup>126</sup> In his argument, chapter 1 holds the key to introduce the major themes of the book, including “testing, wisdom, and wealth,” “blessing and endurance,” “mercy,” “speech and judgment,” “words,” “obedience,” “pure and undefiled,” and “rich and poor.”<sup>127</sup> Vouga and Martin adopt the concepts of Francis and Davids to propose that themes are introduced in the first chapter. He employs a historical-critical approach to illustrate the threefold division of the book. From his historical and theological perspective, Vouga suggests that faith is the major theme of James. He proposes that Jas 1:19–3:18 is the center of the book, and the unit 1:19–27 offers five themes.<sup>128</sup> Vouga proposes that five themes are involved in this epistle, including love, obedience to the word, controlling the tongue, avoiding earthly wisdom, and the responsibility to the world.<sup>129</sup> Martin follows Vouga’s scheme of the three divisions but criticizes that Vouga does not explain in detail his threefold categorization. He considers that 1:19–27 stands as the overture of the themes of the rest of the book, where the notion in 1:27 is developed in 2:1–12; whereas the concept in 1:22–24 is further discussed in 2:14–26. Martin also states that the argument of 3:1–12 is introduced with the theme in 3:1, which continues to be developed in 3:13–18 or even to 4:10.<sup>130</sup> Simmons asserts that “stability versus instability is a recurring emphasis throughout the epistle,” and the passage Jas 3:13–18 is one of the illustrations to highlight the contrast.<sup>131</sup>

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<sup>126</sup> Taylor adopts Guthrie’s methodology and analyzes the epistle of James. It is interesting that his conclusion is different from Cheung’s. The reason probably is that Cheung’s methodology is closer to historical-grammatical method, rather than discourse analysis, although he uses this term. See Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 115.

<sup>127</sup> Guthrie and Taylor, “The Structure of James,” 681–705.

<sup>128</sup> Vouga, *L’Épître de Saint Jacques*, 9–23.

<sup>129</sup> Vouga, *L’Épître de Saint Jacques*, 19–23.

<sup>130</sup> Hartin, *James*, 181.

<sup>131</sup> Simmons, “The Epistle of James,” 9.

Some scholars propose that much of the teaching of Jesus and the book of James is regarded as wisdom literature.<sup>132</sup> Admittedly, the epistle of James reflects many features of wisdom literature and wisdom themes.<sup>133</sup> The theme of wisdom is followed with interest by many scholars. For example, Bauckham proposes that the Jesus tradition is one of his important sources to trace the themes of James. He states: “James’ wisdom is a creative development of the Jewish wisdom tradition decisively inspired and shaped by the wisdom of Jesus.”<sup>134</sup> Wachob’s analysis connects Jas 2:5 to the “blessed are the poor” beatitude (Matt 5:3). He argues that the text in James provides an illustration to prove God’s blessing to the poor.<sup>135</sup> Kloppenborg proposes a similar function of Jas 2:5 to link the Q saying. He employs a Greco-Roman rhetorical skill, *aemulatio*, to analyze the text, which means that a writer will reword the sayings from a wise person to strengthen the argument.<sup>136</sup> Similarly, Batten states that James adopts Jesus’ sayings and paraphrases the use from Jesus’ wisdom to develop the discussion in the letter. The teachings in James reflect Jesus’ central image of ministry which criticizes the practice of injustice in community of the first-century Judaism.<sup>137</sup> In Kirk’s article, he argues that the term “wisdom” is interchangeable with the use of “Holy Spirit.”<sup>138</sup> Davids expands Kirk’s concepts whereas Moo argues against them.<sup>139</sup> Baker, on the other hand, examines Kirk’s position and concludes that Kirk’s idea may overlook the use of the

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<sup>132</sup> Such as Hoppe, *Der theologische Hintergrund des Jakobusbriefes*, and Dillman’s PhD thesis, *A Study of Some Theological and Literary Comparisons of the Gospel of Matthew and the Epistle of James*.

<sup>133</sup> Mullins, “Jewish Wisdom Literature in the New Testament,” 335–9.

<sup>134</sup> Bauckham, *James*, 111.

<sup>135</sup> Wachob, *The Voice of Jesus*, 150.

<sup>136</sup> The practice of *aemulatio* means to reformulate “a predecessor text and vying with the original for beauty and aptness of expression, where, in most cases, the predecessor text is not expressly cited.” The presupposition of *aemulatio* is that some audience would understand the allusion. See Kloppenborg, “Diaspora Discourse,” 249–50; Kloppenborg, “The Emulation of the Jesus Tradition in the Letter of James,” 133.

<sup>137</sup> Batten, “The Jesus Tradition and the Letter of James,” 381–90.

<sup>138</sup> Kirk, “The Meaning of Wisdom in James,” 24–38.

<sup>139</sup> Davids, *James*, 51–7; Moo, *The Letter of James*, 34.



Jesus tradition and tries to correspond with Pauline theology. In the context of James, “wisdom and the Spirit both are associated with God or with Jesus but are not equivalent.”<sup>140</sup>

Varner employs discourse analysis to argue that there are two peaks in the book of James, 3:13–18 and 4:1–10. He analyzes the participants of the paragraph, the lexical repetition of vocabulary, and the semantic patterns and argues that there are thematic and hortatory peaks in chapters 3 and 4.<sup>141</sup> He traces the “general dissimilarity from the co-text, rhetorical underlining, concentration of participants, heightened vividness, change of pace, and change of vantage point to analyze the text.”<sup>142</sup> In addition, Varner proposes that the passage 4:1–10 is the hortatory peak of the book, and belongs to the unit 3:13–4:10 which is “evidenced in the ‘zone of turbulence’ created by the connection of ten imperatives in 4:7–10.”<sup>143</sup> Nevertheless, the idea of separating the thematic and hortatory peaks needs to be reconsidered. Since the debate of the boundary markers in chapter 4 has lasted for years, it is necessary to provide more evidence to support the reason for treating 4:1–10 as a unit. In addition, the number of imperatives will be changed within different considerations of delimitation, which may put into question the idea of regarding 4:1–10 as a peak. Besides, although he has set up a significant framework to propose his argument, Varner seems to concentrate on prominence but relatively neglects the concept of cohesion.

Many scholars have paid attention to chapter 1 since this chapter indicates several

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<sup>140</sup> Baker, “Searching for the Holy Spirit in the Epistle of James,” 293–315.

<sup>141</sup> Varner, *The Book of James*, 39–40.

<sup>142</sup> There are two other cases which begin with a rhetorical question, rather than an imperative, 2:14–26 and 3:13–18. Varner proposes that the first passage (2:14–26) refers to the “consequential application” of the section 2:1–13. On the other hand, Varner argues that 4:1–10 is a subunit of 3:13–4:10. Therefore, he proposes that both 3:13–18 and 4:1–10 are peaks of James, but the latter passage serves as the “hortatory peak” of the discourse. See Varner, *The Book of James*, 36.

<sup>143</sup> Varner, “The Main Theme and Structure of James,” 128.

issues which readers are facing. Chapter 2 has been noteworthy because of the influence of the Pauline epistles. Since the conflict of faith and works in chapter 2 is also an issue in chapter 1, these chapters are related. Chapter 4 is considered to be highly related to chapter 3, and chapter 5 is regarded as the conclusion of James. Chapter 1 suggests that the way to make a correct choice is to ask God to give wisdom, but the characteristics of true wisdom are described in 3:13–18. The concept of wisdom continues to be developed through chapters 4 and 5. Wisdom, therefore, must stand as an important theme in this book. It will be shown that wisdom is the discourse theme of James through an analysis of the cohesive ties between Jas 3:13–18 and the rest of the discourse. As discussed above, scholars have employed different approaches to understand the structure of this book and asserted many themes from their outcomes. Although many scholars agree that the book of James is “a hodgepodge of loosely connected discourses on diverse subjects,” other scholars attempt to argue for the coherence of this book.<sup>144</sup> The derivative problem will be the way to determine the main themes of this book.

After tracing the works on James from different scholars, we can recognize that although some scholars suggest that James is the wisdom literature in the New Testament, the relationship between 3:13–18 and other passages in James is still problematic. Some scholars regard this passage as an independent unit, whereas others believe that this passage is a bridge that connects themes. Therefore, this passage will be worth analyzing to determine the relationships between this passage and other units of this book. Since James is regarded as a text, it will be helpful to analyze this book through a linguistic perspective. This thesis will propose the methodology of discourse analysis of the SFL model to argue that Jas 3:13–18 provides the global themes of the whole book.

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<sup>144</sup> Camp, “Another View on the Structure of James,” 111.

## CHAPTER 2: THEORY AND METHODOLOGY

### 2. Linguistic Theory

Linguistics represents a scientific study of language through which communication is made among people.<sup>1</sup> Regarding linguistic approaches to biblical interpretation, there are two levels: lexis and grammar.<sup>2</sup> Traditional approaches claim that there are basic meanings of a word, and many lexicons provide the list of these meanings of a certain word.<sup>3</sup> Modern linguistics, however, proposes that the meaning of a word cannot be analyzed apart from its relationship with other elements in a certain context.<sup>4</sup> Grammar, on the other hand, deals with the “rules for combining words to form sentences,”<sup>5</sup> and involves three important components: syntax, semantics, and pragmatics. Syntax focuses on the sentence, semantics expounds the interpretation of a sentence, and pragmatics provides the regulations for the interpretation of a sentence within a given context. A complete set of rules and regulations combines these three.<sup>6</sup> These understandings force us to consider the importance of several points which modern linguistics has proposed. First, it is useful to follow the terminology of de Saussure who depicts the distinction between *langue* and *parole*. The former refers to the system which produces rules of languages, whereas the latter indicates the underlying use of languages through

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<sup>1</sup> Lyons, *Theoretical Linguistics*, 1; Halliday and Matthiessen, *Functional Grammar*, 3.

<sup>2</sup> Porter, *Studies in the Greek New Testament*, 8.

<sup>3</sup> The typical representation can be seen in Bauer’s lexicon, *Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Besides, referential theory, ideational theory, meaning-is-use theory, and truth-conditional theory are also employed to determine the meaning of a word. Unfortunately, there are weaknesses of these approaches. See Porter, *Studies in the Greek New Testament*, 9–11.

<sup>4</sup> Porter, *Studies in the Greek New Testament*, 54–5; Silva, *Greek Words and Their Meaning*, 44–5, 103–8; Black, *Linguistics for Students of New Testament Greek*, 97; Barr, *Semantics of Biblical Language*, 263.

<sup>5</sup> Lyons, *Theoretical Linguistics*, 133.

<sup>6</sup> Droste and Joseph, *Linguistic Theory and Grammatical Description*, 6–7.



utterances.<sup>7</sup> In addition, modern linguistics lays stress upon synchronic description over diachronic analysis. Since diachronic analysis may neglect the influence of other concurrent elements of the language, the priority of synchronic description is preferred. Languages change all the time but are not necessarily relevant to previous usages, and therefore the historical development of languages may not provide firm evidence.<sup>8</sup>

Another important issue concerns the structural approach. Since every language is a “system of relations,” one must analyze a text within a structure.<sup>9</sup> All these issues raised can be discussed under the framework of facing the importance of context and co-text, namely historical and literary circumstances. Lexical items may make sense only within contexts, both the context of situation and the context of discourse.<sup>10</sup> It is important to reconstruct the historical and cultural context of a discourse so that the certain pattern of language can be analyzed.<sup>11</sup> Although interdisciplinary studies are important in terms of biblical interpretation, the value of linguistics should not be ignored. Since the Scripture was written as texts through languages, the studies of the language system provide access for us to understanding messages which are irreplaceable. To determine the meaning of a word, a sentence, or a discourse, the methods of discourse analysis should be developed further and be applied to the biblical text.

There are many different areas in linguistics which are worth probing. Among all these, however, the way of figuring out the prominent meanings in a given discourse will remain the focus. As mentioned above, co-text stands as another important factor which

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<sup>7</sup> Lyons, *Theoretical Linguistics*, 51–2.

<sup>8</sup> Porter, “Studying Ancient Language from a Modern Linguistic Perspective,” 153; Lyons, *Theoretical Linguistics*, 46.

<sup>9</sup> Lyons, *Theoretical Linguistics*, 50.

<sup>10</sup> Nida, “The Role of Context in the Understanding of Discourse,” 20–7.

<sup>11</sup> Halliday and Hasan propose the concept of register to detect the variation according to use. There are three main categories: field, tenor, and mode. More discussion can be seen in Halliday, *Language, Context and Text*, 45.

influences interpretation. It is proposed that a word should be understood on the basis of the relationship between it and its neighboring elements.<sup>12</sup> By the same token, interpreting a discourse cannot take place apart from its context. Therefore, the relationship between a given pericope and its context should be emphasized. According to Cotterell and Turner, “the understanding of utterances requires some measure of understanding of the *text*, the actual words used; the *co-text*, the sentences, paragraphs, chapters, surrounding the text and related to it; and the *context*, the sociological and historical setting of the text.”<sup>13</sup> Historical critics have employed different disciplines to reconstruct the historical context. The reconstruction of historical and cultural contexts is necessary and can be practiced with the help of other disciplines other than linguistics. Nevertheless, although the integration of different disciplines is important, linguistics still stands as the most important position in terms of interpretation. There are two reasons: (1) since all materials we have are literary units, a better way of understanding these documents will also be favorites for the research. (2) No matter how detailed the historical or cultural background can be reconstructed, the nearest co-text still preserve its value of interpretation which cannot be replaced. Many scholars have proposed different details to identify elements which highlight the logical flow of a given text within its literary context, which is the co-text. In order to identify the function of the co-text in the sense of interpretation, scholars argue that a repeated term, rhetorical question, usages of verbs and nouns, and repetition of the same key words will serve the function of interpreting a text within its co-text.<sup>14</sup> These criteria, however, may be still segmental

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<sup>12</sup> Porter, *Studies in the Greek New Testament*, 54–5; Silva, *Biblical Words and Their Meaning*, 44–5, 103–8; Black, *Linguistics for Students of New Testament Greek*, 97.

<sup>13</sup> Cotterell and Turner, *Linguistics & Biblical Interpretation*, 16.

<sup>14</sup> Authorship, date, addressees, etc. are important elements to reconstruct the historical context. See

because it is necessary to clarify the criteria of determining “repetition” within a discourse. Regarding this issue, discourse analysis provides a helpful framework to systemize different situations of these concepts. Discourse analysts propose that reference, presupposition, implicature, and inference are offered in the co-text for interpretation. Reference means “words refer to things,” and presupposition provides the pragmatic ground of defining “in terms of assumptions the speaker makes about what the hearer is likely to accept without challenge.” Furthermore, implicatures are “what a speaker can imply, suggest, or mean,” namely “the conventional meaning of the words used.” At last, inference represents a process to “arrive at an interpretation for utterances or for the connections between utterances.”<sup>15</sup> With the help of all these concepts, the text can be determined as cohesive. In other words, cohesion serves the function of identifying the relationship of items within a given text and can be traced by the employment of these concepts.

Although the principle of contextual interpretation provides guidelines, it is necessary to further explain the use of these criteria, especially the significance of repetition.<sup>16</sup> What elements should we pay attention to when we attempt to understand the relationship between discourses? Several scholars have employed linguistic approaches to analyze the text, such as Cheung, Taylor, Varner, etc. The concept of cohesion, however, seems to be absent among these discussions. It is necessary, therefore, to analyze cohesion in this discourse, which is helpful to demonstrate a lucid understanding of this discourse theme. In this thesis, therefore, I will employ discourse analysis and focus on the concept of different types of “repetition” which stands as an

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Osborne, *The Hermeneutical Spiral*, 38–44.

<sup>15</sup> Brown and Yule, *Discourse Analysis*, 27–33.

<sup>16</sup> Silva, *Biblical Words and Their Meaning*, 138.



important criterion to determine cohesion.

Regarding discourse analysis, Porter identifies four major schools of this method: Continental European Discourse Analysis, South African Discourse Analysis, SIL, and SFL. Continental European Discourse Analysis incorporates various elements from other disciplines and serves as an interdisciplinary and far-ranging approach. The South African school has the farthest-reaching influence on both the theoretical and applicational development.<sup>17</sup> SIL provides a framework which focuses on sentence grammar and linguistic phenomena and its model concerns the work of Bible translation.<sup>18</sup> In terms of the school of SFL, Halliday proposes that “language is as it is because of its function in social structure.”<sup>19</sup> Its model regards language as “a social semiotic, which is made up of networks of systems (interconnected groupings of choices) that establish meaningful components of language.”<sup>20</sup> The functions of languages which are used may change within different contexts. Halliday states two concepts, language as system and language as institution.<sup>21</sup> SFL’s model provides a framework to systematize the choices of languages and to “integrate interdisciplinary research from linguistics.”<sup>22</sup> Therefore, the model of SFL will be useful for us to understand what the text means within its context, especially literary context (co-text). Within this model, there are three metafunctions involved, namely, textual metafunction, ideational metafunction, and

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<sup>17</sup> Porter, “Discourse Analysis,” 24–34.

<sup>18</sup> SFL should not be confused with SIL. Porter points out several limitations about SIL, including focusing on Bible translation, paying less attention to recent discussions of Greek grammar, and not having many theories for studying the New Testament. See Porter, “Discourse Analysis,” 27.

<sup>19</sup> Halliday, *Explorations*, 65.

<sup>20</sup> Westfall, *Hebrews*, 26.

<sup>21</sup> Semantic stratum, lexico-grammatical stratum, and phonological stratum are subcategories of the concept of language as system. Ideational meanings (both experiential and logical), interpersonal meanings, and textual meanings are analyzed within these three strata. Language as institution emphasizes the diversity of language within social contexts. See Halliday, “An Interpretation of the Functional Relationship between Language and Social Structure,” 183–92.

<sup>22</sup> Westfall, *Hebrews*, 28.

interpersonal metafunction, and this study will focus on the author's selections which create cohesion in the textual metafunction. Of course, since these three metafunctions are interwoven to a certain degree, in order to trace cohesive devices, some tools from the other two metafunctions will be employed.

The textual metafunction is described as a metafunction of "ensuring that each instance of text makes contact with its environment."<sup>23</sup> This type of metafunction involves three major paths that construct the textual meaning, which are repetition, conjunction, and thematization.<sup>24</sup> Within these paths, the concept of repetition and conjunction offers access to trace cohesion in a discourse. In order to trace cohesion, the concept of reference, ellipsis, substitution, conjunction, lexical repetition, and collocation will be employed. Some tools from other two metafunctions will be adopted for the purpose of tracing the notion of collocation in the author's mind. Putting all these elements together, we may be able to prove the cohesion and to identify the central tokens and themes of this book. After that, we can conclude that all the themes are fit around the passage 3:13–18 and all the discussions in this book can be analyzed through the framework of heavenly and earthly wisdom.

## 2.1. Cohesion

Cohesion plays an important role to describe the relationship between a discourse and its co-text, referring to links which connect elements within a given text and indicate

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<sup>23</sup> Halliday and Matthiessen, *Construing Experience*, 528.

<sup>24</sup> Thompson, *Functional Grammar*, 141. The way of thematization serves to determine the theme and rheme in a given clause: theme "goes up to and includes the first experiential element in the clause," and rheme refers to the rest of the elements in the clause. Nevertheless, this theory is based on English, and cannot be applied directly in Greek. Besides, the idea of "theme" and "rheme" in SFL is used for the clause level, whereas in this thesis, the term "theme" is used in a discourse level. See Thompson, *Functional Grammar*, 173.

“relations of meaning that exist within the text and that define it as a text.”<sup>25</sup> Thompson proposes that “[c]ohesion refers to the linguistic devices by which the speaker can signal the experiential and interpersonal coherence of the text—and is thus a textual phenomenon—we can point to features of the text which serve a cohesive function.”<sup>26</sup> Porter states that “[c]ohesion refers to grammatical, semantic and contextual factors which hold a discourse together.”<sup>27</sup> Reed adopts Halliday’s concept and explains that discourse cohesion is a characteristic of producing textual meanings.<sup>28</sup> According to Westfall, cohesion “is the formal link within a passage or a discourse that makes it ‘hang together’ internally and with its immediate co-text.”<sup>29</sup> To sum up, cohesion represents the relationship within a text and can be defined as the links which bind a text together.

### **2.1.1. Lexical and Grammatical Elements**

In order to identify cohesion in a given text, there are two categories within the lexicogrammatical framework: lexical items and grammatical zone.<sup>30</sup> In terms of lexical items, there are two devices: lexical repetition and collocation. Regarding the grammatical zone, there are four devices: reference, substitution, ellipsis, and conjunction.

#### **2.1.1.1. Lexical Elements**

Both lexical and grammatical items which are used repeatedly point out the links in

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<sup>25</sup> Halliday and Hasan, *Cohesion*, 4.

<sup>26</sup> Thompson, *Functional Grammar*, 177.

<sup>27</sup> Porter points out several factors which produce cohesion, including person reference, verbal aspect, and connectives. See Porter, *Idioms*, 304–7.

<sup>28</sup> Reed, *A Discourse Analysis of Philippians*, 88.

<sup>29</sup> Westfall, *Hebrews*, 30–1.

<sup>30</sup> According to Halliday, the term “lexicogrammar” refers two notions: (1) the typical lexical and grammatical environment, and (2) the stratum of wording. Halliday combines the structured systems of signs and of choices. The former is used to “organize the vocabulary of a language,” whereas the latter is for the purpose of organizing “sequences of signs into texts.” See Halliday and Matthiessen, *Functional Grammar*, 43–6; Gledhill, “The ‘Lexicogrammar’ Approach,” 7.



discourses. Lexical cohesion indicates the relationship between lexical elements. When the writer/speaker uses these elements repeatedly, cohesion is established.

### 2.1.1.1.1. Lexical Repetition

Reiteration is a semantic perspective for identifying cohesion and refers to the “repetition of a lexical item, or the occurrence of a synonym of some kind, in the context of reference; that is, where the two occurrences have the same referent,”<sup>31</sup> and therefore we can sum up with two types which represent the concept of reiteration: lexical repetition and collocation. In the New Testament, there are many examples of reiteration of the same words. Taking 1 Cor 12:1–13 as an example, we can see that the term πνεῦμα (spirit) is repeated twelve times (1 Cor 12:3, 4, 7, 8, 9, 10, 11, 13). The lexical repetition forms a lexical chain to point out a central theme of spirit in this passage.

#### Chart 1: Repetition in 1 Cor 12:1–13

- <sup>3</sup> διὸ γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν ~~πνεύματι~~ θεοῦ λαλῶν λέγει· Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν· Κύριος Ἰησοῦς, εἰ μὴ ἐν ~~πνεύματι~~ ἁγίῳ.
- <sup>4</sup> Διαιρέσεις δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ ~~πνεῦμα~~.
- <sup>5</sup> καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος.
- <sup>6</sup> καὶ διαιρέσεις ἐνεργημάτων εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν.
- <sup>7</sup> ἐκάστῳ δὲ δίδεται ἢ φανέρωσις τοῦ ~~πνεύματος~~ πρὸς τὸ συμφέρον.
- <sup>8</sup> ὃ μὲν γὰρ διὰ τοῦ ~~πνεύματος~~ δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ ~~πνεῦμα~~.
- <sup>9</sup> ἑτέρῳ πίστις ἐν τῷ αὐτῷ ~~πνεύματι~~, ἄλλω δὲ χαρίσματα ἰαμάτων ἐν τῷ ἐνὶ ~~πνεύματι~~.
- <sup>10</sup> ἄλλω δὲ ἐνεργήματα δυνάμεων, ἄλλω [δὲ] προφητεία, ἄλλω [δὲ] διακρίσεις ~~πνευμάτων~~, ἑτέρῳ γένη γλωσσῶν, ἄλλω δὲ ἐρμηνεῖα γλωσσῶν.
- <sup>11</sup> πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ ~~πνεῦμα~~ διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται.
- <sup>12</sup> Καθάπερ γὰρ τὸ σῶμα ἐν ἐστὶν καὶ μέλη πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἐν ἐστὶν σῶμα, οὕτως καὶ ὁ Χριστός.
- <sup>13</sup> καὶ γὰρ ἐν ἐνὶ ~~πνεύματι~~ ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἐν ~~πνεύμα~~ ἐποτίσθημεν.

Reiteration does not only include lexical repetition of the same items or the use of

<sup>31</sup> Halliday and Hasan, *Cohesion*, 318–19.

cognates, but also involves the occurrence of items within the same semantic domains. Semantic domain is a way to organize lexical material with the respect of the number and types of shared semantic features of the lexemes. The rationale of semantic domains is that since words are used in “contextual relations,” different words should be grouped not just alphabetically but “according to the fields they [words] occupy.”<sup>32</sup> Therefore, when two words involve repetition, are cognates, or share the same semantic domain,<sup>33</sup> they form a cohesive tie.<sup>34</sup>

Based on Halliday’s framework, there are five types which form lexical cohesive ties, repetition (same item), synonymy, hyponymy, hyperonymy, and meronymy.<sup>35</sup> Synonym refers to words with similar meanings whereas antonym indicates words with opposite meanings.<sup>36</sup> For instance, *καὶνός* (new) and *νέος* (new) are regarded as synonyms whereas *νεκρόω* (put to death) and *ζάω* (live) are antonyms. Besides, there are partial and complete synonyms although there are few complete ones. The words *ἀγαπάω* (love) and *φιλέω* (love) are partial synonyms whereas *ἄλλος* (another) are *ἕτερος* (other)

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<sup>32</sup> Porter, *Studies in the Greek New Testament*, 70. Discussions on this theory can be seen as follows: Lyons, *Semantics*, 230–69; Cruse, *Lexical Semantics*, 15–20.

<sup>33</sup> Semantics is concerned with meaning, determining meaning must be one of the basic interests when dealing with any linguistic utterance. Semantic domains are organized in terms of the number and types of shared semantic features of lexemes. The major divisions of these domains are: entities, activities, characteristics, and relations. See Louw, *Semantics of New Testament Greek*, 1–4; Louw and Nida, *Lexical Semantics of the Greek New Testament*, 83.

<sup>34</sup> Stoddard states, “[c]ohesion occurs ‘where the interpretation of some element in the discourse is dependent on another,’ because one presupposes the other so that each pair of dependent/independent elements creates a ‘cohesive tie.’” See Stoddard, *Text and Texture*, 15.

<sup>35</sup> Halliday proposes that words can be separated into the groups of repetition (the same item), synonymy, hyponymy, meronymy, and collocation. Pickering proposes seven lexical types: (1) same item, (2) synonym, (3) superordinate, (4) general word, (5) hyponym, (6) hyperonym, and (7) meronym. The idea of collocation will be discussed in the following section, and we can categorize the rest into five types: repetition (same item), synonymy, hyponymy, hyperonymy, and meronymy. See Halliday and Matthiessen, *Functional Grammar*, 571–6; Pickering, *A Framework for Discourse Analysis*, 35; Reed, *A Discourse Analysis of Philippians*, 98–9.

<sup>36</sup> Antonymy refers to opposite meanings. The idea of antonymy will be discussed in the section on collocation.



complete ones.<sup>37</sup> Hyponymy is the relationship of general and special, whereas hyperonymy is the converse of hyponymy. For instance, a bulldog is a hyponym of a dog and tree is a hyperonym of oak. The words ζητέω (seek) and δέομαι (beseech) are hyponyms in Greek. For instance, in Luke 5, there are two stories of healing. The man covered with leprosy beseeched (δέομαι) Jesus to make him clean in 5:12, whereas the four people sought (ζητέω) to bring the paralytic into the house before Jesus in 5:18. Seeking involves the idea which is more general than the concept of beseeching because people may beseech someone, but seek for someone or something. Meronymy signifies the part-whole relationship, such as that the cover and page are meronyms of book. Hyponymy is always transitive whereas meronymy may or may not. For example: nail is a meronym of finger and finger is a meronym of hand. Nevertheless, pane is a meronym of window and window of a meronym room, but pane is not a meronym of room. In Greek, there are examples which represent these concepts. For instance, οὖς (ear) is a hyponym of μέλος (member), and κόμη (hair) is a meronym of κεφαλή (head). The use of these words in different categories can also produce reiteration and form cohesion. Nevertheless, there are no absolute synonyms or antonyms since words hold different meanings in distinct contexts.<sup>38</sup> For instance, the word of νεός in Heb 12:24 represents the idea of “new,” whereas this word in the book of Titus refers to the idea of “young.” Therefore, besides the repetitions of the same words, we may employ the concept of semantic domains to learn these phenomena.

The lexicon of Louw and Nida provides a significant framework of semantic domains which involve three classes: elements which are shared, distinctive, and

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<sup>37</sup> Porter, *Studies in the Greek New Testament*, 71–2.

<sup>38</sup> Black, *Linguistics for Students of New Testament Greek*, 125–8.



supplementary.<sup>39</sup> The shared features are “those elements of the meaning of lexical items which are held in common by a set of lexical items.” The distinctive ones are those which “separate meanings one from another,” and the supplementary features are those which “may be relevant in certain contexts or may play primarily a connotative or associative role.”<sup>40</sup> Semantic repetition and the associations between words serve as meaningful features in cohesion.<sup>41</sup> By analyzing the text on the basis of semantic domains, we can identify various types of chains in units and at the level of discourse which “are formed by lexis that share the same semantic domains.”<sup>42</sup> The uses of words which belong to the same semantic domains form semantic chains; noun phrases, pronouns or verbs which refer to the same person will establish participant chains. When different words within the same semantic domain are used, the meaning is constrained. These chains can help readers detect reiterations and serve as elements that produce cohesion. There is an example of a semantic chain in Mark 2:1–12, which consists of seven occurrences of λέγω (speak, 33.69), two occurrences of λαλέω (speak, 33.70), and one of λόγος (speech, 33.99).<sup>43</sup>

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<sup>39</sup> Although there are still problems in terms of semantic field, Louw and Nida’s lexicon indeed provides an important theory for understanding the concept of semantics. See Porter, *Studies in the Greek New Testament*, 70; Louw and Nida, *Lexicon*, 1:vi.

<sup>40</sup> Louw and Nida, *Lexicon*, 1:vi.

<sup>41</sup> Halliday and Hasan, *Cohesion*, 4–5; Halliday and Hansan, *Language, Context and Text: Aspects of Language in a Social-Semiotic Perspective*, 48.

<sup>42</sup> Westfall, “Blessed Be the Ties that Bind Semantic Domains in Hebrew 1:1—4:16,” 11.

<sup>43</sup> Furthermore, the word λόγος could be traced to 1:40–45 and there are repetitions of other key words. For example, the leper, in spread around the word (λόγον) concerning Jesus, produces a situation in which Jesus is no longer (ὥστε μηκέτι) able openly to enter (εἰσελθεῖν) into a city. At the beginning of chapter 2, Jesus enters (εἰσελθὼν) Capernaum and many people gather at the house where he is staying so that there is no longer (ὥστεμηκέτι) room even at the doorway. Jesus responds by beginning to speak the word (λόγον) to them. See Williams, *Other Followers of Jesus*, 99.

## Chart 2: Semantic Chain in Mark 1:1–12

- 1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν.
- 2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει  
αὐτοῖς τὸν λόγον.
- 3 καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων.
- 4 καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου  
ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
- 5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενταί σου αἱ  
ἁμαρτίαι.
- 6 ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοί καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις  
αὐτῶν·
- 7 τί οὕτως οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;
- 8 καὶ εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς  
λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν;
- 9 τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν·  
ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;
- 10 ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς  
γῆς· λέγει τῷ παραλυτικῷ·
- 11 σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
- 12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε  
ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.

All these words, both verbs and nouns, are related to the conception of speech.

This chain highlights the sayings of different participants in this passage and ties the healing of the paralytic together with the speech.<sup>44</sup>

### 2.1.1.1.2. Collocation

Collocation stands as another important device which helps create cohesion. Since languages are used within contexts, principles of grouping words may be different in varied cultures. The use of collocation, which serves to trace the understanding of grouping words beyond lexical and semantic domains, indicates patterns or words which

<sup>44</sup> Telford, *Writing on the Gospel of Mark*, 190.

occur together.<sup>45</sup> It is the “occurrence of a different lexical item that is systematically related to the first one, as a synonym or superordinate of it.”<sup>46</sup> Hoey states that “[c]ollocation is, crudely, the property of language whereby two or more words seem to appear frequently in each other’s company.”<sup>47</sup> For instance, antonymy is a special case which also forms collocation referring to lexical items together which are “opposite in meaning.” For example, *like* has the opposite meaning of *hate*, but these words result in cohesive effect.<sup>48</sup> There is another example of collocation. In some contexts, when people state the idea of *winter*, they may think of *snow* at the same time. Although there is no semantic overlap between these two terms, they can be collocated.

Unfortunately, it is very difficult for us to have access to understand a full application of collocation since we need to take larger corpora into consideration. Hoey also indicates that Halliday and Hasan’s theory of lexical pattern is “hard to operationalise.”<sup>49</sup> Indeed, there are many difficulties for tracing collocation in Greek. Nevertheless, the situation is not hopeless. On the contrary, there are three ways which can help understand the idea of collocation in a particular author’s mind. First, when observing the text where certain terms are used together, we may consider that these terms may be collocated in the author’s mind. The more frequently this phenomenon appears within a given text, the more assuredly we can regard these terms as collocation. On the other hand, we may employ the use of “process” from ideational metafunction to help us understand how the authors establish their own groups of collocation. The

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<sup>45</sup> For Halliday, this concept refers to those words with “co-occurrence tendency.” For instance, when people talk about *pipe*, it is easy for them to think of the other word *smoke*, though they are not in the same semantic domain. These two words are collocated. See Halliday and Hasan, *Cohesion*, 319; Halliday and Matthiessen, *Functional Grammar*, 576–7.

<sup>46</sup> Halliday and Hasan, *Cohesion*, 285.

<sup>47</sup> Hoey, *Lexical Priming*, 2.

<sup>48</sup> Halliday and Hasan, *Cohesion*, 319; Halliday and Matthiessen, *Functional Grammar*, 574.

<sup>49</sup> Hoey, *Lexical Priming*, 4.



relational process provides evidence to collocate the terms after the verb, and the verbal process represents the verbal actions of a certain person which can also be collocated. Besides, certain grammatical patterns may help us understand collocation as well. An author may customarily employ specific grammatical patterns to highlight the points of what is written. Therefore, if these patterns appear, readers may be able to recognize the message of the author, and these clauses may be identified as discourse collocation.

#### 2.1.1.1.2.1. Beyond Semantic Domain

As mentioned above, semantic domains may offer useful information for us to trace reiteration. In a given text, however, some words are used together every time. This case provides clues for us to trace collocation. There is an example of collation in Matt 17:14–21 where the semantic domain of physiological process and states is addressed by the words *σεληνιάζομαι* (23.109, be an epileptic) and *θεραπεῦσαι* (23.139, heal). In addition, the word *πάσχω* (24.78, suffer) in Matt 17:15 is related to the semantic domain of sensory events and states. Matthew links these two domains which serve as a case of collation.<sup>50</sup>

In Mark 2:1–12, on the other hand, the saying *βλασφημέω* (blaspheme 33.400) in 2:7 and the use of *ἐξουσία* (authority to rule, 37.35) in 2:10 both refer to the forgiveness of sins (40.8 for *ἀφίημι* and 88.289 for *ἁμαρτία*). These words are collocated in this passage although they belong to different semantic domains.<sup>51</sup> Besides, the words *προφήτης* in Heb 1:1 and *ἄγγελος* in 1:4, 5, 7, 13, 2:2, 5, 7, 9, 16 are regarded as another

<sup>50</sup> Lee, *Paul's Gospel in Romans: A Discourse Analysis of Roman 1:16—8:39*, 49.

<sup>51</sup> In the New Testament, the noun *ἐξουσία* occurs 102 times and is generally positive. In the gospel of Mark, *ἐξουσία* is used 9 times (1:22, 27, 2:19, 3:15, 6:7, 11:28, 29, 33, 13:34). With the exception of the parable at 13:34, *ἐξουσία* is always said to be possessed by Jesus or conferred by him: Jesus teaches with *ἐξουσία* (1:22), for example, and has *ἐξουσία* to cast out demons (1:27) and to forgive sins (2:10). Jesus also transmits his *ἐξουσία* to the Twelve in order to enable them to exorcize unclean spirits (3:15, 6:7). See De Mingo Kaminouchi, *But It Is Not Among You*, 124.

case of collocation. According to Louw and Nida's lexicon, *προφήτης* (prophet, 53.79) belongs to the semantic domain of religious activities, referring to people who speak for God, whereas *ἄγγελος* belongs to the domains of communication (messenger, 33.195) and of supernatural beings and powers (angel, 12.28). These two Greek terms are collocated in this discourse and point to the same object.<sup>52</sup>

Apart from employing the concept of semantic domain, we can obtain the access of one's idea of collocation on the basis of the use of certain grammatical patterns. Besides, the concept of process in ideational metafunction may provide clues for us to identify collocation.

#### **2.1.1.1.2.2. Process**

SFL embraces the concept of ideational metafunction which reflects our experience of the world. As said above, a writer or a speaker may have his or her own non-lexical categories with certain ways.<sup>53</sup> By recognizing the patterns of an author's usages, we can collocate certain words together even though they are not related in the first place. The use of ideational metafunction serves as a way to trace how the language is used in people's experience so that one's idea of collocation can be presented through the elements in this type of metafunction. Besides employing the concept of semantic domain, we can trace processes to access the writer's patterns of collocation. A writer can create categories by placing items together which do not necessarily belong to the same semantic domain. The uses of these words form cohesion so that readers can recognize the relationship between a discourse and its co-text. Therefore, it will be appropriate for us to focus on the use of processes for the purpose of tracing cohesion.

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<sup>52</sup> Westfall, *Hebrews*, 110–1.

<sup>53</sup> Westfall, "Blessed Be the Ties That Bind," 7.

Process which stands as an important element to detect cohesion represents the experiential perspective to events and usually is formed by the verbal group in clauses.<sup>54</sup> In order to detect the use of collocation, we may need the relational process and verbal process.<sup>55</sup> Relational process is a process which indicates the concept of “being.”<sup>56</sup> This type of process can be identified by certain verbs which concern the idea of being, such as γίνομαι (become), είμι (be), and ύπάρχω (exist). According to functional grammar, relational processes can be divided into two which construe the relationships of “class-membership and identity.” The former one can be described by attributive clauses whereas the latter can be explained by identifying ones. The attribute refers to the relationship of attribute within two items (y is an attribute of x) whereas the identifying points out that of identity within two terms (y is the identity of x).<sup>57</sup> The elements in an attribute relationship are the carrier and the attribute. Those in an identifying are, on the other hand, the token and the value.<sup>58</sup> These two types of relational processes may help us collocate different items. For instance, in a statement such as: “a, b, c, d are attributes of x” or “a, b, c, d is the identity of x,” the items a, b, c, d can be recognized as collocation.

Another useful process is the verbal process, which involves verbs of “saying.” To say is to explain one’s mental operations so that verbal processes reflect the mental purposes through physical actions. In the verbal process, there will be sayers and receivers as participants. In addition, the participant in this process can be the target

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<sup>54</sup> Thompson, *Functional Grammar*, 87–8; Halliday and Matthiessen, *Functional Grammar*, 175–8.

<sup>55</sup> There are six types of processes: material, mental, relational, verbal, behavioural, and existential ones. Nevertheless, relational process and verbal process are needed in this thesis. Further discussion can be seen in Halliday and Matthiessen, *Functional Grammar*, 182–92.

<sup>56</sup> Reed, *A Discourse Analysis of Philipians*, 63–5.

<sup>57</sup> Halliday and Matthiessen, *Functional Grammar*, 214.

<sup>58</sup> Halliday and Matthiessen, *Functional Grammar*, 230.



which needs not be human.<sup>59</sup> In Greek, there are several verbs which are used for this type of process, such as λέγω (say), λαλέω (speak), and ἀπαγγέλλω (report), and there are many examples of this type or process. For instance, the pattern λέγει αὐτῷ ὁ Ἰησοῦς (Jesus says to him) which belongs to this type of process appears many times in the New Testament, including Matt 4:10, 8:4, 8:20. In James, there are several verbal processes which represent what would people who possess wisdom from below express through this process (for instance, boasting). This type of process may also serve to help us identify collocation in the author's mind.

#### **2.1.1.1.2.3. Grammatical Pattern**

When we go beyond sentence level to a discourse, the repetition of certain grammatical patterns represents the importance as a form of “discourse collocation.”<sup>60</sup> Since antonymy is regarded as a type of collocation, the usage of contrast will help us to determine discourse collocation. According to Westfall, “[a] writer or speaker may create non-lexical categories by placing together things that do not necessary belong to the same semantic domain or scenario in the same pile or calling them by the same name.”<sup>61</sup> A writer can create categories by placing items which do not necessarily belong to the same semantic domain. By recognizing the patterns of an author's usages, we can collocate words together even though they are not related in the first place. Choices from the system network and the repetition of certain grammatical patterns allow readers to develop an understanding of collocation or theme in a discourse.

There is an example of repetition of the same grammatical pattern in 1 John 2:12–14. The phrase γράφω ὑμῖν...ὅτι (I write to you...that) is used once in 2:12, twice

<sup>59</sup> Halliday and Matthiessen, *Functional Grammar*, 252–6; Thompson, *Functional Grammar*, 100–3.

<sup>60</sup> Westfall, *Hebrews*, 86.

<sup>61</sup> Westfall, “Blessed Be the Ties That Bind,” 7.

in 2:13, and three times in 2:14.

**Chart 3: Grammatical Pattern in 1 John 2:12–14**

2:12	γράφω ὑμῖν, τεκνία, <b>ὅτι</b> ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ
2:13	γράφω ὑμῖν, πατέρες, <b>ὅτι</b> ἐγνώκατε τὸν ἀπ’ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, <b>ὅτι</b> νενικήκατε τὸν πονηρόν
2:14	<b>ἔγραψα ὑμῖν</b> , παιδία, <b>ὅτι</b> ἐγνώκατε τὸν πατέρα. <b>ἔγραψα ὑμῖν</b> , πατέρες, <b>ὅτι</b> ἐγνώκατε τὸν ἀπ’ ἀρχῆς. <b>ἔγραψα ὑμῖν</b> , νεανίσκοι, <b>ὅτι</b> ἰσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν

This pattern serves as a link to establish cohesion which results from reiteration with the same word or phrase. These lexical and grammatical repetitions provide a system to create cohesion. Although not all these words in these sentences derive from the same semantic domain, they can still be grouped together and treated as if it were a semantic domain according to the author’s own of categorization in discourse. On the other hand, as we have discussed earlier, not only synonyms share the same semantic domains, but also antonyms. Contrasts, therefore, will also serve the function of discourse collocation. When the contrasts can be recognized, there will be discourse collocation which may also provide cohesion. In order to track the use of contrasts, the concept of “polarity” from interpersonal metafunction will be helpful.

#### **2.1.1.2.2.4. Polarity**

According to the model of SFL, the positive/negative opposition is typically used in every language. The positive clause is usually unmarked, whereas the negative clause is

marked by the particle *not*.<sup>62</sup> Nevertheless, “choosing positive is just as substantive and meaningful as choosing negative.”<sup>63</sup> In an interrogative clause, both positive and negative can occur. Concerning the polar interrogatives, there can be a non-leading answer or a leading answer which includes a positive or negative anticipation and this type of question includes no grammatical indication for leading to a positive or negative answer.<sup>64</sup> In Mark 14:61, for example, the question σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ (are you the Christ, the son of the blessed one) expects a polar answer of yes or no, which stands as a non-leading question. In a leading interrogative, however, there are particles which indicate the expectation of positive or negative answer.

For instance, the particle οὐ is used to anticipate a positive response whereas the particle μή indicates a negative expectation on the part of the speaker. In John 7:31, the statement ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα σημεῖα ποιήσει ὢν οὗτος ἐποίησεν (when the Christ comes, will he do more signs than this man has done) represents that many in the crowd believe in Jesus that he is the Christ. In John 21:5, on the other hand, the question μή τι προσφάγιον ἔχετε (do you have any fish) indicates that Jesus expects them to admit of catching no fish and they do. In the case with a compound negative, μὴ οὐ, the writer or speaker expects a negation and this compound phrase is an emphatic single negative. There is an example in Rom 10:18 in which the question μὴ οὐκ ἤκουσαν (have they not heard) is a question expecting a negative answer.<sup>65</sup>

The concept of polarity provides a yes/no option for readers. Either in an interrogative or an imperative clause, the marked particle of negative option implies the

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<sup>62</sup> Halliday and Matthiessen, *Functional Grammar*, 141.

<sup>63</sup> Halliday and Matthiessen, *Functional Grammar*, 141.

<sup>64</sup> Thompson, *Functional Grammar*, 55.

<sup>65</sup> There is a task, however, that we need to sort out the use of the compound negative, μὴ οὐ, is making sense together or separately. See Porter, *Idioms*, 276–9.



opposite answer. People may take actions by the way which the imperative suggests or prohibits, but there will be another group of people who may not. The negative particles, such as μή or οὐ, may highlight the contrast between these two groups. In James, the author employs many imperatives and several interrogatives to encourage readers to do something or not to do something. A two-way option which is a polarity is indicated many times to represent the message. Therefore, with the tool of polarity, we may recognize discourse collocation, especially contrasts, and trace how the text is glued by these cohesive devices.

#### **2.1.1.2. Grammatical Elements**

Lexical and grammatical items which are used repeatedly point out the links in discourses. Whereas lexical cohesion, both the use of lexical repetition and collocation, belongs to lexical resources, there are reference, substitution, ellipsis, and conjunction which belong to grammatical resources.

##### **2.1.1.2.1. Reference, Substitution, and Ellipsis**

Reference signals for retrieval which produces cohesion, and involves two categories: exophora and endophora.<sup>66</sup> Exophoric information can be found in the context of situation or context of culture and endophoric information is located within the text. There are two types of endophoric information, anaphoric reference and cataphoric reference. Anaphora means that the reference can be found in the preceding text whereas cataphora indicates the reference which is in the following text.<sup>67</sup> In a discourse, personal reference, demonstratives and comparatives can be used to indicate reference. In terms of personal reference, there are three classes: personal pronouns, possessive determiners,

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<sup>66</sup> Halliday and Hasan, *Cohesion*, 31.

<sup>67</sup> Reed, *A Discourse Analysis of Philipians*, 94.

and possessive pronouns.<sup>68</sup> In Greek, the use of these items can be found when the personal verbal suffixes or personal pronouns are used whereas the use of genitive form represents the idea of possessive usages. Demonstrative reference is “a form of verbal pointing.” Nominal demonstratives offer the idea of the direction of the action and demonstrative adverbs represent the locative or temporal concept of the action.<sup>69</sup> In Acts 16:28, the term ἐνθάδε (here) connects the previous event to what Paul is going to say in the following verses because they take place in the same location. Comparative reference indicates the relationship between two or more items, referring to their identities, similarities, differences, numeratives, or epithets.<sup>70</sup> In John 15:4, for instance, the word οὕτως (thus) provides a comparative reference which connects the following discourse to the previous verses.

Substitution and ellipsis are two variational types of reference. Whereas reference indicates the cohesive relationship in the meaning, substitution represents the relationship in the wording. There are three types of substitutions, including nominal, verbal and clausal substitutions. Nominal and verbal substitutions take place by changing the head of a nominal or a verbal group, and clausal substitution refers to the replacement of an entire clause.<sup>71</sup> On the other hand, ellipsis is “substitution by zero,” and there are also nominal, verbal and clausal ellipses.<sup>72</sup> There is an example of ellipsis of a clausal element in Phil 1:15: τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι’ εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν (some proclaim Christ from envy and rivalry, but others from good will) in which the phrase τὸν Χριστὸν κηρύσσουσιν (proclaim Christ) is shared by the two

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<sup>68</sup> Halliday and Hasan, *Cohesion*, 43.

<sup>69</sup> Halliday and Hasan, *Cohesion*, 57–76.

<sup>70</sup> Halliday and Hasan, *Cohesion*, 76.

<sup>71</sup> Halliday and Hasan, *Cohesion*, 88–91.

<sup>72</sup> Halliday and Hasan, *Cohesion*, 142–225.

clauses.

The uses of reference, ellipsis, and substitution are useful to identify cohesion of a text. Personal pronouns, such as I, you, they, provide links to connect clauses. Adverbs indicate temporal, locative, or logical connections between clauses. In order to grasp the use of various types of reference (including ellipsis and substitution), however, to trace the participants or entities in a text is also important to identify cohesion.

#### **2.1.1.2.1.1. Participants and Entities**

Participants and entities are those who take part in a process, and these two are similar concepts while the former may refer to personal idea and the latter may not. Regarding participants or entities, there are three types: new, evoked and inferable.<sup>73</sup> In terms of new entities, there are brand new and unused ones. Brand new entity refers to items which are not previously mentioned, and can be divided into two groups: anchored and unanchored. The anchored entities are linked to other discourse entities while those which do not form cohesion are regarded as unanchored ones.

On the other hand, unused entities are known to readers or hearers according to their knowledge of the situation or culture.<sup>74</sup> Moreover, entities which are situationally or textually known are called evoked entities. Situational entities are explained within the context whereas textual ones are interpreted within the co-text. There is an example of situational entity (participant) in Heb 5:1–5 where the author evokes some description of the Levitical priesthood in this passage to indicate the transcendence of Jesus. The idea of the priesthood is not indicated in the co-text and should be understood from other sources including the Old Testament. There is an example of the use of textual entity in Acts 10:9,

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<sup>73</sup> Westfall, *Hebrews*, 86; Reed, *A Discourse Analysis of Philippians*, 105.

<sup>74</sup> Brown and Yule, *Discourse Analysis*, 182.



in which the participant, Peter, stands as an evoked one who is addressed in the previous section 9:32–43. The third type of entity is called the inferable one, referring to participants or entities which can be inferred by hearers or readers from a discourse item.<sup>75</sup> For instance, the term τέκνον (child) in Phil 2:22 is regarded as an inferable participant of Τιμόθεον (Timothy) in 2:19.

On the basic concept of entities or participants, substitution or ellipsis can be established by words which refer to the same element. For instance, there is an example of repeated participants in Rom 5:12–19. The phrase ἐνὸς ἀνθρώπου (one person) is used in Rom 5:12 and 5:19, while the term ἐνὸς (one) is used once in 5:15, twice in 5:16 and 5:17, and once in 5:18. All these terms refer to the participant, Ἀδάμ (Adam), which occurs twice in 5:14.

#### Chart 4: Participant Chain in Rom 5:12–19

- <sup>12</sup> Διὰ τοῦτο ὥσπερ δι' ἐνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.
- <sup>13</sup> ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου,
- <sup>14</sup> ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ ὃς ἐστὶν τύπος τοῦ μέλλοντος.
- <sup>15</sup> Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα· εἰ γὰρ τῷ ἐνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῶ μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
- <sup>16</sup> καὶ οὐχ ὡς δι' ἐνὸς ἁμαρτήσαντος τὸ δῶρημα· τὸ μὲν γὰρ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.
- <sup>17</sup> εἰ γὰρ τῷ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἐνὸς, πολλῶ μᾶλλον οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ ἐνὸς Ἰησοῦ Χριστοῦ.
- <sup>18</sup> Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἐνὸς δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.
- <sup>19</sup> ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

Hence, cohesion is established in this passage by the reiteration of words

<sup>75</sup> Westfall, *Hebrews*, 86; Reed, *A Discourse Analysis of Philippians*, 105.

regarding the first Adam. These terms or phrases form a participant chain which also serves as a device to create cohesion. In Greek, the participant can be traced not only by the term which is used, but also by the subject or object embedded in verbs. There is a participant chain in Mark 2:1–12, pointing to the paralytic, the person who causes the conflict.<sup>76</sup> The paralytic is indicated in Mark 2:3 as παραλυτικόν, being modified by participles φέροντες (carry) and αἰρόμενον (take up). In Mark 2:4, this paralytic becomes the accusative of the infinitive προσενέγκαι (bring, the accusative is omitted but could be inferred), and the subject of κατέκειτο (lie down). After that, Jesus speaks to him, calls him τέκνον (child) and states that his sins are forgiven.<sup>77</sup> In Jesus' two questions put to the scribes in Mark 2:9, the paralytic is pointed out as the object of comparing healing and forgiving sins. In the last clause of Mark 2:10–11, παραλυτικῶ (paralytic) becomes the one to whom Jesus speaks. After Jesus' "three-point" command, the paralytic stands for the subject of the verbs: stands, picks up his bed and walks home.<sup>78</sup>

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<sup>76</sup> Williams, *Other Followers of Jesus: Minor Characters as Major Figures in Mark's Gospel*, 100.

<sup>77</sup> Kernaghan asserts that Jesus gave the paralytic the key to entering a world that was bigger than the world where everyone else walked, earned a living and held a place of some respect in the social order, by forgiveness of sins. See Kernaghan, *Mark*, 56.

<sup>78</sup> Telford, *Writing on the Gospel of Mark*, 190.

### Chart 5: Participant Chain in Mark 1:1–12

3. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παρὰλυτικὸν οἰρόμενον ὑπὸ τεσσάρων.
4. καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παρὰλυτικὸς κατέκειτο.
5. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παρὰλυτικῷ.  
τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι.
6. ἦσαν δέ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν.
7. τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;
8. καὶ εὐθὺς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς·  
τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; 9. τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παρὰλυτικῷ ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔχειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;
10. ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς· λέγει τῷ παρὰλυτικῷ.
11. οὐ λέγω, ἔχειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου.
12. καὶ ἠγέρθη  
καὶ εὐθὺς ᾤρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.

In this thesis, participants or entities will be identified through the uses of pronouns and subjects or objects within verbs. These items can be traced to distinguish different groups in a discourse. When the participants or entities refer to the same group, connection can be detected and cohesion is established.

#### 2.1.1.2.2. Conjunction

Another important device to establish cohesion is the use of conjunction, which is widely used (particularly in Greek), and one of its functions is to combine textual elements into a cohesive unit.<sup>79</sup> A conjunctive system provides cohesive devices to demonstrate how the items relate to each linguistic element.<sup>80</sup> There are four types of conjunctions, including additive, adversative, causal, and temporal conjunctions. Additives and adversatives are conjunctions which connect clauses by either adding or contracting. Causal conjunction

<sup>79</sup> Thompson, *Functional Grammar*, 189.

<sup>80</sup> Halliday and Hasan, *Cohesion*, 227.



indicates the logic relationship, and temporal conjunction offers the temporal relationship between clauses.<sup>81</sup> Regarding the system of conjunctions, three categories of conjunctions are used, including elaboration, extension, and enhancement. Apposition and clarification are two types of elaboration: apposition stands for an element which is represented by either an exposition or an example, whereas clarification refers to more precise explanation of the previous statement.<sup>82</sup> Furthermore, there are two subcategories in the class of extension, which are addition and variation. Addition represents a positive, negative, or adversative relation, whereas variation includes replacive, subtractive, and alternative types. In respect of enhancement, there are four types of this usage: spatio-temporal, manner, causal-conditional, and matter. The spatio-temporal type represents the place or time of the action. Regarding the manner conjunctives, cohesion can be established by comparison of or reference to means. The causal-conditional type provides the result, reason, purpose of the events in the clauses or points out positive, negative, or concessive conditions. There are positive and negative modes in the matter type of the enhancement.<sup>83</sup> In Greek, the conjunctive system involves both conjunctions and particles which serve as markers of transition (e.g. γάρ, ἀλλά, δέ, και). These items are also signaled by prepositions, grammatical structure (e.g. genitive absolute using γίνομαι), and conventionalized lexical items (e.g. λοιπόν).<sup>84</sup> In conclusion, these conjunctive items exhibit how the texts are glued together and could be analyzed. In this thesis, I will focus on how the conjunctive system marks cohesion, rather than the logical

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<sup>81</sup> Halliday and Hasan, *Cohesion*, 242–73.

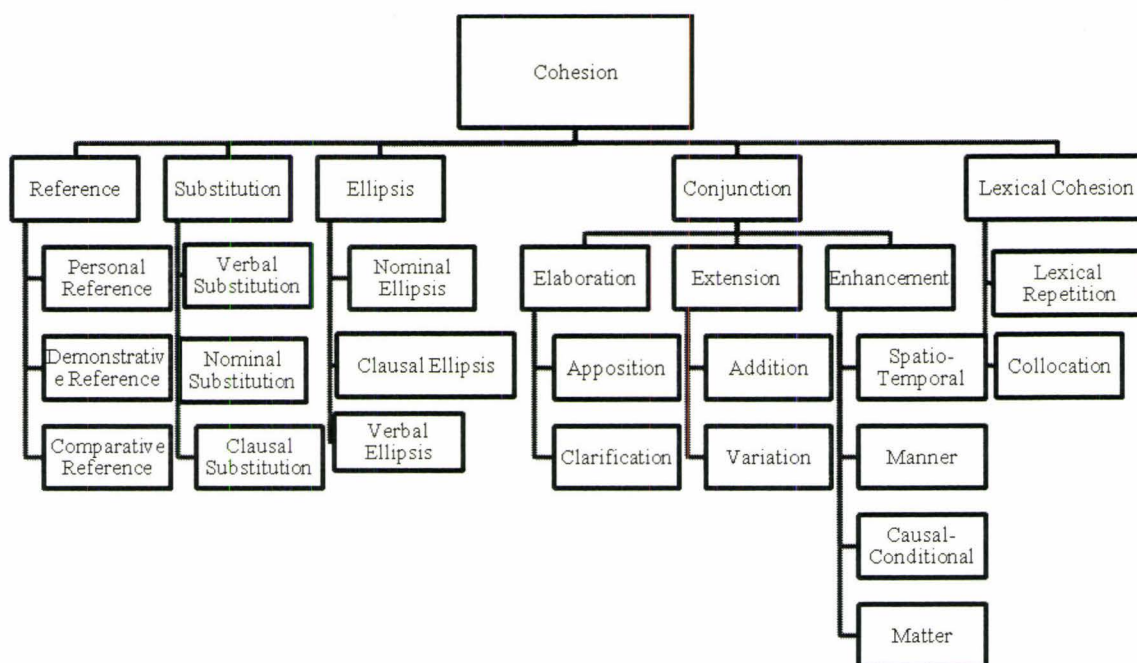
<sup>82</sup> Halliday and Matthiessen, *Functional Grammar*, 540–3.

<sup>83</sup> Halliday and Matthiessen, *Functional Grammar*, 543–8.

<sup>84</sup> Reed, *A Discourse Analysis of Philippians*, 89.

relationship between different clauses.<sup>85</sup>

**Chart 6: Elements of Cohesion**



**Chart 7: Conjunctions in James**

<b>1:1</b>	καί	<b>2:12</b>	καί, ὥς	<b>4:2</b>	καί
<b>1:2</b>	ὅταν	<b>2:13</b>	γάρ	<b>4:3</b>	καί, διότι, ἵνα
<b>1:3</b>	ὅτι	<b>2:14</b>	ἐάν, δέ	<b>4:4</b>	ὅτι, οὖν
<b>1:4</b>	δέ, ἵνα, καί	<b>2:15</b>	ἐάν, ἥ, καί	<b>4:5</b>	ἥ, ὅτι
<b>1:5</b>	εἰ, δέ, καί	<b>2:16</b>	δέ, καί	<b>4:6</b>	δέ, διό
<b>1:6</b>	δέ, γάρ, καί	<b>2:17</b>	ἐάν	<b>4:7</b>	οὖν, δέ, καί
<b>1:7</b>	γάρ, ὅτι	<b>2:18</b>	ἀλλά, καί	<b>4:8</b>	Καί
<b>1:9</b>	δέ	<b>2:19</b>	ὅτι, καί	<b>4:9</b>	καί

<sup>85</sup> For further discussion on the conjunctive system, see Halliday and Matthiessen, *Functional Grammar*, 363–485.

<b>1:10</b>	δέ, ὅτι, ὥς	<b>2:20</b>	δέ, ὅτι	<b>4:10</b>	καί
<b>1:11</b>	γάρ, καί	<b>2:22</b>	ὅτι, καί	<b>4:11</b>	ἥ, καί, εἰ, δέ, ἀλλά
<b>1:12</b>	ὅτι	<b>2:23</b>	καί, δέ	<b>4:12</b>	καί, δέ
<b>1:13</b>	ὅτι, γάρ, δέ	<b>2:24</b>	ὅτι, καί	<b>4:13</b>	ἥ, καί
<b>1:14</b>	δέ, καί	<b>2:25</b>	δέ, καί	<b>4:14</b>	γάρ
<b>1:15</b>	δέ	<b>2:26</b>	ὥσπερ, γάρ	<b>4:15</b>	ἐάν, καί, ἥ
<b>1:17</b>	καί, ἥ	<b>3:1</b>	ὅτι	<b>4:16</b>	δέ
<b>1:19</b>	δέ	<b>3:2</b>	γάρ, εἰ	<b>4:17</b>	οὖν, καί
<b>1:20</b>	γάρ	<b>3:3</b>	εἰ, δέ	<b>5:2</b>	καί
<b>1:21</b>	διό, καί	<b>3:4</b>	καί, ὅπου	<b>5:3</b>	καί, ὥς
<b>1:22</b>	δέ, καί	<b>3:5</b>	καί	<b>5:4</b>	καί
<b>1:23</b>	ὅτι, εἰ, καί	<b>3:6</b>	καί	<b>5:5</b>	καί
<b>1:24</b>	γάρ, καί	<b>3:7</b>	γάρ, τέ, καί	<b>5:7</b>	οὖν, ἕως, καί
<b>1:25</b>	δέ, καί, ἀλλά	<b>3:8</b>	δέ	<b>5:8</b>	ὅτι
<b>1:26</b>	εἰ, ἀλλά	<b>3:9</b>	καί	<b>5:9</b>	ἵνα
<b>1:27</b>	καί	<b>3:10</b>	καί	<b>5:10</b>	καί
<b>2:2</b>	ἐάν, γάρ	<b>3:11</b>	καί	<b>5:18</b>	καί
<b>2:3</b>	δέ, καί, ἥ	<b>3:12</b>	ἥ, οὔτε	<b>5:19</b>	ἐάν, καί
<b>2:4</b>	καί	<b>3:13</b>	καί	<b>5:20</b>	ὅτι, καί
<b>2:5</b>	καί	<b>3:14</b>	εἰ, δέ, καί	<b>5:11</b>	καί, ὅτι
<b>2:6</b>	δέ, καί	<b>3:15</b>	ἀλλά	<b>5:12</b>	δέ, μήτε, καί, ἵνα
<b>2:8</b>	εἰ, ὥς	<b>3:16</b>	ὅπου, γάρ, καί	<b>5:14</b>	καί
<b>2:9</b>	εἰ, δέ, ὥς	<b>3:17</b>	δέ, καί	<b>5:15</b>	καί



<b>2:10</b>	γάρ, δέ	<b>3:18</b>	δέ	<b>5:16</b>	οὖν, καί, ὅπως
<b>2:11</b>	γάρ, εἰ, δέ	<b>4:1</b>	καί	<b>5:17</b>	καί

## 2.2. Central Token

After analyzing different metafunctions, we can use these grammatical and lexical elements to find the themes in a discourse. For Katz, “[t]he notion of a discourse topic is that of *the common theme* of the previous sentences in the discourse...the topic carried from sentence to sentence as the *subject of their predication*.”<sup>86</sup> Brown and Yule propose the term “thematisation” to indicate a discursial process, not a sentential one.<sup>87</sup> Perfetti and Goldman propose, “[b]y thematisation we mean the discourse process by which a *referent* comes to be developed as the central subject of the discourse.”<sup>88</sup> In other words, thematisation (theme of a discourse) is the main character or the topic entity in a discourse.<sup>89</sup> Grimes asserts the use of “staging” and states that “[e]very clause, sentence, paragraph, episode, and discourse is organized around a particular element that is taken as its point of departure. It is as though the speaker presents what he wants to say from a particular perspective.”<sup>90</sup> Clements suggests, “[s]taging is a dimension of prose structure which identifies the relative prominence given to various segments of prose discourse.”<sup>91</sup> Brown and Yule regard the use of “thematisation” and “staging” as devices of tracing the “relative prominence” in a discourse. When a discourse is developed, cohesive links are maintained.<sup>92</sup> Therefore, the interaction among cohesive items will serve to trace the

<sup>86</sup> Katz, “Chomsky on Meaning,” 26.

<sup>87</sup> Brown and Yule, *Discourse Analysis*, 133.

<sup>88</sup> Perfetti and Goldman, “Thematisation and Sentence Retrieval,” 71.

<sup>89</sup> Brown and Yule, *Discourse Analysis*, 134.

<sup>90</sup> Grimes, *The Thread of Discourse*, 323.

<sup>91</sup> Clements, “The Effects of Staging on Recall from Prose,” 287.

<sup>92</sup> Brown and Yule, *Discourse Analysis*, 129–34.

themes.

The central topic of a discourse can be traced by the interaction of lexical and participant chains. These cohesive chains serve as indications to point out the topic in a discourse. Stoddard proposes, “[c]ohesion occurs ‘where the interpretation of some element in the discourse is dependent on another,’ because one presupposes the other so that each pair of dependent/independent elements creates a ‘cohesive tie.’”<sup>93</sup> Therefore, the interaction between different chains will provide evidence to trace the central topic of a discourse.<sup>94</sup> The idea of the topic of a cohesive text can be described by the use of different types of tokens. In order to determine the cohesiveness of a text, three types of tokens are proposed: peripheral, relevant, and central tokens. Peripheral tokens refer to the items which do not participate in different chains in a discourse. In other words, peripheral tokens are isolated from other chains, and are peripheral to the argument. Furthermore, relevant tokens are items which participate in one or more chains in a discourse. Central tokens are “items in chains which interact with linguistic items in other chains.”<sup>95</sup> According to Halliday and Hasan, “the minimum requirement for chain interaction can be phrased as follows: for two chains x and y to interact, at least two members of x should stand in the same relation to two members of y.”<sup>96</sup>

For instance, in Mark 2:1–12, there are participant chains of Jesus, the paralytic and the crowd. The speech that Jesus proclaims that the paralytic’s sins are forgiven results in different reactions among the crowd. Their conversation surrounds the debate on the authority to forgive sins. In addition, there is one semantic chain which focuses on

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<sup>93</sup> Stoddard, *Text and Texture: Patterns of Cohesion*, 15.

<sup>94</sup> Givón, *On Understanding Grammar*, 298–299.

<sup>95</sup> Reed, *A Discourse Analysis of Philippians*, 100.

<sup>96</sup> Halliday and Hasan, “Text and Context,” 57.

the speech of Jesus, and the other two semantic chains combine together all the time in this passage. In each case the narrator uses this verb and the noun ἁμαρτία (sin 88.289) together as a phrase,<sup>97</sup> which directly refers to the announcement of forgiveness of sins.<sup>98</sup> Further, the appearance of the paralytic causes Jesus' speech on the forgiveness of sins (interactions between the semantic chains on speech and the forgiveness of sins, and participant chains on Jesus and the paralytic), and the use of ἵνα δέ (indicating the purpose as an enhancement) emphasizes that the Son of Man has the authority to forgive sins (semantic chains on forgiveness of sins). What Jesus says seems to be the confirmation of the forgiveness of sins, and his speech causes the changing of the focus of the crowd, from the general crowd to the scribes (interactions between semantic chains on speech and forgiveness of sins and participant chains on Jesus and the crowd). After pointing out the scribes' questioning and their suspicion, the author comes back to depict the astonishment of the general crowd and their response by glorifying God. From the analysis, readers may find that the interactions among chains are intertwined into the central token on the forgiveness of sins. The semantic and participant chains all contribute to determine the central token.

The concept of "topic" is related to ideational metafunction whereas "cohesion" is associated with textual metafunction. The idea of textual metafunction is to see "how

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<sup>97</sup> Some scholars may argue that the passive-voice statement "Your sins are forgiven" probably implies that God is the doer. See Malina and Rohrbaugh, *Social Science Commentary on the Synoptic Gospels*, 153.

<sup>98</sup> Casey argues that the semantic area of ἀφίημι is overlooked in discussions of Mark 2:10, which is significant because it can mean things other than "forgive." However, this is not to say that it did not mean to forgive in Mark 2:1–12, but rather alternative translations should be investigated. On the other hand, in 2:5, the perfect passive verb, ἀφέωνται, is substituted for the present passive, ἀφίενται, which is probably a harmonization to the Lucan text. And in 2:9, again the verb ἀφίενται, is substituted for ἀφίημι. This is either a harmonization with Luke 5:23 or an independent improvement to create a more elegant expression. See Casey, *Aramaic Sources of Mark's Gospel*, 50, 109; Crossley, *The Date of Mark's Gospel: Insight from the Law in Earliest Christianity*, 95; Reicke, "The Synoptic Reports on the Healing of the Paralytic," 324; Williams, *Two Gospels from One*, 70–1.



speakers construct their messages in a way which makes them fit smoothly into the unfolding language event.”<sup>99</sup> When we focus on how speakers express the world, however, we move to the use of ideational metafunction. The idea of repetition serves as the connection between these two. Since the repetition of certain elements in lexical or participant chains provides an approach to highlight central tokens which denote the topic, and cohesion, on the other hand, is also created by the lexical or grammatical repetition, the use of central tokens can establish a bridge to connect the ideational metafunction and the textual metafunction.

### 2.3. Summary

There are many ways to trace cohesion so that readers can recognize the relationship between a discourse and its co-text.<sup>100</sup> Therefore, it will be appropriate for us to focus on different functions which help trace cohesion. Unfortunately, the usage of collocation in Greek is very difficult to identify. In order to achieve this goal, however, I will also employ the other two metafunctions, which are ideational and interpersonal metafunctions. Ideational metafunction traces the actions, which will give us a door to identify collocation. Through some ad hoc patterns, certain words can be collocated. For instance, when we describe that a good person is kind and passionate with a relational process, the two items “kind” and “passionate” can be identified as a collocation within this context. In addition, in order to identify the use of reference, ellipsis, and substitution, it is helpful for us to employ the interpersonal metafunction to identify the participants and entities in clauses. Hasan proposes a model to identify the use of collocation. In her model, there are equivalence, naming, and semblance which indicate the relationship

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<sup>99</sup> Thompson, *Functional Grammar*, 141.

<sup>100</sup> Westfall, *Hebrews*, 86.

between words.<sup>101</sup> Furthermore, the analysis of different types of clauses (imperative or interrogative), elements in mood structure and certain grammatical patterns will also provide clues for us to track certain grammatical patterns and discourse collocation. The analysis of circumstantial elements or adjuncts of ideational and interpersonal metafunctions will cover the usage of conjunctive system which also stands as an important of factor to trace cohesion.

## 2.4. Procedure

As mentioned above, scholars have proposed that the book of James is the wisdom literature in the New Testament and many have attempted to argue for the function of wisdom in this book. Some scholars, such as Dibelius, start from the analysis of the paraenetic features of James. Others, such as Wall, propose that searching the virtue of the wise is the central issue in the Greco-Roman world.<sup>102</sup> In James, wisdom is a gift of God to believers and is given from above (1:17 and 3:15). The passage concerning wisdom in James is in chapters 1 and 3. In chapter 1, however, the author urges readers/hearers to ask for wisdom from God, but the description of wisdom is explained in Jas 3:13–18. The description in 3:17, for instance, provides a significant list to connect the concept of wisdom and virtues of a life-style which are discussed throughout the whole book. In addition, the author of James denotes wise choices and virtuous behaviours throughout the whole book. The contrast between heavenly wisdom and earthly wisdom in 3:13–18 indicates two ways of choices. Heavenly wisdom manifests a number of Christian virtues whereas earthly wisdom produces unspiritual and disruptive

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<sup>101</sup> Hasan, "Coherence and Cohesive," 201–2.

<sup>102</sup> Wall, *Community of the Wise*, 19.

behaviours.<sup>103</sup> Therefore, the passage 3:13–18 plays an important role to describe what a true wisdom is like and points out how to make a wise decision. Since the description of wisdom forms multiple connections with all the units in the discourse, it indicates that this passage serves as a significant key to understand the book of James, and will be the starting point of this study.

The primary methodology in this thesis is to determine cohesion at the level of discourse by tracking the patterns of reiteration and collocation in order to understand how different sections of James are glued together and to argue that the passage Jas 3:13–18 provides the global theme. Before analyzing the text, I will provide a rough delimitation of James by which I will analyze the text. Then I will first expound the brief background of this book on the basis of Jas 1:1. The next step is to analyze the lexical and semantic repetitions in 3:13–18. The concept of semantic domain will be adopted to trace lexical cohesion, both lexical repetition and lexical collocation. After that, the entities and participants in this passage will be traced. Relational processes which describe the characteristics of heavenly wisdom and earthly wisdom in this passage will be analyzed. Besides, verbal processes which indicate what people who possess wisdom from above or from below do in this passage will also be analyzed. Therefore, the words or phrases in this passage can be separated into groups by the framework of two types of wisdom: heavenly and earthly wisdom. The purpose of analyzing these is to distribute the terms in this passage into piles which the author of James offers so that we can separate the characteristics of the two kinds of wisdom in this passage. The elements in Jas 3:13–18 will be categorized and separated into two groups, true wisdom and false wisdom which will serve as the foundation of the global themes in this book. I am going

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<sup>103</sup> Patzia, “Wisdom,” 1202.



to identify two kinds of wisdom to be ad hoc semantic domains.

In the next chapter, I will track the lexical reiterations to identify semantic chains. I will employ the concept of semantic domain and the use of process to trace lexical repetition and collocation. I will also adopt the concepts of grammatical patterns and polarity to trace contrasts in each section which form discourse collocation. In addition, I will analyze the participants or entities to recognize the use of reference, ellipsis, and substitution in each section. Furthermore, the use of conjunction will also be detected. There are three goals for these analyses: The first purpose of studying the use of reference, ellipsis, substitution, conjunction, and lexical reiteration (both lexical repetition and collocation) is to prove that each section is a cohesive unit. The second purpose is to puzzle out central tokens of each section through the interactions among different semantic and participant chains. The last purpose is to track the relationship between 3:13–18 and every section through the perspectives of semantic reiteration, the development of themes, and the central tokens. Lexical and grammatical items will be analyzed and different types of participants, entities, processes and grammatical patterns will be teased out so that the relationship between the topics in each chapter and the roles of true and false wisdom in the other discourses in James can be identified.

Jas 1:2–3:12 will be analyzed first, following by an analysis of Jas 4:1–5:20. With the analysis of local cohesion, the collocation patterns in of James can be recognized so that the global cohesion will be proved. Therefore, I will be able to conclude that the passage Jas 3:13–18 provides the theme of wisdom, which serves as the primary discourse theme in James.

## 2.5. Delimitation of James

Before analyzing the text, I will first delimit the text into sections. In the first chapter, after the salutation the text begins in 1:2. In addition, there is a shift in 2:1 with the use of a nominative plural term.<sup>104</sup> The theme of τέλειοι (perfection) in 1:2–4, however, forms a cohesive tie with the theme of δώρημα τέλειον (perfect gift) in 1:17. Therefore, there is a close connection between 1:16–18 and the preceding passage. In addition, the use of ὅστε (you know) with the nominative plural of address and emphatic term ἀγαπητοί (beloved) in 1:19 starts another section.<sup>105</sup> Therefore, we may delimitate chapter 1 into passages of 1:1, 1:2–18, and 1:19–27. In chapter 2, the phrase ἀδελφοί μου (my brothers) is followed by an imperative in 2:1, 2:5, 2:14, serving as a strong marker to divide units from others. Nevertheless, the theme of πτωχός (poor) and πλούσιος (rich) forms cohesive ties which connect 2:1–4 and 2:5–13. There are two sections in chapter 2, 2:1–13 and 2:14–26.<sup>106</sup>

In chapters 3 and 4, the phrase ἀδελφοί μου (my brothers) is used in 3:10 and 3:12. The phrase in 3:10, however, is not connected with an imperative. Therefore, it should stand for other signs to group sub-units, rather than the macro-units.<sup>107</sup> The combination (the use ἀδελφοί with an imperative) also appears in 4:11, creating another clue of a boundary marker.<sup>108</sup> In addition, the repetitions of σοφός (wisdom) and εἰρήνην (peace)

<sup>104</sup> In a Hellenistic Greek letter, usually it begins with the salutation. See Westfall, “James 1:1–27,” 7.

<sup>105</sup> Westfall, “James 1:1–27,” 10–3.

<sup>106</sup> There is no consensus about the “rich” and the “poor.” On the one hand, there are grammatical elements which indicate that the rich belong to the community of believers in 1:9–10. On the other hand, there are other clues to prove that they are outsiders (2:5–7, 5:1–6). Although James says nothing good about these rich people, in 2:1–9 the author seems to include the rich to be present in the community. See Hearon, “But Be Doers of the Word,” 84.

<sup>107</sup> Cheung, *The Genre, Composition and Hermeneutics*, 65.

<sup>108</sup> Along with the question of “do not know” in 4:4, the vocative noun μοιχαλίδες (adulterers) produces a new point of departure of a sub-set. In a similar way, the vocative usage in 4:8 also provides

in 3:13–18 form cohesive ties which glue the verses together.<sup>109</sup> This repeated usage of σοφίας in 3:13, 3:15 and 3:17 not only groups a sub-unit but also provides a clue of the relationship between wisdom and life conduct. The contrast between the concepts of εἰρήνην (peace, 3:18) and πόλεμοι (war, 4:1) glues the passages 3:13–18 and 4:1–10 together. In addition, the author keeps using the second pronoun “you” from 3:13 to 4:10. It is obvious that 3:13–18 serves as a transition for 3:1–12 and 4:1–10.<sup>110</sup> Furthermore, the term ἄγε νῦν (Come now) is used in 4:13 and 5:1, which provides another clue of delimitation.<sup>111</sup> Therefore, chapters three and four can be divided into sections as 3:1–12, 3:13–18, 4:1–10, 4:11–12, 4:13–17.<sup>112</sup>

In the last chapter, we can separate it into three sections, 5:1–11, 5:12–18, and 5:19–20 because the combination, the use of ἀδελφοί μου (my brothers) with an imperative, is used in 5:12 and 5:19. With all these indications, we can separate the epistle of James into sections as 1:1, 1:2–18, 1:19–27, 2:1–13, 2:14–26, 3:1–12, 3:13–18, 4:1–17, and 5:1–20.<sup>113</sup>

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another beginning. The pattern in 4:8 (imperative + accusative + vocative), however, sets up a parallel so that we can combine these two clauses into one.

<sup>109</sup> Martin asserts that the use of the word σοφίας at 3:13 and 3:17 establish an *inclusio*. But the repetition of the word εἰρήνην at 1:17 and 1:18 seems to glue these two verses together. See Martin, *James*, 125.

<sup>110</sup> Cheung, *The Genre, Composition and Hermeneutics*, 76–7.

<sup>111</sup> Some scholars argue that the adverb πόθεν (whence) provides a new starting point of the discussion, but it is still associated with the previous topic. Others may suggest that the asyndeton could be a grammatical marker to separate this passage from the previous section. The pronoun in 3:14, however, is consistent with that in 4:1 as the second person, and the topic seems to be the same. There is still a connection between chapters 3 and 4. For more discussion, see Moo, *James*, 167.

<sup>112</sup> Cheung argues that there should be connections between 4:11–12 and the preceding passage because the content of 4:11–12 can fit in well with the concept of 4:1–10. Nevertheless, the use of ἀδελφοί (brothers) in 4:11 and the use of the negative command in 4:11–12 is different from the positive command in 4:1–10. These clues indicate that 4:11–12 should be regarded as a new passage. See Cheung, *The Genre, Composition and Hermeneutics*, 78–79; Hartin, *James*, 219; Dibelius, *James*, 228.

<sup>113</sup> The methods of delimitation are arguable among scholars. Putting all the clues together, we may delimitate the passage into 1:1, 1:2–15, 1:16–18, 1:19–27, 2:1–4, 2:5–13, 2:14–15, 2:16–26, 3:1–9, and 3:10–12. Nevertheless, there are still disagreements in details. Since the problem of delimitation is not the focus of this thesis, I will analyze the text following the sections of a rough delimitation.



## 2.6. Setting of Jas 1:1

The author of James indicates the addressee as ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ (the twelve tribes in the Dispersion).<sup>114</sup> Dibelius proposes that this term possibly refers to the “true Israel” which should be understood metaphorically.<sup>115</sup> This form of address does not imply that either the Jews or Christians would be excluded, or the idea of Jewish Christians does not mean they are distinct from other believers.<sup>116</sup> The author urges these people to be gathered to live as a new community, following the new order which is established by Messiah.<sup>117</sup> Wisdom serves as the major factor for people to have the eschatological perspective to understand one’s identity so that this person may have strength to endure through suffering and to practice God’s law within community.<sup>118</sup>

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<sup>114</sup> Several scholars propose that the expression of “dispersion” represents that the character of the community is temporary and God’s people are regarded as sojourners in the world. The addressee can be interpreted literally as refugees at Antioch after the death of Stephen. Geyser suggests that the expression of “dispersion” is used only in Acts 8:1–4, which means that the readers are members who exhibit their loyalty to Jerusalem through Barnabas, not Paul, and this understanding may provide information to reconstruct the social context of the community. See Laws, *James*, 48; Geyser, “The Letter of James and the Social Condition of His Addressees,” 32; Wall, *Community of the Wise*, 42.

<sup>115</sup> Dibelius, *James*, 66.

<sup>116</sup> Edgar, *Has God Not Chosen the Poor*, 100–1.

<sup>117</sup> Verseput states that the letter of James should be read as “a communal instruction to a gathered congregation rather than as an ethic for individual believers,” and this letter “will yield new information on the internal dynamics of the first-century church.” See Verseput, “Genre and Story,” 110.

<sup>118</sup> Cheung, “The Practical Wisdom of James,” 54–5.

## CHAPTER 3: JAMES 3:13–18

### 3.1. Jas 3:13–18

In this thesis, I am going to argue that the passage 3:13–18 provides themes for the whole book of James. In other words, the framework of wisdom from above and wisdom from below serves as the underlying system upon which every section in this book is discussed.<sup>1</sup> When we survey the studies among scholars, we can conclude that there is no consensus among scholars regarding the cohesion in this passage. Dibelius indicates that there is an internal cohesion in 3:13–17 but there is no connection between this passage and its previous and following sections. He also proposes that 3:18 is an isolated verse which belongs nowhere.<sup>2</sup> Davids proposes that this passage serves as a concluding section of the chapter but “it is likely that this segment was originally independent, an exhortation to peace circulating in the James tradition.” He further indicates that the word εἰρήνην (peace) in 3:18 forms a contrast with the πόλεμοι (war) in 4:1, and the section 4:1–2 “makes the more general accusation of 3:13–18 pointed and specific.”<sup>3</sup> Heinirici, on the other hand, argues that the author emphasizes the concept of the true wisdom which comes from above, and other truths are its fruits.<sup>4</sup> Besides, Cladder also indicates that the passage 3:13–18 functions as the linguistic and semantic center.<sup>5</sup> In addition, Reese regards this passage as “the heart of the letter,” and Hartin proposes that this passage is “the central pericope in the epistle, the other pericopes forming an embrace

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<sup>1</sup> Chester indicates that “[w]isdom has also been perceived as an underlying theme in 1:16–18 and 2:1–13.” Here I am going to expand this idea to the whole book. See Chester, *The Theology of the Letters of James, Peter, and Jude*, 38.

<sup>2</sup> Dibelius, *James*, 207–8.

<sup>3</sup> Davids, *James*, 149.

<sup>4</sup> Henrici, *Der literarische Charakter der neutestamentliche Schriften*, 75.

<sup>5</sup> Cladder, “Die Anlage des Jakobusbriefes,” 37–57.

around it.”<sup>6</sup> Johnson indicates that this passage is associated with the thematic interests in the following section (4:1–10).<sup>7</sup> Wall proposes that this passage “is better understood as the third part of James’s essay on the wisdom of ‘slow speaking,’ and rounds off its full meaning and practical significance for the readers,” and Blomberg and Kamell propose a similar idea that this passage “continues to unpack the second major theme of the letter.”<sup>8</sup> Cheung emphasizes the central function of this passage linguistically and thematically, and Taylor indicates that this passage “gathers key concepts” in the previous section (1:2–3:12) and “anticipates the next major movement in the discourse.”<sup>9</sup> Varner argues that this passage “has the most prominent role in the overall structure of the Letter from James” and indicates significant linguistic features to argue that this passage is the thematic “peak” of James.<sup>10</sup> After reviewing the studies of the scholars, we can summarize that although they put stress upon this passage, the approaches of different scholars provide diverse understandings to this passage. The cohesion of this passage is problematic and its role is also unsure. It is necessary for us to employ the concept of cohesion to analyze this passage and to identify its function in the whole book.

### 3.2. Analysis of 3:13–18

The passage 3:13–18 can be traced as cohesive by certain lexical and grammatical devices. First, there are several lexical items repeatedly used, and both the repetitions of the same lexical items and words in the same semantic domains which form semantic ties. According to Louw and Nida’s lexical categorization, the words σοφός (32.32, wisdom)

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<sup>6</sup> Reese, “The Exegete as Sage,” 83; Hartin, *James and the Q Sayings of Jesus*, 29–32.

<sup>7</sup> Johnson, *James*, 268–9.

<sup>8</sup> Wall, *Community of the Wise*, 180; Mussner, *Der Jakobusbrief*, 168–9; Blomberg and Kamell, *James*, 167.

<sup>9</sup> Cheung, *The Genre, Composition and Hermeneutics*, 75–85; Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 116.

<sup>10</sup> Varner, *The Book of James*, 134.



in 3:13, 15, 17, and ἐπιστήμων (32.27, intelligent) in 3:13 form a semantic chain which is located in the domain of “capacity for understanding (32.24–41).”<sup>11</sup> The words καλός (88.4, good) in 3:13 and ἀγαθός (88.1, good) in 3:17 establish a semantic chain which belongs to the domain of “goodness (88.1–11),” and the words πραύτης (88.59, gentleness) and ἐπιεικής (88.63, kind) connects as a chain of the domain of “gentleness and mildness (88.59–65).” There are other words which belong to the semantic domain of “moral and ethical qualities and related behavior (88)” in this passage, such as ζῆλος (88.162, envy), ἐριθεία (88.167, ambition), κατακαυχάομαι (88.194, boast), φαῦλος (88.116, worthless), ἀγνός (88.28, pure), ἐπιεικός (88.63, peaceable), ἔλεος (88.76, mercy), ἀδιάκριτος (88.242, unwavering), and δικαιοσύνη (88.13, righteousness). The repetition of εἰρήνη (25.249, peace) in 3:18 forms another semantic tie. These semantic ties can be traced as what follows:

#### Chart 8: Words of Semantic Domains in 3:13–18

- <sup>13</sup> Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας.
- <sup>14</sup> εἰ δὲ ζῆλον μικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας.
- <sup>15</sup> οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιώδης.
- <sup>16</sup> ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
- <sup>17</sup> ἡ δὲ ἄνωθεν σοφία προῖτον μὲν ἀγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικής, εὐπειθής, μετὰ ἔλεος καὶ καρπὸν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος.
- <sup>18</sup> καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

Apart from the repetitions of lexical items, there are several entities or participants which are indicated consistently throughout the whole passage and establish cohesion. Two groups can be detected in this passage: people who possess earthly wisdom and people who have heavenly wisdom. In 3:13, the one who is σοφὸς (wise)

<sup>11</sup> Louw and Nida, *Lexical Semantics of the Greek New Testament*, 384. The numbers in the brackets indicate the semantic domain of these words according to the theory of Louw and Nida.

and ἐπιστήμων (understanding) is the actor of showing the καλῆς ἀναστροφῆς (good life), referring to those who receive heavenly wisdom, and the goal of this process is the καλῆς ἀναστροφῆς (good life).<sup>12</sup> People who are encouraged to demonstrate a good life are introduced by a 3<sup>rd</sup> person imperative clause in which the subject is neither “you” nor “you and me,” but refers to those who match the description in the previous clause, which is the referent of τίς (who). The particle τίς (who) and the prepositional phrase ἐν ὑμῖν (among you), however, restrict the scope of the participants to be members of the same group within the readers/hearers.

In 3:14, the occurrence of “lying” with the prepositional phrase κατὰ τῆς ἀληθείας (against the truth) which links the idea of God’s truth in 1:18 reveals that the consequence of lying is to resist the truth. The main verbs in this verse are two negated 2<sup>nd</sup> person plural imperatives: κατακαυχᾶσθε (boast) and ψεύδεσθε (lie). The question in 3:13 with an interrogative particle τίς (who) and response to the anticipated answer of “yes” which follows the question indicate that people who have true wisdom may prove it by good life. The author changes to second person as a signal to the readers that the second person becomes the subject of the verbs ἔχετε (have), κατακαυχᾶσθε (boast), and ψεύδεσθε (lie) in 3:14. Although the pronoun “you” is not used here, the author employs verbs with 2<sup>nd</sup> person to point out any people among “you” that have ζῆλον πικρὸν (bitter envy) and ἐπιθείαν (selfish ambition). The verb ἔχετε (have) involves a 2<sup>nd</sup> person plural pronoun, although the prepositional phrase ἐν τῇ καρδίᾳ (in the heart) seems to shift the focus to the 3<sup>rd</sup> person, the use of the pronoun ὑμῶν (your) emphasizes the 2<sup>nd</sup> personal usage. Therefore, although there is a pattern between the use of a 2<sup>nd</sup> person and 3<sup>rd</sup> person, the author continues to discuss (potentially) members in the same group. The

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<sup>12</sup> The finite verb “be” is omitted in this clause, which is common in Greek.

author employs a first class conditional clause and assumes that the group has members in the second category for the sake of the argument.<sup>13</sup> This is a usage of ellipsis which establishes cohesion and continues the participant chain from 3:13.

The author warns people who are wise and understanding not to practice the actions of being boastful and false to the truth by the negative particle μή (not). This particle implies two groups of polarity: one group practices actions associated with wisdom from above whereas the other group performs the opposite actions. The pronoun “you” refers to the actor who has bitter envy and selfish ambition in this verse. This action provides a pattern which indicates the features of those who belong to the group who possess earthly wisdom. People who practice these actions are regarded as those who have earthly wisdom; they have bitter envy and selfish ambition in the hearts (3:14), and are earthly, unspiritual, and devilish (3:15). The pronoun αὕτη serves as a demonstrative reference which connects 3:15 to 3:14. In addition, the conjunction ἀλλά (but) clearly sets up a contrast between the clauses in 3:15, where the author differentiates the heavenly wisdom from earthly wisdom and proposes several features of the latter.<sup>14</sup> The word ἐπίγειος (of the earth) holds the opposite meaning of heavenly, and the word ψυχική (natural) which contrasts the idea of πνευματικός (spiritual) refers to the character of the natural world or whatever belongs to it.<sup>15</sup> The last word δαιμονιώδης (demonic) indicates the sense of “like a demon’s,” which involves a way of life which contradicts the wisdom from God.<sup>16</sup> These words provide three features which depicts wisdom not from above. Therefore, they should serve the function of collocation in the

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<sup>13</sup> Porter, *Idioms*, 256.

<sup>14</sup> This conjunction involves an adversative usage. See Porter, *Idioms*, 205.

<sup>15</sup> Dibelius, *James*, 210–1; Hartin and Harrington, *James*, 193.

<sup>16</sup> Laws, *James*, 161; Hartin and Harrington, *James*, 194.



author's mind, and the word ἄνωθεν (from above) which holds the opposite meaning should be regarded as collocation with these words.

In 3:16, there is another relational process which indicates that wherever ζήλος (envy) and ἐριθεία (selfish ambition) take place, there will be ἀκαταστασία (disorder) and πᾶν φαῦλον πρᾶγμα (wickedness of every kind). Both the carriers (envy and selfish ambition) and the attributes (disorder and wickedness of every kind) represent the characteristics of earthly wisdom. The idea of ζήλος (envy) and ἐριθεία (selfish ambition) links back to the notion in 3:14, and the whole discussion remains the scope of wisdom from below. Wisdom stands as an evoked entity which echoes the idea in Jas 3:13 in a contrary way, meaning that those who do not perform the behaviours in 3:14 are people who have earthly wisdom. Furthermore, the conjunctive adjunct ὅπου γὰρ...ἐκεῖ in 3:16 indicates the reason of disorder and evil thing so that ζήλος (zeal) and ἐριθεία (rivalry), ἀκαταστασία (disorder) and φαῦλον πρᾶγμα (evil thing) should be collocated.<sup>17</sup> All these items provide devices which serve the function of cohesion.

On the other hand, there is another group of entities which are used to describe wisdom from above. People who possess heavenly wisdom will show that their works are done with gentleness born of wisdom by their good lives (3:13). The subject of the finite verb ἐστὶν in 3:17 turns the focus to wisdom from above and points out the characteristics of the group of wisdom from above. In 3:18, a passive verb is used where the actor refers to the fruit of righteousness and the recipient points to those who make peace. There is a contrast between products of wisdom from above and from below. Righteousness and peace are products of wisdom from above, whereas the envy and selfish ambition belong

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<sup>17</sup> It is proposed that ἀκαταστασία (disorder) and the word ἀκατάστατον (unstable) are used, and the latter word is used to describe people who are double-minded. See Moo, *The Letter of James*, 174.

to the fruit of wisdom from below (3:14).<sup>18</sup> In 3:18, the predicator σπείρεται (sow) with a passive voice and the complement ἐν εἰρήνῃ (in peace) signal the inferable participant to be people who have wisdom from above which is mentioned in the previous verses.

There are more details of collocation set by the author in this passage. Although many words are not in the same semantic domain which trials and temptation belong to, we can still find the repetition by collocations in 3:13–18. The terms σοφὸς (32.32, wise), ἐπιστήμων (32.27, understanding), καλῆς ἀναστροφῆς (88.4, 41.3, good conducts), πραΰτητι σοφίας (88.59, 32.32, gentleness of wisdom), ἄνωθεν (84.13, from above), κατέρχομαι (15.107, come down), ἀγνή (88.28, pure), εἰρηνική (25.249, peace), ἐπιεικής (88.63, yielding), εὐπειθής (33.305, obedient), μεστή ἐλέους (59.39, 88.76, full of mercy), καρπῶν ἀγαθῶν (88.1, good fruits), ἀδιάκριτος (88.242, unwavering), ἀνυπόκριτος (73.8, sincere), and δικαιοσύνη (88.13, righteousness) are collocated together as the first group. There are three main reasons to propose the collocation of these terms. Firstly, according to Louw and Nida, these words belong to the semantic domains of “understand (number 32),” “communication (number 33),” and “moral and ethical qualities and related behavior (number 88).” Secondly, the relational process in 3:17 (wisdom from above is...) provides clues that the author of James intends to set up collocations. Thirdly, the grammatical structure in 3:17 πρῶτον μὲν...ἔπειτα (is first...then) provides another access to collocate the words ἀγνή (pure), εἰρηνική (peace), ἐπιεικής (kind), εὐπειθής (obedient), μεστή ἐλέους (full of mercy), καρπῶν ἀγαθῶν (good fruit), ἀδιάκριτος (unwavering), and ἀνυπόκριτος (sincere). The use of the particle δέ (and/but) shifts the discussion to the opposite idea of wisdom (wisdom from below and wisdom from above).

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<sup>18</sup> Maston, “Ethical Dimensions of James,” 33.

This particle signals a contrast between earthly and heavenly wisdom.<sup>19</sup> In addition, the prepositional phrase ἐν πραύτητι σοφίας (gentleness of wisdom) shows how this behavior takes place.<sup>20</sup> In this passage, the author expresses that one's wisdom can be proved by showing this person's good life. Therefore, the author collocates heavenly wisdom by these phrases: σοφὸς (wise), ἐπιστήμων (understanding), καλῆς ἀναστροφῆς (good conduct), ἔργα (works), and πραύτητι σοφίας (gentleness of wisdom). People with the heavenly wisdom will have a pure life, seek for peace, be considerate, be reasonable, have true faith, be consistent all the time, and have nothing to hide.<sup>21</sup> Besides, the words εἰρηνική (peace), ἐπεικῆς (yielding), and εὐπειθής (obedient) which all start with the letter ε represent a similar concept. People who have wisdom from above will seek for harmony among people, and preserve the wholeness of community. In addition, the phrases μεστή ἐλέους (full of mercy) and καρπῶν ἀγαθῶν (good fruits) highlight the primary rationale of God's law, which is to love neighbors as oneself. At last, the words ἀδιάκριτος (unwavering) and ἀνυπόκριτος (sincere) which start with the letter α and end with κριτος denote the consistency of one's inner thoughts and outer behaviours.<sup>22</sup> These elements indicate the features of people who have heavenly wisdom which can be collocated as a group.

On the other hand, there are terms in the pile of earthly wisdom, which are ζῆλον πικρὸν (88.162, 79.41, bitter envy), ἐριθείαν (88.167, selfish ambition), κατακαυχάομαι (88.194, be boastful), ψεύδομαι (33.253, lie), κατὰ τῆς ἀληθείας (72.2, against the truth), ἐπίγειος (1.41, earthly), ψυχικός (41.41, unspiritual), δαιμονιώδης (12.40, devilish),

<sup>19</sup> Lockett, "God and 'the World,'" 151.

<sup>20</sup> Dibelius proposes that two thoughts are involved in this imperative: wisdom is shown by a good life and is shown in meekness. See Dibelius, *James*, 209.

<sup>21</sup> Culpepper, "The Power of Words and the Tests of Two Wisdoms," 415–6.

<sup>22</sup> Cheung, "The Practical Wisdom of James," 50–1.



ἀκαταστασία (39.34, disorder), and φαῦλος (88.116, wickedness) form another collocation of earthly wisdom. The reasons for this collocation are similar to those in the previous group. In Louw and Nida's lexicon, many of these words belong to "moral and ethical qualities and related behavior (number 88)." In addition, the words ζῆλον πικρὸν (88.162, 79.41, bitter envy), ἐριθείαν (88.167, selfish ambition), and the verbal phrases κατακαυχάομαι (88.194, be boastful), ψεύδομαι κατὰ τῆς ἀληθείας (33.253, 72.2, lie against the truth) depict a picture of those who act according to wisdom from below. These processes represent the verbal actions of those who possess earthly wisdom. Furthermore, wisdom from below is described by a relational process (wisdom does not come from above, but is...) to collocate the terms ἐπίγειος (1.41, earthly), ψυχικός (41.41, unspiritual), and δαιμονιώδης (12.40, devilish). In addition, the conjunction γάρ (because) in 3:16 connects this verse to the previous one. Besides, the subjects in the first clause in Jas 3:16 are ζῆλος (88.162, envy) and ἐριθεία (88.167, selfish ambition), and the relational process in the second clause indicates the terms ἀκαταστασία (39.34, disorder) and φαῦλος (88.116, wickedness). In addition, the conjunction γάρ (because) and the pattern ὅπου... ἐκεῖ (where...there) also provide the relevant connection between earthly wisdom and φαῦλον πρᾶγμα (evil thing).<sup>23</sup> Therefore, these two terms ἀκαταστασία (39.34, disorder) and φαῦλος (88.116, wickedness) will also be collocated into the group of earthly wisdom. Consequently, we can discover that there are collocations in the

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<sup>23</sup> In particular, the conjunction γάρ indicates the outcome of earthly wisdom. On the other hand, the ὅπου... ἐκεῖ is used in Matt 6:21, 24:28, Luke 12:34, 17:37, and John 12:26. The usage in these verses is regarded as aphoristic sentences and represents the relationship between cause and effect as well. Regarding the case in Matt 6:21, the words "where" and "treasure" connect the clauses. The saying in Matt 6:21 which is parallel to Luke 12:34 indicates the universal application of the exhortation with a proverbial saying. Besides, the saying in Matt 24:28 which is parallel to Luke 17:37 is also a proverbial usage. See Bauckham, *James*, 42; Cheung, *The Genre, Composition and Hermeneutics of James*, 145; Aune, "Oral Tradition and the Aphorisms of Jesus," 232; Harrington, *The Gospel of Matthew*, 101; Marshall, *The Gospel of Luke*, 532; Bock, *Luke*, 1167.

author's mind based on the categorization of these two different participants, although many words do not fall in the same semantic domains of Louw and Nida's theory.

In addition, Mitton correctly states that "[Purity] means that one who claims to be serving God is wholly serving Him and not, at the same time, seeking to further some private interest..."<sup>24</sup> Therefore, the idea of ἀγνή (pure) is free from πικρὸν (bitter envy) and ἐριθεία (selfish ambition). In other words, these terms hold opposite meanings. The word εἰρηνικός (peaceable) is used twice in the New Testament, only here and Heb 12:11. The usage of this term in Hebrews indicates divine chastening, which implies that this term may be opposite to the idea of ἐπίγειος (1.41, earthly), ψυχικός (41.41, unspiritual), and δαιμονιώδης (12.40, devilish). Besides, the idea of being peaceable holds the contrary idea of combative, disorder and wicked.<sup>25</sup> Gentleness represents the willingness of submitting, in contrast to selfish ambition.<sup>26</sup> Mercy is the combination of love and grace, and good fruits are "the practical expressions of mercy."<sup>27</sup> For James, knowledge of love is not enough, but the author encourages hearers/readers to practice love to others. On the contrary, people who possess wisdom from below may boast their intelligence quotient. The idea of ἀδιάκριτος (unwavering) indicates the contrary situation of partiality in 2:4 and ἀνυπόκριτος (sincere) holds the opposite idea of lying. Many words in these two group stand as antonyms or hold contrasting concepts, and therefore, these words can be regarded as collocation. The fruit of righteousness is the reward for the peacemakers which is the promise of the true wisdom, and no one is able to pursue peace

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<sup>24</sup> Mitton, *The Epistle of James*, 140.

<sup>25</sup> Blomberg, *James*, 176.

<sup>26</sup> Blomberg, *James*, 176.

<sup>27</sup> MacGorman, "An Exposition of James 3," 36.



if this person is full of envy and selfish ambition.<sup>28</sup> Showing mercy or showing partiality indicates one's true or false faith which results from wisdom from above or wisdom from below. Therefore, we can identify the author's concept of collocation in this passage as that there are two piles which concern heavenly and earthly wisdom. Since there are antonyms of each section, the contrast between the two kinds of wisdom is established. The descriptions of these two kinds of wisdom are grouped not only by lexis which is in the same semantic domains but also by items which the author of James identifies as the same set. In terms of grammatical patterns, the author uses the particle μή (not) in 3:14 to differentiate what follows from the discussion in 3:13. The particle μὲν (on the one hand) in 3:17 performs a similar function to mark out a new point of departure which sets up a separation from the discussion in 3:14–16. The contrast in the μὲν...δὲ (on the one hand...on the other hand) construction helps us detect how the author associates words which are organized into two different but related groups: heavenly wisdom and earthly wisdom.

With all these elements, we may conclude that the author of James proposes the argument within a framework of two kinds of wisdom: earthly and heavenly wisdom. By tracing the participants in Jas 3:13–18 we can recognize that two types of participants are pointed out. The first party refers to those who show that their works are done with

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<sup>28</sup> Laws indicates that the passive verb σπείρεται (is sown) in 3:18 serves the function of denoting the agent and further argues that wisdom is peaceable. Besides, there are two views about the interpretation of the καρπός...δικαιοσύνης (fruit of righteousness). The first view understands the term δικαιοσύνης (righteousness) as a genitive of definition, which means that righteousness “emerges from the context of peaceable actions by peacemakers.” Nevertheless, the use of καρπός (fruit) does not have purpose or meaning in Proverbs. The term δικαιοσύνης (righteousness) should involve eschatological implications with righteous actions. The second view understands the term δικαιοσύνης (righteousness) as a “genitive of possession.” Laws strengthens this point of view because she thinks that “wisdom” and “fruit of righteousness” are interchanged in Prov 3:18 and 11:30. Baker follows Laws’ idea and proposes that “wisdom (the fruit of righteous behaviour) is sown peacefully by peacemakers.” See Davids, *James*, 155; Mitton, *The Epistle of James*, 144; Hort, *The Epistle of St James*, 87; Dibelius, *James*, 215; Adamson, *The Epistle of James*, 156; Laws, *James*, 165–6; Perkins, *First and Second Peter, James, and Jude*, 88; Baker, *Personal Speech-Ethics*, 176.



gentleness born of wisdom by their good lives (3:13), have wisdom from above which produces peaceableness, gentleness, willingness to yield, fullness of mercy and good fruit, without a trace of partiality or hypocrisy (3:17), and a harvest of righteousness which is sown in peace (3:18). The second party indicates those who exhibit traits opposite to these virtues; they have bitter envy and selfish ambition in their hearts (3:14), and are earthly, unspiritual, and devilish (3:15). The two groups are anchored in the contrast between those who prove their wisdom by demonstrating a good life and those who practice envy and selfishness. On the one hand, people who are pure, peaceable, gentle, willing to yield, full of mercy and good fruits, and without a trace of partiality or hypocrisy are those who receive wisdom from above. These people will show their good lives that their works are done with gentleness and will produce righteousness which is sown in peace. On the other hand, people who have bitter envy and selfish ambition in hearts, being boastful and lying against the truth are those who hold earthly, unspiritual, and devilish wisdom. These people will practice disorder and wickedness of every kind out of envy and selfishness.

### **3.3. Wisdom From Above and Wisdom From Below**

The semantic chains of “understand (number 32),” “communication (number 33),” and “moral and ethical qualities and related behavior (number 88)” interact with one another. These interactions manifest the connection between wisdom and certain behaviours or attitudes. In this passage, wisdom places extra emphasis on the ethical character rather than the intellectual issue.<sup>29</sup> Combining collocations and the continuity of the

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<sup>29</sup> McCartney proposes that the idea of wisdom in James focuses on ethical rather than intellectual quality. He states, “Knowledge, ‘savvy,’ cleverness, and wit may all be considered forms of wisdom, but these can be used for impure purposes. They may easily become both the grounds and means of boasting. But ethical purity, if it boasts, ceases to be purity, and hence a wisdom that is contentious or boastful ceases

participants or entities, we may identify that in this passage, there are two groups who possess different kinds of wisdom. The first role refers to those who show that their works are done with gentleness born of wisdom by their good lives (3:13).<sup>30</sup> They have wisdom from above which produces peaceableness, gentleness, willingness to yield, fullness of mercy and good fruit, without a trace of partiality or hypocrisy (3:17), and a harvest of righteousness which is sown in peace (3:18). The first character of wisdom from above is purity, which is a way to flee from jealousy and selfishness.<sup>31</sup> Secondly, the concept of being peaceable represents the opposite notions of division and alienation. Gentleness and openness to reason are two features which contrast to sticklers but manifest one's flexibility to change the mind after careful consideration.<sup>32</sup> In 3:18, there is a material process with a passive verb where the actor refers to the fruit of righteousness and the recipient points to those who make peace. These elements indicate the features of people who have heavenly wisdom.

The second group of entities indicates those who exhibit traits opposite from these virtues; they have bitter envy and selfish ambition in the hearts (3:14), and are earthly, unspiritual, and devilish (3:15). The issue of work (3:13) evokes the discussion in chapter 2 whereas the concepts of envy and selfish ambition depict the opposite of wisdom from above.<sup>33</sup> Furthermore, the lexis ἀληθείας (truth) in 3:14 is an inferable entity which

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to be wisdom. Because of this basic quality of purity, true wisdom produces its other ethical fruit: peacemaking, gentleness, etc." See McCartney, "The Wisdom of James the Just," 56.

<sup>30</sup> Cheung proposes that these characteristics indicate submission to God. See Cheung, *The Genre, Composition and Hermeneutics*, 160.

<sup>31</sup> Tasker indicates that the idea of "pure" is "free from such defilements as have been mentioned." See Tasker, *The General Epistle of James*, 82.

<sup>32</sup> According to MacGorman, "It [open to reason] allows the possibility of a change of mind after careful further consideration." See MacGorman, "An Exposition of James 3," 36.

<sup>33</sup> The connection between 3:13–18 and chapter 2 will be discussed in the next chapter of this thesis.

belongs to the group of wisdom from above.<sup>34</sup> In other words, those who lie to the truth belong to the group of people who have wisdom from below.

### 3.4. Summary

The contrast between earthly and heavenly wisdom represents the contrary consequent behaviours: “pure” and “jealousy and selfish ambition.” Wisdom from above is “pure” because its origin is God, whereas wisdom from below results from human beings with jealousy and selfish ambition. True wisdom can be known in humility and meekness, which contrasts to a life of jealousy and selfishness, but false wisdom which James speaks of is related to zeal and rivalry.<sup>35</sup> The source of wisdom from below is the devil, and therefore, people who possess this type of wisdom may do what the devil delights in.<sup>36</sup> From these two lists, we can recognize that earthly wisdom involves features of characteristics, whereas wisdom from above is full of characteristics.<sup>37</sup> In summary, people who possess wisdom from below may act according to certain ways which cause disorderliness and wickedness. Wisdom from above is described in the book of James as the gift of God to the group of faith who has the duty to practice through one’s daily life.<sup>38</sup>

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<sup>34</sup> In the book of James, the term ἀληθείας (truth) is used three times. In Jas 1:18, the concept of “truth” refers to the agent by which God gave believers birth. In Jas 5:19, truth is a way of life in Judaism. (Ps 25:4–5, 26:3, 86:11, etc.) Both these two verses use the idea of truth as a heavenly gift, or more specifically heavenly wisdom. Therefore, we can infer that the concept of truth in Jas 3:14 may refer to the same entity. See Wall, *Community of the Wise*, 184; Davids, *The Epistle of James*, 199.

<sup>35</sup> Lockett, “Strong and Weak Links,” 395–6; Batten, “God in the Letter of James,” 270; Carr, *General Epistle of St. James*, xxxviii; Sidebottom, *James, Jude, 2 Peter*, 49.

<sup>36</sup> Barclay, *The Letters of James and Peter*, 94.

<sup>37</sup> Hodge, “Wisdom,” 217.

<sup>38</sup> Tollefson, “The Epistle of James as Dialectical Discourse,” 68.



We may conclude the two groups of people who have wisdom from below and wisdom from above in this passage as the chart which follows:

**Chart 9: Wisdom From Above and Wisdom From Below**

<b>Wisdom From Above</b>	<b>Wisdom From Below</b>
σοφός	ζῆλον πικρὸν
ἐπιστήμων	ἐριθείαν
καλῆς ἀναστροφῆς	κατακαυχᾶσθε
ἔργα	ψεύδεσθε κατὰ τῆς ἀληθείας
πραύτητι σοφίας	ἐπίγειος
ἄνωθεν	ψυχική
κατέρχομαι	δαιμονιώδης
ἀγνή	ζῆλος
εἰρηνική	ἐριθεία
ἐπιεικής	ἀκαταστασία
εὐπειθής	πᾶν φαῦλον πρᾶγμα
μεστή ἐλέους	
καρπῶν ἀγαθῶν	
ἀδιάκριτος	
ἀνυπόκριτος	
δικαιοσύνη	

## CHAPTER 4: JAMES 1:2–3:12

### 4.1. Jas 1:2–18

Different scholars hold diverse views to interpret this passage. Dibelius, for instance, separates this passage into many different units and proposes that 1:2–4 provides the first saying, 1:5–8 deals with prayer, 1:9–11 concerns the topic of rich and poor, 1:12 is an isolated verse, 1:13–15 again deals with the issue of trials, and 1:16–18 serves as an evidence for the idea that “evil cannot come from God.”<sup>1</sup> In addition, Taylor indicates that there are cohesion shifts between 1:8 and 1:9, before and after 1:12, before and after 1:16, and between 1:18 and 1:19.<sup>2</sup> Blomberg and Kamell, on the other hand, indicates that this passage can be interpreted as a whole and states that “Christians should respond to trials by rejoicing at the maturity they can foster, by asking God for wisdom, and by viewing them as leveling experiences that often invert the roles of rich and poor.”<sup>3</sup> Therefore, it is necessary to trace the cohesion of this passage through grammatical and lexical devices.

#### 4.1.1. Analysis of 1:2–18

In this passage, there are several reiterations worth noting. We cannot ignore that there are several semantic domains which glue the whole passage 1:2–18 together.<sup>4</sup> In this passage, there are semantic chains which belong to the fields of “attitudes and emotions (25),” “learn (27),” “processes, transfer, exchanges (57),” “aspect (68),” and “moral and ethical qualities and related behavior (88).” Firstly, there is a semantic chain which is formed by terms of “happy, glad, and joyful (25.116–134).” This chain is linked by items

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<sup>1</sup> Dibelius, *James*, 70–1.

<sup>2</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 46–50.

<sup>3</sup> Blomberg and Kamell, *James*, 44.

<sup>4</sup> Taylor states that the catchwords are used in 1:3–6, but there is a shift between 1:8–9. See Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 47.

of χαρὰν (25.123, joy) in 1:2 and μακάριος (25.119, blessed) in 1:12. In addition, there is a semantic chain which is formed by trials or temptations. The words πειρασμός (27.46, temptation) and δοκίμιον (27.45, testing) in 1:2, 3, and 1:12 are used in parallel with each other, and the verb of πειράζω (27.46, test) along with the antonym ἀπείραστος (88.309, unable to be tested) are used in 1:13–14.<sup>5</sup> These terms form a semantic chain which produces cohesion and glues the section together.<sup>6</sup> The words δίδωμι (57.71, give), ἀπλῶς (57.107, generously) in 1:5, δόσις (57.73, giving) and δῶρημα (57.84, gift) in 1:17 also establish a chain. This chain belongs to the domain of “give (57.71–124).” Besides, the concept of becoming, τέλειον (68.23, perfect) in 1:4 and receiving δῶρημα τέλειον (57.84, 68.23, perfect gifts) in 1:17 sets up another semantic tie which provides cohesion. The repetition of the word ταπεινός (88.51, humble) in 1:9 and 1:10 reveals another connection, and ἁμαρτία (88.289, sin) in 1:15 which share the same semantic domain of “sin, wrongdoing, and guilt (88.289–318)” also establish a semantic chain. Taylor may wrongly propose that there is a cohesion shift in 1: 8–9 because the topic changes from “asking God for wisdom” to “the humble believer/rich person,” and the actor, subject, and mood also shift here.<sup>7</sup> Nevertheless, these chains may provide evidence of cohesiveness in this passage.

**Chart 10: Words of Semantic Domains in 1:2–18**

Field/Verse	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
25	1										1						
27	1	1									1	3+1	1	1			
57				2												2	
68			1													1	
88								1	1								

<sup>5</sup> Westfall, “James 1:1–27,” 11.

<sup>6</sup> Although ἀπείραστος and πειρασμός are not in the same semantic domain according to Louw and Nida, they can still belong to the same category as antonyms. See Laws, *James*, 13; Davids, “James 1:13,” 386–92; Westfall, “James 1:1–27,” 11; Julian, “A Perfect Work,” 42.

<sup>7</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 47.



Besides the semantic chains, there are two apparent identity chains in this passage, regarding participants who receive positive and negative evaluation. These two types of participants can be inferred in processes and certain grammatical patterns. In the book of James, it is worth noting that the use of imperatives is a significant grammatical pattern which highlights important elements.<sup>8</sup> In 1:2, the author of James uses a 2<sup>nd</sup> person plural imperative to encourage readers/hearers to consider trials nothing but joy. This is a marked imperative where the addressees are indicated as ἀδελφοί μου (my brothers), who are used repeatedly in 1:3, equaling the subject of γινώσκοντες (knowing) and the pronoun ὑμῶν (your). Besides, the phrase ἀδελφοί μου ἀγαπητοί (my beloved brothers) in 1:16 with an imperative refers to the same participant. This participant receives positive evaluation because they know that the testing produces endurance which will cause them to be mature and complete, lacking of nothing (1:3–4), and the repetition of this participant forms a chain which serves as a device of cohesion.

The verb ἡγέομαι (think) in 1:2 involves two groups of people: the first is the speaker whereas the second refers to readers/hearers in the imperative who are also the subject of this verb. The subjunctive verb περιπίπτω (encounter) enhances the finite verb ἡγέομαι (think), being combined by the conjunction ὅταν (whenever) which serves to indicate the “time at which.”<sup>9</sup> The modifying clause indicates that the author urges readers/hearers to rejoice in every circumstance, which represents a type of attitude. The subjects of the imperative (ἡγέομαι) and of the subjunctive (περιπίπτω) both refer to readers/hearers, and because of the 2<sup>nd</sup> person plural usage of these verbs, it is inferable that the participant is a group. The next verse 1:3, however, starts with a participial

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<sup>8</sup> Varner indicates the number of imperatives in each book, and the ratio of the imperatives in James is 3.387% which is the highest in the New Testament. See Varner, *The Book of James*, 50.

<sup>9</sup> Porter, *Idioms*, 240.

phrase γινώσκοντες ὅτι (knowing that) which describes the reason for rejoicing, modifying the main verb. This clause serves the function of the object of knowing by the particle ὅτι (that), and involves a subject δοκίμιον (27.45, testing), which shares the same semantic domain with the subject πειρασμοῖς (27.46, temptation) in the previous clause. These elements help us understand that the author glues these verses by lexical items and personal reference which points to readers/hearers.

The object ὑπομονή (steadfast) of the verb κατεργάζομαι (produce) becomes the subject in 1:4. In this verse, the lexical item τέλειος (perfect) serves as both the object of the major verb ἔχω (have) and the subject of the participle λειπόμενοι (leaving). The word τέλειος (perfect) which can be achieved through the means of wisdom is the outcome of endurance in both the main clause and the subordinating clause in 1:4, and the verb ἦτε which embeds the 2<sup>nd</sup> person plural addressee in 1:4 indicates the participant who holds a positive attitude through trials.<sup>10</sup> Two choices, therefore, are implied in these clauses: either enduring through tests to become mature and complete or not.<sup>11</sup> By the same token, two types of participants in this verse can be pointed out, referring to those who regard trials as joyful experience or not. In this command, therefore, the contrast is established by those who hold these two types of attitudes through trials. The implied participant in these clauses refers to the same group of readers/hearers in the imperative clause, those who consider trials nothing but joy. Therefore, the consistency of participants, entities, and contrasts highlight the cohesion within these verses.

A further command is indicated in 1:5 where the author presents the case by the

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<sup>10</sup> Kloppenborg, "James 1:2–15 and Hellenistic Psychagogy," 41.

<sup>11</sup> Gowan argues that the concept of wisdom in Jas 1:2–5 can be found in 4 Macc, where wisdom is a divine gift which may help one successfully endure trials and lead to perfection. See Gowan, "Wisdom and Endurance in James," 145–53.

verb λείπω (lack). This verb is used repeatedly in 1:4 and 1:5 and establishes a connection. In 1:4, the result of endurance through testing will be perfection, lacking in nothing. In 1:5, however, the author employs a 1<sup>st</sup> class conditional phrase to illustrate a true hypothesis.<sup>12</sup> James states that if one is lacking in wisdom, this person can ask God and wisdom will be given. In other words, asking God for wisdom is the further explanation of the promise of lacking in nothing in 1:4. The 3<sup>rd</sup> person imperative clause with the verb αἰτέω (ask) serves to urge those who lack in wisdom to ask God in faith without doubts. The following imperative in 1:6 uses the same verb αἰτέω (ask) and the conjunction γάρ (because) illustrates that people who ask with doubt are like waves of the sea to emphasize the perishable outcome as the surf or rough water. The use of the same verb serves as a lexical repetition and the causal conjunction γάρ (because) indicates the logical relationship. In addition, the imperatives of αἰτείω (ask) are unmarked imperatives in which the addressee is not indicated but can be inferred as those who are lacking in wisdom. The repetitions of the lexical item and the participant, and the grammatical item of conjunction serve as devices to point out how the texts are glued cohesively. There is another link between ἀδιάκριτος (unwavering) and διακρίνω (doubt) which also provides connection between this passage and 3:13–18. In Jas 1:5–6, the author indicates that people who ask for wisdom with doubt fail to communicate with God, whereas in Jas 3:17, “unwavering” is in the list of the features of heavenly wisdom.<sup>13</sup>

The comparison between αἰτείω (ask) – ἐν πίστει (in faith) and μὴ ὀνειδίζοντος (not reproach) – μὴδὲν διακρινόμενος (without any doubt) manifests the attributes of the

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<sup>12</sup> Porter, *Idioms*, 256.

<sup>13</sup> Spitaler, “James 1:5–8,” 573–4.



divine and human beings. The negative particle *μηδέν* (without) indicates a contrast between two different attitudes of praying. One may ask God in faith and without doubts, or on the contrary, one may ask God in doubt without faith. The contrast is established between these two groups of people.

### Chart 11: Contrast between Human Beings and God

Human beings	God
αἰτείτω (ask)	τοῦ διδόντος...πᾶσιν ἀπλῶς (give to all generously)
ἐν πίστει (in faith)	μὴ ὀνειδίζοντος (not reproach)
μηδέν διακρινόμενος (without any doubt)	

God will answer the request for wisdom without reproach.<sup>14</sup> In the last clause in 1:6, the author turns to describe people who doubt, where the use of the conjunction *δέ* (and/but) represents the connection of faith and not asking, and the unmarked imperative in 1:7 serves to modify these people.<sup>15</sup> The addressee, therefore, is not pointed out either but can be inferred to be those who do not ask in faith and are further described in 1:8. These verses represent two groups who lack wisdom, and there is a contrast between these two: one group asks for wisdom with faith whereas the other asks with doubt. The contrary situation of asking for wisdom from God with faith or not is expressed by the word *διακρινόμενος* (doubt) and is metaphorized as a wave of the sea. These doubters will not receive anything from God, and they are depicted as double-minded *ὁ ἄνθρωπος* (the person) in 1:7 and *ἄνθρωπος* (man) in 1:8 where the picture of those who are double-minded is depicted further.<sup>16</sup> In other words, one who asks God for wisdom in

<sup>14</sup> Spitaler, "James 1:5–8," 565.

<sup>15</sup> Varner, *The Book of James*, 55.

<sup>16</sup> The terms *ἄνθρωπος* and *ἄνθρωπος* seem to reflect the same thing, especially within the LXX in the Psalms and in the Wisdom literature and are both related to the word *אָדָם* (human being). See Dibelius,

faith becomes a friend of God and the attitude of the double-minded will not receive wisdom from above. Therefore, people who receive devilish wisdom do not belong to the community of God's friends as the opposite group.<sup>17</sup> In 1:5–6, the phrase *τις ὑμῶν* (someone of you) is used to signify the characteristics of a certain person by the pronoun *αὐτῷ* (to him) and serves as the subject of *αἰτέτω* (ask) in 1:6, who belongs to the same participant as those who are not friends of God. These clauses address the same group of participants who evoke the previous categories and on the contrary, the wise people are regarded as those who count temptations all joy. The key of this differentiation is the way of asking for wisdom, either in faith or with doubts. The author urges readers/hearers to choose correctly and become wise people, rather than becoming those who lack wisdom and ask for it doubtlessly. Therefore, the participant remains the same and the entities of wisdom, trials, and faith/doubts are used throughout the whole discussion, which provide evidence of cohesion.

In 1:9–11, a parallel between the rich and the poor is further described by the circumstantial elements which metaphorize people to be like the grass and shall pass away very soon. The indicatives of the 3<sup>rd</sup> person singular, however, refer to people who hold a positive point of view of the circumstances of changing from low to high or high to low positions. This viewpoint is similar to the way of treating trials as joy in whatever circumstance (1:2). With the same attitude, these people are evoked participants who consider trials joy in the previous verses.<sup>18</sup> The concept of boasting also reveals the idea of one's point of view while facing different situations. The teaching in Jas 1:9 expounds

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James, 82.

<sup>17</sup> Batten, *Friendship and Benefaction in James*, 118–20.

<sup>18</sup> The words *ἀνατέλλω* (cause to rise) and *ξηραίνω* (dry up) form material processes whereas *ἐκπίπτω* (fall away) and *ἀπόλλυμι* (perish) establish behavioural processes.

that the humble can boast because it is God's work to exalt the lowly. The word *καυχάομαι* (33.368, boast) is customarily used for a negative perspective but it is not always wrong to boast. The problem is what one boasts in, or takes pride in.<sup>19</sup> Christians should boast only because of God's work but not *κατακαυχάομαι* (88.194, boast against) because of envy and selfish ambition which are stated in Jas 3:14 to represent the perspective from earthly wisdom.<sup>20</sup> This command of boasting links the concepts of both the positive view through trials and the negative motive of pride. In 1:10–11, the rich are described as perishing in the midst of their pursuits like grass or flower in the field. These verses imply two groups: one group takes pride in both exaltation and humiliation whereas the other group does not. It is inferable that the second group involves the rich people who do not have the same joy of trials as the first group, holding a negative viewpoint of life, and probably these people are deceived, not realizing God's generosity.<sup>21</sup> The imperatives in 1:9–10, however, are marked ones in which the addressees refer to both the poor and the rich. In addition, the attribute of those who endure temptation in 1:12 indicates the same participant who is described in 1:2–4. The author continues the theme of asking for wisdom with faith from 1:5 and asserts that a double-mind person will be unstable in both the ways of being raised up and being brought down. In other words, the double-mind people are those who lack wisdom and ask for it with doubts, and the consequence of their asking is that they will not receive wisdom from God. On the contrary, those who remain steadfast through trials no matter from high to low positions or vice versa are people with wisdom from God because they ask for it with faith. The contrast between these two groups of people threads throughout

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<sup>19</sup> Moo, *James*, 65.

<sup>20</sup> Hartin, *James*, 62; Varner, *The Book of James*, 63.

<sup>21</sup> McCartney, *James*, 95–6.



the whole passage which sets up a discourse collocation to establish cohesion.

Furthermore, there is a prohibition against saying one is tempted by God in 1:13 with a 3<sup>rd</sup> person singular imperative to warn people against being deceived in thinking that God is not good in 1:16–18. In 1:13, the author indicates that the participants who are lacking in wisdom will misread the source of temptations as being from God.

Nevertheless, God cannot be tempted by evil and does not tempt anyone,<sup>22</sup> and the passive expressions in 1:14–15 explain the real origin of temptations. The imperative in 1:16 serves the function of encouraging the addressee to understand the idea in the previous verses so that readers/hearers may be able to obey the command of rejoicing. This marked imperative, in which the addressee is the “beloved brothers,” makes a clear comparison to the unmarked addressee in 1:13. Therefore, the contrast is not made between the rich and the poor but between those who think about God correctly or wrongly. In addition, the contrast is also made by the verb ἀποκέω (13.12, give birth) in both 1:15 and 1:18. The former usage indicates the process of desire, sin, and death, whereas the latter points out people who are given birth by the word of truth. In addition, the “desire” in 1:14–15 seems to be personalized and serves as the source of temptations, being described by participles ἐξελκόμενος (being lured) and δελεαζόμενος (being enticed). God, on the other hand, plays the role of the other participant who provides good gifts. The patterns of “desire – sin – death” and “God – word of truth – first fruits” set up the same contrast between the origins from God or not. These types of participant chains and grammatical patterns are indicated throughout the whole passage, and form a clear contrast, as well as the repetition of λειπόμενοι (lack). Besides, the concept of being

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<sup>22</sup> There are two processes in this subordinating clause after the conjunction γάρ: a relational process which is formed by the verb ἐστίν and a material process with the verb πειράζω (tempt).

perfect and complete points out the theme of wisdom more obviously.<sup>23</sup> People who have wisdom from below may be boastful and false to the truth (3:14) who become the opposite group of those born by the word of truth (1:18). The contrasts between error and truth, meekness and anger (1:20–21) represent the differences between wisdom from above and from below.<sup>24</sup> We may see that the themes of a positive and a negative view of wisdom and the choices of becoming one of the two groups continue throughout the whole passage.

In 1:17, the text says that every generous act of giving, with every perfect gift is καταβαῖνον (15.107, coming down) ἄνωθεν (84.13, from above). A similar expression is used in 3:15, where the text represents that there is a kind of wisdom which is καταβαῖνον (15.107, coming down) ἄνωθεν (84.13, from above).<sup>25</sup> Since the pattern is almost the same, it is inferable that the gift from above includes wisdom as a major component and as a prototype of everything which is good and perfect.<sup>26</sup> There is a clear contrast between these two groups. One group involves those who face tests with desires which give birth to sin and death (1:15). The other group refers to people who receive the word of truth by which God gave believers birth (1:18). In the wisdom tradition, it is said that God uses trials to equip people to obtain wisdom by being patient.<sup>27</sup> God who gives to all generously and ungrudgingly will give wisdom to people who ask in faith, never

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<sup>23</sup> Dibelius thinks that the pericopes of 1:2–4 and 1:5–8 are unrelated and there is only a catchword “lack” in these passages. Nevertheless, the theme of wisdom and perfection serves as another important connective element. Further discussion See Varner, *James*, 54; Dibelius, *James*, 77; Hartin, *James and the Q Sayings of Jesus*, 86.

<sup>24</sup> Johnson, “An Introduction to the Letter of James,” 161.

<sup>25</sup> In 3:15, the text represents the opposite type of wisdom, which is from below. Wisdom from above is further described in 3:17–18. The verb ἵστε in 1:19 depicts the principle of previous verses and the purpose that James makes the pronouncement is to point out the traditional wisdom. See Johnson, *James*, 199; Reicke, *James, Peter, and Jude*, 20; Versepunt, “James 1:17 and the Jewish Morning Prayers,” 189.

<sup>26</sup> The perfect gift is indicated to be the word of truth, and it is suggested that “wisdom” and “word of truth” should be related. According to Moo, wisdom provides an “[i]nsight” into the will of God and the way it is to be applied in life.” See Moo, *James*, 62; Cargal, *Restoring the Diaspora*, 86.

<sup>27</sup> Luck, “‘Weisheit’ und Leiden: Zum Problem Paulus und Jakobus,” 253–8.

doubting, and those who ask for wisdom should expect that God will send trials for them to gain wisdom. Cohesion can be detected in these verses through the uses of the contrasts which can be categorized into Jas 3:13–18.

There are also several grammatical patterns which produce cohesion. Firstly, the use of ἀδελφοί (brothers) with imperatives forms a significant discourse collocation of pattern in James. Secondly, imperatives are frequently used in this passage, and the analysis of the imperatives focuses on the idea of contrast between two different groups. Thirdly, the conditional clause is used here, which highlights the encouragement of asking for wisdom from above. This pattern is used only once in this passage but it can be seen that it is employed in many places throughout the whole book.<sup>28</sup>

#### The List of Imperatives in 1:2–18

1:2	<u>ἡγήσασθε</u>	1:4	<u>ἐγέτω</u>	1:5	<u>αἰτείτω</u>	1:6	<u>αἰτείτω</u>
1:7	<u>οἰέσθω</u>	1:9	<u>καυγάσθω</u>	1:13	<u>λεγέτω</u>	1:16	<u>πλανᾷσθε</u>

In addition, the lexical catchwords of “lacking” and “lack” in 1:2–4 also serve as a connective device.<sup>29</sup> These people appear again in 1:9 to be those who boast of being raised up or brought low in 1:9–10. In 1:12, the phrase μακάριος ἀνὴρ (blessed man) echoes those who rejoice in trials in 1:2 because they can gain the crown of life after tests. As we can see in 1:17–18, these people are not misled, knowing that every good and perfect gift is from God, the father of lights. Therefore, people who think that they are tempted by God are inferable participants in the category of those who lack wisdom because they are deceived, misunderstanding that God is good and perfect.

On the contrary, those who clearly discern the origin of temptations are regarded

<sup>28</sup> This pattern will be discussed in the analysis of the following passage.

<sup>29</sup> Dibelius, *James*, 70.



as people who hold heavenly wisdom. The participant and semantic chains in this passage highlight the problem of trials and temptations. The contrast between the rich and the poor, however, is identified in this passage where poverty can be regarded as one of the issues of trials. We can see a chain-like structure here: trials – testing – faith – steadfastness – perfection and completeness.<sup>30</sup> The method that readers/hearers can use to be joyful through all these is to ask for wisdom from God who will give it for those in faith.<sup>31</sup> In addition, the contrast between the different attitudes towards the trials or temptations threads throughout the whole passage which can be regarded as a cohesive unit.

#### **4.1.2. Central Token in 1:2–18**

The interaction between the semantic chains of “attitudes and emotions (25),” “learn (27),” “process, transfer, and exchange (57),” “aspect (68),” and “moral and ethical qualities and related behavior (88)” and participant chains of two groups serves the function of identifying the central token in this passage. These interactions provide a framework of showing how the whole passage is glued together by these words or phrases. In 1:4, the verbs ἔχω (have) and λείπω (lack) point out that the effort of endurance refers to the concept of “perfect.” The same term λείπω (lack) is used again with other words: δίδωμι (give) and ἀπλῶς (generously) in 1:5 point to God’s giving, and in 1:7 the word λαμβάνω (receive) is used to make a contrast between people who ask in faith and those who doubt. These verbs belong to the semantic domain of “process, transfer, and exchange (57),” and highlight the central tokens of a proper and improper ways of facing trials. Regarding the nature of trials, death will be produced by the

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<sup>30</sup> Garland, “Severe Trials, Good Gifts, and Pure Religion,” 384.

<sup>31</sup> Westfall, “James 1:1–27,” 17–8.

internal desire and the external tests and trials, and wisdom stands as the ability to save one's soul from this death.<sup>32</sup> The author encourages readers/hearers to ask for wisdom from God, rather than to earn wisdom through trials.<sup>33</sup> In other words, wisdom serves the function of enabling people to withstand persecution and provides insights to understand the significance of the virtue of endurance.<sup>34</sup> The idea of being perfect is the reason for people to rejoice through trials which belongs to people who ask wisdom from God. Therefore, the concept of wisdom which helps people endure and rejoice through trials is highlighted in these verses and serves as the central theme.

The teaching in Jas 1:9 expounds that only the humble can boast because it is God's work to exalt the lowly. The word *καυχάομαι* (33.368, boast) is customarily used for a negative perspective but it is not always wrong to boast. The problem is what ones boast in, or takes pride in.<sup>35</sup> Christians should boast only because of God's work but not *κατακαυχάομαι* (88.194, boast against) because of envy and selfish ambition which is stated in Jas 3:14 to represent the perspective from earthly wisdom.<sup>36</sup> In addition, the adjective *πλούσιος* (rich) occurs in 1:10 and 11, pointing to the contrast between the rich and the poor. After that, the concept of one's own desire is indicated by the terms, *ἰδιος ἐπιθυμία* (one's own desire), whereas the words *δόσις* (giving) and *δῶρημα* (gift) indicate the concept of the gifts from God in 1:17. The interaction between this chain and the chains of temptation and attitudes leads readers/hearers' attention to a contrast between positive and negative viewpoints in trials, and the reflection and source of the two types

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<sup>32</sup> Cargal, *Restoring the Diaspora*, 65, 91.

<sup>33</sup> Cargal proposes the idea of earning wisdom through trials, but the text leads us to understand wisdom as a gift from above. See Cargal, *Restoring the Diaspora*, 65; Donald W. Burdick, *James*, 168–9.

<sup>34</sup> Poirier, "Symbols of Wisdom in Jas 1:17," 74–5.

<sup>35</sup> Moo, *James*, 65.

<sup>36</sup> Hartin, *James*, 62; Varner, *The Book of James*, 63.

of standpoints. In 1:17, the text says that every generous act of giving, with every perfect gift is καταβαῖνον (15.107, coming down) ἄνωθεν (84.13, from above). A similar expression is used in 3:15, where the text represents that there is a kind of wisdom which is καταβαῖνον (15.107, coming down) ἄνωθεν (84.13, from above).<sup>37</sup> Since the pattern is almost the same, it is inferable that wisdom from above is the gift in 1:17 which serves as the master key for enduring trials well.

One who asks God for wisdom becomes a friend of God and the attitude of the double-minded will not receive wisdom from above. Therefore, people who receive devilish wisdom do not belong to the community of God's friends as the opposite group.<sup>38</sup> Since the author indicates that asking God for wisdom is the central token of the passage, the theme of different types of wisdom is provided by Jas 3:13–18 where the discussion breaks down to earthly and heavenly wisdom. This theme is provided by Jas 3:13–18 where the discussion breaks down to earthly and heavenly wisdom, and the key term “wisdom” connects 3:13–18 and 1:2–17. The connection between these two passages is revealed and the theme of the discussion can be found in 3:13–18. Wisdom stands as the fruit of a mature Christian who is tested, and only this kind of people will be qualified to be teachers. Believers should grow in maturity and wisdom through trials, and in these days it is important for Christians to learn wisdom.<sup>39</sup> Human beings cannot be perfect with their own strengths, but they need God's wisdom which is given from above.<sup>40</sup>

Furthermore, the theme of endurance through trials is connected to the idea of

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<sup>37</sup> In 3:15, the text represents the opposite type of wisdom, which is from below. Wisdom from above is further described in 3:17–18.

<sup>38</sup> Batten, *Friendship and Benefaction in James*, 118–20.

<sup>39</sup> Julian, “A Perfect Work,” 46–9.

<sup>40</sup> Cheung, “The Practical Wisdom of James,” 48.



asking for wisdom from God by several words which are in the same semantic domain of “process, transfer, exchanges (57)” and repeated many times in this passage. Regarding the nature of trials, death will be produced by the internal desire and the external tests and trials, and wisdom stands as the ability to save one’s soul from this death.<sup>41</sup> The connection between these two passages is revealed and the theme of the discussion can be found in 3:13–18. The wisdom here is not an accumulation of experience and marshalling of facts, but a gift from God.<sup>42</sup> The participants in this passage are probably surrounded within the community of believers who are indicated in 1:1. Therefore, the topic of this passage is fit around the description of wisdom from above and from below in 3:13–18.

#### **4.1.3. Summary**

After tracing the grammatical and lexical devices, the cohesion of this passage is detected. The repetitions of different lexical items and the continuity of the identity chains provide evidence to prove the cohesion of this passage. In addition, the repetition of grammatical patterns also establishes discourse collocation which sets up cohesion. We can conclude that this passage is cohesive and the important themes in this passage are fit around the system of two types of wisdom. Following the discussion above that there are positive and negative points of view through trials, we can recognize that the author of James encourages readers/hearers to make a choice of holding the positive evaluation in the face of temptations. The pattern of imperatives in this passage is highly related to the attitude which people hold in tribulations and tests. The author urges readers/hearers to ask for wisdom which is a gift from God so that they can rejoice in trials.

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<sup>41</sup> Cargal, *Restoring the Diaspora*, 65, 91.

<sup>42</sup> Gideon, “An Exposition of James 1,” 13.

In this passage, God is described as the one who gives without reproaching.<sup>43</sup> The interaction between the chain of “temptation (learn)” and the chain of “attitudes and emotions” threads throughout the whole passage and demonstrates how those who correctly understand God’s generous act of giving will react positively through tests and trials without any hesitation.<sup>44</sup> Joy can be a consequence of facing trials for those who know that the testing of faith can produce endurance which has its effect in perfection, lacking in nothing and this insight is from heavenly wisdom. People who are lacking wisdom will hold an inadequate perception of trials and misunderstand the Creator’s plans for them. Therefore, to ask for wisdom from above is the best way of passing the test of faith, and wisdom serves as the subject of the whole passage.<sup>45</sup> Asking God for wisdom through trials with a proper attitude serves as the major theme of this passage where the contrast between different attitudes through trials stands as the significant descriptions.

Trials/temptations stand as the central token which runs through the passage, and asking for wisdom from above with faith will cause people to become mature and complete. This is a manifestation wisdom which serves as the reason of rejoicing through trials. We saw that wisdom stands as the fruit of a mature Christian who is tested. Human beings cannot be perfect with their own strengths, but they need God’s wisdom which is given from above.<sup>46</sup> The author encourages readers/hearers to ask for wisdom from God

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<sup>43</sup> This idea is similar to that in the Jewish wisdom tradition: God is the one who gives without any form of grumbling. Hartin, *James and the Q Sayings of Jesus*, 87.

<sup>44</sup> Dibelius, *James*, 77–9.

<sup>45</sup> In addition, the concepts of perfection and enduring trials are related to wisdom literature, Sir 4:17, and Wisdom 10:5. See Wall, *Community of the Wise*, 51–2; Davids, *The Epistle of James*, 71; Moo, *James*, 57.

<sup>46</sup> Cheung, “The Practical Wisdom of James,” 48.

when they experience trials or temptations.<sup>47</sup> In other words, wisdom serves the function of enabling people to withstand the situation of being tempted to sin and other difficulties in life, and provides insights to understand the significance of the virtue of endurance.<sup>48</sup>

Those who receive true wisdom can rejoice while encountering temptation because they will be blessed if they endure. Besides, there are two different ways to show how people react in trials and temptations. Since asking God for wisdom with faith is the master key for people to become mature and complete through trials, the characteristics of wisdom from above or from below will serve as diverse ways when people are in difficulties. There will be a group of people who show their wisdom by καλῆς ἀναστροφῆς (88.4, 41.3, living well) with πραΰτητι σοφίας (88.59, 32.32, gentleness born of wisdom). The features of heavenly wisdom will help them to endure when they face trials. Wisdom from above entails a measure of reality from the perspective of God who bestows this perfect gift on humanity.<sup>49</sup> On the other hand, there are another group of people who hold different attitude while facing trials. They have ζῆλον πικρὸν (88.162, 79.41, bitter envy) and ἐριθεία (88.167, selfish ambition), and κατακαυχᾶσθε (88.194, be boastful) to the truth. Therefore, the themes in Jas 1:2–18 can be understood on the basis of the framework of wisdom from above and wisdom from below in Jas 3:13–18.

#### 4.2. Jas 1:19–27

In this passage, I am going to indicate the cohesion of this passage and to argue that the system of wisdom from above and wisdom from below fits well to the discussion in Jas

<sup>47</sup> Cargal proposes the idea of earning wisdom through trials, but the text leads us to understand wisdom as a gift from above. See Cargal, *Restoring the Diaspora*, 65; Donald W. Burdick, *James*, 168–9.

<sup>48</sup> Poirier, “Symbols of Wisdom in Jas 1:17,” 74–5.

<sup>49</sup> Wilson, “Sin as Sex and Sex with Sin,” 158; Isaacs proposes that the language of “trial, testing, and perfection or being brought to God’s intended goal is part of the vocabulary of first-century eschatology and reflects traditional Judaeo-Christian beliefs about the purpose of God which will be brought to their fulfillment in an imminent end-time.” See Isaacs, “Suffering in the Lives of Christians,” 185.



1:19–27. Although different approaches are adopted, more scholars agree to the unity of this passage. Dibelius, for instance, states that this section “is far more unified than was the first section.” He indicates that 1:19b provides a three-part saying: quick to hear, slow to speak and slow to anger. In addition, 1:20 serves as an appendix and the unit 1:21–25 is “an elaboration about hearing and doing.” Furthermore, 1:26 is “connected with the second part of this ‘triplet,’” and 1:27 serves as a “supplement attached to 1:26.”<sup>50</sup>

Blomberg and Kamell propose that this passage which serves to remind hearers/readers that wisdom requires obedience “ties with its immediate context” to elaborate the themes.<sup>51</sup> In addition, McCartney indicates that this passage “could function independently of context [which is provided by 1:19]...It is the *word* that ties all these things together.”<sup>52</sup> Wall, on the other hand, proposes a similar but not exactly identical interpretation of this passage. He states that 1:19 summarizes the discussion in 1:22–5:6 as “quick to hear, slow to speak, [and] slow to anger,” and the passage 1:22–2:26 serves to discuss the topic of “quick to hear.”<sup>53</sup> These conclusions are alike except for slight differences due to distinct approaches. Nevertheless, most scholars interpret this passage on the basis of 1:19 where the three themes are indicated: quick to hear, slow to speak, and slow to anger, whereas some of them indicate the emphasis of the “word.”<sup>54</sup> In what follows, I am going to employ the model of SFL to provide evidence of cohesion in this passage and to argue for the relationship between this passage and Jas 3:13–18.

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<sup>50</sup> Dibelius, *James*, 108.

<sup>51</sup> Blomberg and Kamell, *James*, 81–2.

<sup>52</sup> McCartney, *James*, 114.

<sup>53</sup> Wall, *Community of the Wise: The Letter of James*, 75.

<sup>54</sup> Varner, *The Book of James*, 72; McCartney, *James*, 114; Hartin, *James*, 106. Brosend, however, proposes that the theme of this passage is: actions speak louder than words. In other words, the author shifts the focus from words to actions. See Brosend, *James and Jude*, 48.

### 4.2.1. Analysis of 1:19–27

There are several semantic chains which serve to establish cohesion in this passage, including chains of “communication (33),” “do and perform (42),” and “moral and ethical qualities and related behavior (88).” The semantic chain of “Speak and Talk (33.69–108)” is found in this passage by the words λαλέω (33.91, say) in 1:19 and λόγος (33.98, word) in 1:21, 22, and 23. In addition, the words ἐργάζομαι (42.41, work) in 1:20 and ἔργον (42.42, work) in 1:25 form another chain of “Work and Toil (42.41–50).” Furthermore, the repetition of ποιητής (42.20, doer) in 1:23 and 1:25, along with the word ποίησις (42.7, doing) in 1:25, also indicates the semantic chain in the domain of “Do and Perform (42.7–28).”<sup>55</sup> The repetitions of these terms provide lexical evidence of cohesion. Besides, there is another semantic chain which belongs to the semantic domain of “Moral and Ethical Qualities and Related Behavior (88).” The words ὀργή (88.173, wrath) in 1:19 and 1:20, δικαιοσύνη (88.13, righteousness) in 1:20, ῥυπαρία (88.256, vulgarity), κακία (88.105, evil), and πραΰτης (88.59, gentleness) in 1:21, παραλογιζόμαι (88.153, deceive) in 1:22, χαλιναγωγέω (88.85, bridle) in 1:26, and ἄσπιλος (88.33, spotless) in 1:27 belong to this field and form another semantic chain. These different chains serve as cohesive devices to identify the cohesion in this passage.

**Chart 12: Words of Semantic Domains in 1:19–27**

Field/Verse	19	20	21	22	23	24	25	26	27
33	1		1	1	1				
42		1					2		
88	1	2	3	2				1	1

Apart from different semantic chains, the entities and participants in this passage

<sup>55</sup> This chain can be traced in 1:2–18 as well, by the words ἔργον (42.42, work) in 1:4 and κτισμάτων (42.38, creature) in 1:18.

which indicate clues of how the text is glued together, and the use of conjunctions may also serve as a device to detect cohesion. The marked imperative in 1:19 is formed by the verb ἴστε (know) where the addressee is ἀδελφοί μου ἀγαπητοί (my beloved brothers).<sup>56</sup> The term ἀδελφοί (brothers) is used many times in James, which refers to readers/hearers, and the other group of participant can be inferred here as the writer(s)/speaker(s). Scholars propose different views to understand the conjunction δέ (and/but) in 1:19. Dibelius, for instance, indicates that this conjunction serves as a genuine reading which disrupts the continuity.<sup>57</sup> Cheung who follows Baker may rightly argue that this conjunction is used 37 times in James to serve the function of a continuative sense.<sup>58</sup> In addition, the participant of this clause shifts from brothers to πᾶς ἄνθρωπος (every human being) which refers to people in general in 1:19, and this clause serves to urge readers/hearers to be quick to hear, slow to speak and slow to anger.<sup>59</sup> The participant in these verses, however, is still limited within the group of readers/hearers because they were the people who may have opportunities to read/listen to these teachings. The consistency of the participant provides evidence of cohesion in this passage.

After explaining the reason for the command in 1:20, the author further employs a 2<sup>nd</sup> person plural imperative to describe the proper attitude to welcome the message in 1:21. In this verse, there are two participial clauses, modifying the imperative and representing the proper ways of receiving God's word. The conjunction διό (wherefore)

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<sup>56</sup> There is a textual issue here. The Textus Receptus replaces the word ἴστε with ὥστε, whereas the Alexandrian and Western manuscripts read it as ἴστε. It is proposed that the use of ὥστε could be due to the smoother transition from 1:18 to 1:19. The word ἴστε can be read as either a perfect imperative or a perfect indicative. When the passages 1:16–18 and 1:19–21 are compared, the structure seems to support the use of imperative. Therefore, an imperative is preferred here. See Varner, *The Book of James*, 74; Hartin, *James*, 95.

<sup>57</sup> Dibelius, *James*, 109.

<sup>58</sup> Baker, *Personal Speech-Ethics*, 85; Cheung, *The Genre, Composition and Hermeneutics*, 66.

<sup>59</sup> In this case, the speakers and readers/hearers are probably included to be a part of "every people."



in 1:21 serves to indicate the reason of the statement in 1:20 and concludes the discussion, which means that the imperative in 1:21 is the method of producing God's righteousness.<sup>60</sup> In this imperative, we can infer the participants to be the same group of readers/hearers in 1:19, namely the actor remains the same from the beginning of this section.

The author of James equates the action of being quick to listen with the attitude of receiving God's word with meekness.<sup>61</sup> In other words, the items ἀκοῦσαι (hear) in 1:19 and ἀκροαταὶ (hearers) in 1:22 should be regarded as elements which represent the same concept. Furthermore, the author turns to discuss the practical methods of receiving the word with another imperative in 1:22. The participant remains to be the same group of people who receive the word because they are encouraged to become the doers of the word. On the contrary, there is another party of participant implied in the clause which belongs to the group of merely hearers but deceiving themselves. The contrast between doers of the word and merely hearers is made within the imperative in 1:22. Furthermore, the clause in 1:23 explains the reason for the imperative in 1:22. The participant in these clauses is inferable to be those who do not obey the command of 1:22. Those who merely hear without action are described in 1:23 by a metaphor and these people are illustrated as those who look at themselves in a mirror.<sup>62</sup> The clause in 1:24 further describes the

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<sup>60</sup> The idea of God's righteousness represents what God commands, since the author of James connects actions of human beings and God's righteousness together by the verb ἐργάζομαι (work). See Hartin, *James*, 96; Moo, *The Letter of James*, 84; Varner, *The Book of James*, 74. Osburn states that the conjunction διό (wherefore) "introduces the comparison of worthless and genuine religion," and 1:21–22 indicates the rejection of all impure lifestyle which is commented by 1:23–25, "illustrating doing as a lifestyle rooted in Lev 19. For James, the basis of these teachings is love. See Osburn, "James, Sirah, and the Poor," 117.

<sup>61</sup> Taylor recognizes a cohesion shift between 1:20 and 1:21 due to the cohesion field. Nevertheless, the semantic relationship must be taken into account which produces cohesion. See Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 51.

<sup>62</sup> In Wis 7:26, the text says that: ἀπαύγασμα γὰρ ἐστὶν φωτὸς ἀϊδίου καὶ ἔσοπτρον ἀκηλίδωτον τῆς

reason for this metaphor, namely looking at themselves, going away, and immediately forgetting what they were like. The conjunction γάρ (because) in 1:24 represents the reason of depicting those who look into a mirror, and the adverb εὐθέως (immediately) highlights the contrast to the people described in the following verse within a declarative clause. The verbs κατενοέω (observe), ἀπέρχομαι (go away), and ἐπιλανθάνομαι (forget) refer to the opposite participant from that in 1:22. The use of conjunction and the consistency of the participant serve as cohesive devices in this passage.

The metaphor of the mirror can be understood as the following chart:<sup>63</sup>

**Chart 13: Hearers and Doers**

Hearers		Doers
Hearers only		
Deceive themselves		
	Like a man who	
Sees		Gazes
Natural face		Perfect law of freedom
	In a mirror	
Goes away		Remains
Forgets		Does not forget
		Doer of the word
		Happy in the doing

In 1:25, there are three participial clauses which indicate a group of people who plays the role of taking the law seriously, meaning those who accept the command in 1:22. They will look into the law and persevere in it, and the consequence of their deeds is to be blessed. In addition, the participant in 1:25 is regarded as the blessed ones because people of this group are not hearers who forget but doers who act.

The participant in the clauses in 1:26 returns to the same party of the participant

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τοῦ θεοῦ ἐνεργείας καὶ εἰκὼν τῆς ἀγαθότητος αὐτοῦ (For she [wisdom] is a reflection of eternal light, a spotless mirror of the working of God, and an image of his goodness). This verse may provide element for the metaphor of mirror. See Johnson, "The Mirror of Remembrance," 640.

<sup>63</sup> Johnson, *Brothers of Jesus, Friend of God*, 169–70.

in 1:22b–24. In 1:26–27, pure and undefiled religion is recognized by three actions: controlling one’s tongue, caring for the orphans and widows in their distress, and keeping oneself unstained by the world. In 1:27, a relational process is established to recognize pure and undefiled religion.<sup>64</sup> These two elements stand for the tokens of the process whereas two infinitives become the values which specify the abstract concept of being pure and undefiled with verbal elements. These entities in this verse indicate the inferable participant who evokes the concept of observing the law in 1:25. In other words, the participant in 1:27 points back to the same group who obeys the commands in 1:21, 1:22a and 1:25, contrasting to the participant in 1:22b–24 and 1:26.

Grammatical patterns also serve as another important device of cohesion. There is a grammatical pattern used by the pronoun τις (anyone) and the particle εἰ (if), which is used repeatedly in 1:5, 1:23, and 1:26. This type of pattern establishes a discourse collocation and concerns the idea of condition in which the hypothesis here focuses on the religious performance to lay stress upon the contrast between the participants in these verses.<sup>65</sup> The contrast, therefore, between people who hold a proper attitude toward the word and people who are merely hearers threads throughout the whole passage, resulting in different consequences of action.

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<sup>64</sup> In addition, pure and undefiled religion controls one’s conduct to be demonstrated by the glory of Jesus Christ. See Smit, “Show No Partiality...,” 62

<sup>65</sup> The variant readings of this text make a connection. According to Dibelius, “the δέ (but) which follows the εἰ (if) in some manuscripts is an attempt to bring this saying into better contrast with the preceding, while the ἐν ὑμῖν (among you) after εἶναι (to be) in other manuscripts tries to effect a better adaptation of the saying to the tone of a letter.” See Dibelius, *James*, 120.



### Chart 14: Grammatical Pattern in 1:19–27

1:5	<b>Εἰ δέ τις</b> ὑμῶν λείπεται σοφίας If any of you is lacking in wisdom,	αἰτεῖτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος καὶ δοθήσεται αὐτῷ let him ask of God, who gives to all generously and ungrudgingly, and it will be given to him
1:23	<b>εἴ τις</b> ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής If anyone is a hearer of the word and not doers	οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ he is like a man who looks at his natural face in a mirror
1:26	<b>Εἴ τις</b> δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ If anyone thinks himself is religious, and does not bridle his tongue, but deceives his own heart	τούτου μάταιος ἡ θρησκεία this person's religion is useless

Contrast is another grammatical pattern which establishes discourse collocation and provides evidence of cohesion. The verse 1:25 represents the proper attitude toward the word which is addressed earlier, and the contrast is recognized by the comparison between the “forgetful hearers” and “effectual doers.”<sup>66</sup> A similar pattern of the contrast between worthless and true religious is further stated in 1:26–27, in which the subject is described as people who μὴ χαλιναγωγῶν γλῶσσαν (not binding the tongues), pointing back to the idea in 1:19.<sup>67</sup> In sum, there are three contrasts worth noting in this passage. The first contrast represents the behaviours of quick to listen, slow to speak, and slow to anger where the action of listening is regarded as positive, whereas speaking and being

<sup>66</sup> The author depicts a picture of “the implanted Word” which controls all our activities. See Perkins, *First and Second Peter, James, and Jude*, 106.

<sup>67</sup> The words θρησκός (53.6, religious) and θρησκεία (53.1, religion) are rare in the New Testament. These words refers to worship in general, and in the Jewish tradition, the words indicate cultic worship. The author of James deliberately uses these terms to sharpen his point. See Moo, *The Letter of James*, 96.

angry are considered to be negative.<sup>68</sup> The second contrast is established between those who practice the word and those who deceive themselves by being merely hearers. The third contrast highlights the worthless religion and pure religion. The difference between these two types of people is the way people control their tongues and the attitude towards the needy.<sup>69</sup> These grammatical and lexical elements exhibit how the text is glued together and provide evidence of cohesion.

#### 4.2.2. Central Token in 1:19–27

This passage continues the themes which are addressed in the previous section. Nevertheless, the interaction between the chains of “communication (33)” and “work (42)” turns the discussion to focus on the way of practicing the word. The participants in this passage remain within the community of the “brothers.” It is inferable that there are two types of participants in this passage: on the one hand, there is a participant who practices the word and is identified as the doer of the law; there is another participant, on the other hand, who listens to the word but never observes what is taught. The participants in this passage remain within the community of the “brothers.” There are two types of participants in this passage: on the one hand, there is a participant who practices the word and is identified as the doer of the law; there is another participant, on the other hand, who listens to the word but never observes what is taught. The contrast is established in 1:21 by the usage of the participle ἀποθέμενοι (lay aside) which modifies the main verb δέξασθε (receive).<sup>70</sup> The objects of these two verbal items hold the

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<sup>68</sup> Perkins indicates that “[a]ngry speech is a sure sign that a person lacks wisdom in both Jewish and non-Jewish moralists (Prov 15:1). See Perkins, *First and Second Peter, James, and Jude*, 103.

<sup>69</sup> Westfall, “James 1:1–27,” 13–4.

<sup>70</sup> The verb ἀποτίθημι (lay aside) indicates the ideal of total conversion. James, however, does not use the image of “put on” to contrast the idea of the previous command. Instead, he employs the verb δέχομαι (receive) and shifts the focus to the issue of the influence of God’s word, rather than the moral teachings. See Davids, *James*, 94; Moo, *The Letter of James*, 86–7.

opposite meanings which support the categorizations of these two participants.

Furthermore, the prepositional phrase ἐν πραΰτητι (with meekness) which is indicated in 3:13 to serve as a manner of showing one's wisdom is an antithesis to "anger," echoing the commands in 1:19.<sup>71</sup> In addition, the metaphor in 1:23 also serves to highlight the contrast between these two participants. The first party stands as those who listen to God's word but forget immediately, whereas the other party refers to people who preserve and practice the word. The specific items of practicing the word include the way of controlling one's temper, bridling one's tongue, and caring for orphans and widows in their distress. Therefore, the ways of practicing God's word become the central token in this passage.

The author encourages readers/hearers to receive the word of truth which is implanted by God (1:21) and the specific ways of observing the word is to become a hearer and a doer of God's truth. Three illustrations are indicated further in the following verses: controlling one's tongue (1:26), taking care for the needy (1:27), and keeping oneself unstained by the world (1:27).<sup>72</sup> Since these three contrasts qualify each other, this passage is a cohesive unit where the way of acting stands as the significant issue. People who receive God's word with meekness practice the word of God and attempt to meet the requirement of God's righteous commands. The contrary actions of responding the word manifest the nature of one's religion and this contrast continues throughout the following chapter. Therefore, the themes in this passage can be recognized as the way of

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<sup>71</sup> Dibelius, *James*, 112.

<sup>72</sup> Blomberg and Kamell propose that "care in speaking coincides with empathy in listening and will help us be slow to anger as well." In other words, controlling one's tongue is related to how this person listens and shows his or her anger. See Blomberg and Kamell, *James*, 99. Besides, "true religion has more features than James has mentioned. The emphasis here is that for God to accept our worship it must be accompanied by loving ministry and a holy life." See Lea, *Hebrews and James*, 267.



reflecting the word of God. People can behave as if God's word has nothing to do with them or they can decide to receive it with meekness. They can practice all these commands if they possess wisdom from above. The practice of God's word within God's community remains the focus in the Torah where the moral actions towards the needy are understood as the imitation of God's deeds.<sup>73</sup>

Furthermore, the terms καθαρός (clean) and ἀμίαντος (undefiled) in 1:27 refer to the concept of cultic purity and bring the acceptance to God, connecting with the overarching quality of the element ἄγνός (pure) in 3:17.<sup>74</sup> In addition, the pure and undefiled before God are described as caring for the orphans and widows in their distress, and keeping oneself unstained (ἄσπιλος) by the world.<sup>75</sup> The practice of keeping oneself unstained by the world is related to the concept of purity, both of which belong to the same semantic domain of "holy and pure (88.24–35)," whereas the practice of caring refers to being full of mercy (μεστίῃ ἐλέους). These two concepts are described as the characteristics of wisdom from above in 3:17. The two types of wisdom manifest themselves in "social interaction," and the word ἀκαταστασία (restlessness) is a character of earthly wisdom which represents one's "double soul" and "lack of internal integrity."<sup>76</sup> Besides, the wisdom tradition always connects wisdom and observing the law together.<sup>77</sup> The author further depicts the characteristics of these two types of people and encourages readers/hearers to keep themselves unstained from the world by acting according to the teaching of the truth, which represents the characteristic of being pure. Then the themes of bridling one's tongue and caring for the needy are further introduced under this

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<sup>73</sup> Hartin, *James*, 109.

<sup>74</sup> Cheung, *The Genre, Composition and Hermeneutics of James*, 142–3.

<sup>75</sup> Gray, "Points and Lines," 414.

<sup>76</sup> Spitaler, "James 1:5–8," 574.

<sup>77</sup> Perkins, *First and Second Peter, James, and Jude*, 105.

framework, which indicates the concepts of εὐπειθής (obedient) and ἀνυπόκριτος (without hypocrisy). People who care for the needy represent the feature of mercy and without partiality.

In addition, the ways of practicing the law in 1:22–25 can also be regarded as one of the features of wisdom from above. Although the theme of work is developed later on in the following chapter, in the last section of chapter 1, the contrast between doing and merely hearing is highlighted. People who have wisdom from above, however, are urged to show it by the good life in which the work is done with gentleness. The verse 1:25 represents the proper attitude toward the word which is addressed earlier, and the contrast is recognized by the comparison between the “forgetful hearers” and “effectual doers.”<sup>78</sup> A similar pattern of the contrast between worthless and true religious is further stated in 1:26–27, in which the subject is described as people who μὴ χαλινάγωγων γλῶσσαν (not binding the tongues), pointing back to the idea in 1:19.<sup>79</sup> In addition, God’s righteousness (δικαιοσύνη) serves as the foundation of the imperatives in the first few verses. The author encourages readers/hearers to be quick to listen, slow to speak, and slow to anger. The clause in 1:20 explains the reason of slow to anger which is that the anger of human beings will not produce God’s righteousness. In 3:18, wisdom from above will produce a harvest of δικαιοσύνη (righteousness) which is sown in peace. These two concepts point to the same source of the true righteousness which is from God. People who have wisdom from above will produce the fruit of righteousness, which will be practiced as the achievement of what God requires. Therefore, this theme of doing

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<sup>78</sup> The author depicts a picture of “the implanted Word” which controls all our activities. See Perkins, *First and Second Peter, James, and Jude*, 106.

<sup>79</sup> The words θρησκός (53.6, religious) and θρησκεία (53.1, religion) are rare in the New Testament. These words refer to worship in general, and in the Jewish tradition, the words indicate cultic worship. The author of James deliberately uses these terms to sharpen his point. See Moo, *The Letter of James*, 96.

what is heard is also constrained by the framework of heavenly wisdom and earthly wisdom.

#### **4.2.3. Summary**

The lexical and grammatical elements indicate cohesion of this passage, and the use of different conjunctions and contrasts also helps us identify cohesion. The author further indicates God's righteousness as the reason for obeying the prohibition of being angry easily. Those who understand God's righteousness will be quick to hear, slow to speak and slow to anger. Besides, two groups of people can be detected in this passage: hearers and doers. People who are merely hearers will not practice what they hear, whereas doers will sincerely obey the word of God. Those who are not just hearers will control their tongues, imitate God's actions of caring for the needy, and keep themselves from the unclean world. The contrary actions of responding the word manifest the nature of one's religion and this contrast continues throughout the following chapter. Therefore, the themes in this passage can be recognized as the way of reflecting the word of God. People can behave as if God's word has nothing to do with them or they can decide to receive it with meekness. Therefore, the author challenges readers/hearers to show by their good behaviours their deeds in the meekness of wisdom (3:13).

The author further depicts the characteristics of these two types of people and encourages readers/hearers to keep themselves unstained from the world by acting according to the teaching of the truth. Then the themes of bridling one's tongue and caring for the needy are further introduced under this framework. The series of contrasts between two different attitudes towards the word of God represents important themes in this passage. Wisdom from above, however, is pure and full of mercy. In other words,



people who possess heavenly wisdom will care for orphans and widows in their distress, but will not be tainted by the world. Both these two actions are based on the willingness of observing God's word with wisdom which is a gift from Him. The series of contrasts between two different attitudes towards the word of God represents important themes in this passage, and these themes can be interpreted under the framework of wisdom from above and wisdom from below.

### 4.3. Jas 2:1–13

Most scholars agree that the themes in this passage concern the issue between the rich and the poor, but some scholars suggest that this passage is the prelude of 2:14–26 where the topic is regarding the relationship between faith and works. For instance, Dibelius states that 2:1 is the introductory admonition which serves as the thematic admonition, and the following verses will develop the theme of that section.<sup>80</sup> Polhill proposes a similar structure of this passage. He states that 2:1 points out the thesis and 2:2–4 provides illustrations. 2:5–7 indicates the absurdity of partiality, and 2:8–9 emphasizes the importance of love. 2:10–11 proposes that favoritism will produce lawbreakers, whereas the author encourages hearers/readers to return to the royal law of love and mercy.<sup>81</sup> Hartin proposes that the author begins the discussions with a concept of the theme of rich and poor (1:9–11), and 2:1–13 involves features of the Greek diatribe.<sup>82</sup> Blomberg and Kamell propose that this passage elaborates the discussion of the theme of the rich and poor. The unit 2:2–4 provides an example of the discussion in 2:1, and the

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<sup>80</sup> Dibelius, *James*, 124.

<sup>81</sup> Polhill, "Prejudice, Partiality, and Faith," 395–6.

<sup>82</sup> Hartin indicates that there are features of the Greek diatribe: "direct address to the reader (2:1, 5, 14), use of apostrophe (2:20), use of rhetorical questions (2:4, 5, 7, 14, 20) and hypothetical examples (2:2–3, 15–16). See Hartin, *James*, 124–5. The diatribe is "a form in which the speaker confronts and debates with an imaginary addressee in order to instruct his audience. See Bailey, *Literary Forms in the New Testament*, 38.

unit 2:5–11 gives three reasons for the conclusion: (1) the poor people more often become believers; (2) the rich often persecute the church; (3) the claims to love ring hollow.<sup>83</sup> Varner states that “the inconsistent practice of ‘partiality’ in 2:1 is the topic and the rest of the section is the comment on that topic.”<sup>84</sup> For Taylor, on the other hand, the topic shifts from “partiality to the relationship between faith and works” in 2:14, and the genre also shifts from “the proverbial statement regarding judgment/mercy to a return to the diatribe style employing the imaginary interlocutor.”<sup>85</sup> McCartney indicates that this passage addresses the “attack on dysfunctional, hypocritical ‘dead faith’ that James will develop in 2:14–26.”<sup>86</sup> Therefore, I will employ the model of SFL to prove the cohesion of this passage and to argue for the relationship between this passage and Jas 3:13–18.

#### 4.3.1. Analysis of 2:1–13

The author employs several lexical items repeatedly which are either the same word or the words belong to the same semantic domains to provide cohesive devices in this passage, including the fields of “attitudes and emotions (25),” “communication (33),” and “moral and ethical qualities and related behavior (88).” The words in the semantic domain of “love, affection, and compassion (25.33–58)” are used in this passage, including ἀγαπητός (25.45, beloved) in 2:5, and ἀγαπάω (25.43, love) in 2:5 and 2:8. Regarding the domain of communication (33), the repetition of λέγω (33.69, say) twice in 2:3 and 2:11, and the word λαλέω (33.70, speak) in 2:12 establish a semantic chain of “speak and talk (33.69–168).” The words ὄνομα (33.126, name), and ἐπικλέω (33.131,

<sup>83</sup> Blomberg and Kamell, *James*, 101–4.

<sup>84</sup> Varner, *The Book of James*, 83.

<sup>85</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 52–3.

<sup>86</sup> McCartney, *James*, 133.

call) in 2:7 provide another chain of “name (33.126–133).” These chains which are used throughout the whole passage can be detected and provide lexical evidence of cohesion. In addition, the word προσωπολημπτέω (88.238, partiality) is used repeatedly in 2:1 and 2:9, as well as the word the word μοιχεύω (88.276, commit adultery) twice in 2:11. These words represent important chains formed by the same lexical items. In addition, when the words in the same semantic domain are taken into account, the word ἀνέλεος (88.82, merciless) and the word ἔλεος (88.76, mercy) are used twice in 2:13 which establish another semantic chain of the domain of “mercy and merciless (88.75–82).” Besides, the words ἁμαρτία (88.289, sin) in 2:9, πταίω (88.291, stumble) and ἔνοχος (88.312, guilty) in 2:10 form a chain of the domain of “sin, wrongdoing, and guilt (88.289–318).” These chains provide lexical evidence of cohesion.

**Chart 15: Words of Semantic Domains in 1:19–27**

Field/Verse	1	2	3	4	5	6	7	8	9	10	11	12	13
25					2			1					
33			2				1				2	1	
88	1								1		2		

Beside the usage of semantic chains, the participants or entities and the uses of conjunctions in this passage can be traced as chains which establish cohesion. In 2:1, the addressee is indicated to be ἀδελφοί μου (my brothers), referring to those who have faith in Jesus.<sup>87</sup> Therefore, the discussion focuses on those who have faith, namely, Christians. The action in this verse is formed by a marked imperative with a negative particle μή (not)

<sup>87</sup> There are different interpretations of the phrase ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης (have the faith of our glorious Lord Jesus Christ). The phrase τῆς δόξης can stand in apposition to Ἰησοῦ Χριστοῦ (Jesus Christ), or serve as the genitive of quality to describe τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (our Lord Jesus Christ). Taking the constituent order into consideration, we can accept the second understanding of this phrase. See Hartin, *James and the Q Sayings of Jesus*, 95; Davids, *The Epistle of James*, 106; Dibelius, *James*, 128; Ropes, *A Critical and Exegetical Commentary on the Epistle of St. James*, 187.



and the addressee, and two subjunctives in 2:2 attest the cases of practice. The prepositional phrase ἐν προσωπολημψίαις (with partiality) indicates the scope of this action, and the negative particle μὴ (not) transforms the imperative into a prohibition with polarity, which means that this prohibition involves two groups: one shows favoritism and the other does not, and a contrast is established by this polarity.

In addition, the author proposes examples of the hypothesis in 2:2 by the phrase εἰ ἂν γὰρ (for if) which are connected by the conjunction δέ (and).<sup>88</sup> There are two inferable participants in this verse, the rich and the poor. The reaction towards the hypothetical situation is pointed out in 2:3 by the verbs ἐπιβλέψητε (look on) and εἵπητε (say). It is deducible that the participant of these two actions is the same as the one who rejects the prohibition in 2:1. The author uses this illustration to deal with the issue of discrimination against the poor which represents the attitude of partiality.<sup>89</sup> Three marked imperatives in 2:3 are the content of speech with the addressee being the rich and the poor. The contrast is pointed out here in two ways: (1) different finite verbs, κάθου (sit) and στῆθι (stand), make a clear contrast; and (2) distinct prepositional phrases, ὧδε καλῶς (here a good place) and ὑπὸ τὸ ὑποπόδιόν μου (by my footstool), with the same verb κάθου (sit), provide a contrast as well. The statements of “sit here” or “stand there” represent the wrong responses to these groups. Following this respect, the reason for honoring or dishonoring the poor is that either views them from the perspective of the world or of God. In fact, the definition of poor or rich is evaluated from an earthly view point.

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<sup>88</sup> Davids, *The Epistle of James*, 107.

<sup>89</sup> Felder, “Partiality and God’s Law,” 54.

**Chart 16: The Rich and The Poor**

The Rich	The Poor
κάθου (sit)	στῆθι (stand)
ὧδε καλῶς (here a good place)	τὸ ὑποπόδιόν μου (by my footstool)

The interrogative in 2:4 involves the particle οὐ (not) which indicates that the author expects a positive answer to identify those who act like people in 2:3 as judges with evil thoughts. The participant in 2:4 refers to the same group in the previous verse, and the next clause equates the ones who treat the rich and the poor differently with those who become judges of evil motives by practicing the action in 2:3.<sup>90</sup> In this passage, the author proposes that God has chosen the poor to be rich in faith, which means that from a heavenly perspective, there will be different criteria to evaluate the rich or the poor from those of an earthly viewpoint. In the ancient Mediterranean world, favoritism was the prerequisite for success and those who treated others according to their appearance in the world were regarded as those who have earthly wisdom. People were combined within “patron-client relationships,” and therefore it was natural for people to show partiality.<sup>91</sup> Therefore, the proper way of treating others can be understood under the framework of heavenly wisdom because those who have wisdom from above will have the correct understanding of valuing one’s status.

In addition, a marked imperative is used in 2:5 where the participant is indicated to be ἀδελφοί μου ἀγαπητοί (my beloved brothers), pointing back to 2:1 (as well as 1:2, 1:9, 1:16, and 1:19) where the same participant is addressed, referring to the same group

<sup>90</sup> This process is formed by the verb διεκρίθητε (judge) and the relation process is formed by ἐγένεσθε (become).

<sup>91</sup> Hartin, *James*, 146.

of the poor who are indicated earlier. God is the one who practices the action of “choose” in this verse and the ones who are chosen are the poor people, being described by three phrases: rich in faith, being identified as the heirs of the kingdom, and loved by God. The negative particle οὐ (not) is also used in the content of the command in 2:5 which represents an expectation of a positive answer. In other words, the interrogation here confirms that God indeed has chosen the poor in the world to be rich in faith. The wicked treatment towards these poor people, therefore, manifests a hostile attitude to God. Therefore, the contrast between a proper and an improper attitude towards the rich and the poor is emphasized here by the same grammatical pattern: imperative + adverbs, and the three questions highlight a different way of evaluating rich and poor.

Furthermore, the participant in 2:6 remains the same as that in 2:3–4 where the use of the word κριτήρια (56.1, court) continues the chain of “κρι-lexemes,” and expands the teaching of judges.<sup>92</sup> The interrogatives in 2:6–7 imply that if readers/hearers practice the same processes as the rich, their behaviours will lead them to fall into the category of the participant who blasphemes the excellent name.<sup>93</sup> The first class conditional clause in 2:8 indicates the opposite side of the participant who will really fulfill the law,<sup>94</sup> and the author states a positive comment to eulogize those who practice love. The conjunction μέντοι (yet) can be categorized as the adversative usage of the extension, and serves the function of signaling that the discussion in the following verses should be connected to the preceding text.<sup>95</sup> The participants of the poor and the rich are indicated throughout all

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<sup>92</sup> Varner, *The Book of James*, 88.

<sup>93</sup> The wording here indicates that James seems to quote the usage from Amos 9 to describe the name. See Varner, *The Book of James*, 96.

<sup>94</sup> Porter, *Idioms*, 256.

<sup>95</sup> Dibelius indicates that this conjunction “does not simply mark a continuation, but rather points to a specific connection with what precedes.” Davids states that this item points out the continuity of the discussion of the royal law. Nevertheless, when the conjunction δέ in 2:9 is taken into consideration, the



these processes. The whole discussion, therefore, is cohesive on the basis of the contrast between the way people treat the poor and the way God treats them.

On the other hand, another first class of conditional clause is employed to attest that showing partiality is sin by the law. The author encourages readers/hearers to practice the actions of loving neighbors and fulfilling the law in 2:8. In 2:9, however, the subject of the verb προσωπολημπτεῖτε (show partiality) remains the same as those who are urged in the previous verse. The focus shifts from the concept of partiality to the attitudes towards the law, and the connection between these two is clear because to show partiality is regarded as one of the behaviours which break the law. In addition, the participant in 2:10 is inferable to be the same as that in 2:3, 2:6 and 2:7 because not to love neighbors is to stumble in one point of the law. The relational process in 2:10, on the other hand, classifies people who do not love neighbors to be the ones who become guilty of all. A further explanation is addressed in 2:11 to serve as examples of practicing the law. Besides, the action which the rich take in 2:6b–7 agrees with this attitude, whereas the way of fulfilling the law in 2:8 differentiates the positive and negative manners towards God. Love is regarded as the significant law in this passage because love is obviously the opposite understanding of showing partiality.<sup>96</sup> In addition, the declarative clauses in 2:9–11 explain the connection between this action and sin. The law in 2:9 serves to convict people who show partiality to be transgressors, whereas the same law becomes a part of the subject in 2:10. This law is further explained in 2:11 which

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adversative usage fits the text much better. See Dibelius, *James*, 141; Davids, *The Epistle of James*, 71; Reed, *A Discourse Analysis of Philippians*, 91–3; Cheung, *The Genre, Composition and Hermeneutics of James*, 73.

<sup>96</sup> Johnson proposes that Lev19:12–18 serves as the textual point of reference for James. In other words, the text in Leviticus provides a depiction of the law of love in church. See Johnson, *Brother of Jesus, Friend of God*, 123–35; Cargal, *Restoring the Diaspora*, 108.

becomes the standard of declaring one's guilt. The author further confirms the idea of judgment by the law in 2:12, whereas in 2:13, James points back to the concept of how to act toward those who are in need, namely the participants in 1:27, 2:2, 2:3, 2:4, 2:5, 2:6, and 2:8. Besides, the pronoun αὐτοὶ (they) in 2:7 serves as a personal reference which connects this verse to the previous discussion which serves as cohesive devices.

The author locates the warning in the end of 2:1–13 to prove that partiality is a sin of the law.<sup>97</sup> The participants throughout all these verses are people who hold a proper attitude towards the poor which represents their point of view to the word. The unmarked imperatives in 2:12 conclude the argument to urge readers/hearers to speak and act according to this law. Furthermore, the author proposes a comparison between the judgment according to this law and mercy to highlight that God's mercy towards the needy is the spirit of the law. The law, therefore, is the significant entity which is indicated in the whole passage and evokes the perfect law in 1:25 which is given from God.<sup>98</sup> The consistency of the participants or entities and the continuity of the expression of the contrast provide devices which establish cohesion.

In addition, the theme of observing the law stands as an important issue in this passage. The illustrations which are addressed in this passage in terms of the regulations in the law can be recognized as falling into the category of love. Both the teachings against killing and committing adultery to represent the characteristics of purity and peace which are described as those of wisdom from above in 3:17. Besides, the adverb οὕτως (thus) in 2:12 becomes a comparative reference to support the argument and link the concepts of judgment and action by the same law. In other words, it is the law

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<sup>97</sup> Jackson-McCabe, *Logos and Law in the Letter of James*, 155.

<sup>98</sup> Our mercy towards others will reflect our desire of obeying the law. See Moo, *The Letter of James*, 118.

according to which one should act (2:8–11), and it is the same law by which this person is judged (2:13). These references also provide elements of cohesion in this passage. The central spirit of these rules in the law is love which opposes the concept of bitter envy and selfish ambition in 3:14. Furthermore, within the interactions among different elements of this passage, mercy is described as triumphing over judgment in 2:13. In other words, people who show no mercy will not abide by the law of love. Mercy, however, is clearly depicted to be the fruit of wisdom from above in 3:17.<sup>99</sup> People who have wisdom from above are those who are full of mercy and produce righteousness in peace. The word of God, namely the law, expounds God's will, and serves as the thrust to push people to "perform mercy" just as what God does, and the practical behaviours are addressed in this passage to be showing no partiality to the poor since God has chosen them to be rich in faith.<sup>100</sup> The consistency of one's behaviour in terms of the way to treat the poor and one's imitation of God's deeds which are revealed in the text stands as the central theme in this discussion. From this point of view, one has to receive wisdom from above so that the characteristics of God can be practiced within this person's life. Again we can detect the themes of this passage within the framework of wisdom from above and wisdom from below.

James equates partiality as a denial of the faith, and the whole discussion starts from a hortatory of holding no partiality to others and ends up with the triumph of mercy.<sup>101</sup> The participants in this passage involve readers/hearers, the rich and the poor, and God who gives the law. The contrast between the proper and improper attitudes of treating others is illustrated by the example of the actions of the rich or the poor. God is

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<sup>99</sup> Cheung, *The Genre, Composition and Hermeneutics of James*, 144.

<sup>100</sup> Cargal, *Restoring the Diaspora*, 118.

<sup>101</sup> Phifer, "James 2:1–5," 279.



clearly indicated as the one who stands for the poor, and he has chosen them to be rich in faith. On the contrary, there are other people who insult the poor and show no mercy to them. These people are regarded as committing sin against the law given by God. The author breaks down the issue to the viewpoints of the law and addresses the importance of being merciful as God is. Therefore, with the evidence of these elements, it is obvious that the passage is cohesive.

#### **4.3.2. Central Token in 2:1–13**

In this passage, the themes continue from the previous section in terms of the way of treating others. The interaction among the chains of mercy (88.75–82), wrongdoing (88.289–318) and love (25.33–58) highlights that the inner compassion for the needy stands as the propulsion of treating others well. The status of people who are rich or poor is usually the reason for being served or being despised. Taking the interaction between the participant chains in this passage into consideration, we can see that there is a contrast between two groups: one shows favoritism whereas the other one reveals mercy. James, however, proposes a way to fight against the value system of the world within a wider society, and asserts that people are made equal in God's likeness (Jas 3:9). All the verbs which are indicated in this passage represent different attitudes towards the rich or the poor. In other words, those who are unmerciful have already chosen the hostile position against God, whereas people who treat others well are those who imitate God. The author expounds that the spirit of the law which is given by God is to love because God applies grace to believers rather than judges by the law. The semantic chains of "moral performances (88)," "communication (33)," and "love (25)" interact with one another and highlight the proper attitude both to speak and to treat others. This understanding reveals

the themes of this passage to be mercy which triumphs over judgment. Therefore, mercy becomes the central token in this passage and God's law which reveals that mercy as one of God's attributes serves as another important central token in this passage. In addition, mercy is one of the features from heavenly wisdom and treating others well according to God's law exhibits the good fruits, which is also from wisdom from above (3:17). A proper way of treating others represents one's good life with gentleness born of wisdom (3:13) without a trace of partiality or hypocrisy (3:17). On the contrary, showing favoritism represents one's selfishness which is one of the marks of wisdom from below (3:14 and 3:16).

#### **4.3.3. Summary**

The cohesion in this passage can be detected by the lexical and grammatical devices and the characteristics of mercy and love serve as a central token. It is human nature to act gracefully to those who are rich and to look down on the poor, but the author proposes a different way of evaluating the real value which is from God's perspective. People may easily show partiality to others according to their appearance. Nevertheless, as long as we can imitate God's merciful deeds to human beings, which is represented by choosing the poor to be rich in faith and to be heirs of the kingdom, it will be easier for us to have an appropriate attitude towards others. Wisdom from above provides a framework for people to follow so that they may understand the law of God and practice it in their daily life because they have a perspective from God to value every circumstance and every person. Therefore, there are two participants indicated in this passage, merciful and merciless people, who will act differently toward others. The former will not show partiality, whereas the latter will attach importance to the rich much more than to the poor.

#### 4.4. Jas 2:14–26

This passage is the best-known part because there are debates among scholars regarding the issue of the contradiction between Paul and James.<sup>102</sup> Polhill proposes that this passage is the “theological core” of James.<sup>103</sup> The connection between this passage and its previous section is proposed but the relationship between wisdom and this passage seems to be weak. According to what has been indicated above, I am going to argue that the topic in this passage can also be put into the framework of heavenly and earthly wisdom which is addressed in 3:13–18. McCartney proposes that James does not condemn faith in general, but a hypocritical faith, while the passage 2:1–13 condemns the “prejudicial treatment of people” which represents the incongruity of one’s faith in Jesus as Lord.<sup>104</sup> Therefore, the connection between 2:1–13 and 2:14–27 can be identified inasmuch as these two passages both mention a faith which is imperfect. Dibelius states that this section begins with an introductory rhetorical question which deals with the issue of faith and works and their relationship, and the conclusion of the first discussion is indicated in 2:17.<sup>105</sup> The second discussion begins at 2:18 where a hypothetical case is indicated and ends somewhere before 2:20. The example of Abraham is addressed in 2:21–23; in 2:24 the author gives a comment for the example. In addition, the example of

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<sup>102</sup> Actually, there is no contradiction between Paul and James. Longenecker proposes that the target of Paul’s critique is “a confidence in meritorious works” and “self-righteousness,” whereas James rejects “a dead orthodoxy,” “a self-satisfied attitude,” and “an intellectual profession.” See Longenecker, “Faith of Abraham,” 207. Besides, Hackman understands “works” as “primarily acts of obedience to the direct commands of Christ.” See Hackman, “The Influence of James 2:14–26 on Brethren Theology,” 49. In addition, Brethren theology which emphasizes “church discipline to enforce personal piety and a literal biblical hermeneutic” does not discuss the relationship between faith and works, but mentions “working” and “living faith.” See Toews and Enns-Rempel, *For Everything A Reason*, 42; Snyder and Shaffer, *Texts in Transit II*, 221–2.

<sup>103</sup> Polhill, “Prejudice, Partiality, and Faith,” 402.

<sup>104</sup> McCartney, *James*, 154.

<sup>105</sup> Dibelius, *James*, 149.



Rahab is brought in in 2:25–26.<sup>106</sup> The relationship between this passage and its preceding section is detectable. Blomberg and Kamell indicate that the idea of acts of mercy in 2:12–13 links to 2:14–17 where the author represents the acts lacking in mercy and love. Nevertheless, the connection between 2:14–26 and 3:1–12 is unclear because they propose that the author addresses the theme of wisdom and speech in chapter 3 which is another topic.<sup>107</sup>

#### 4.4.1. Analysis of 2:14–26

The author continues the discussion of deeds from the previous passage and employs many semantic chains which are worth noting, including the fields of “communication (33),” “do and perform (42),” and “processes, transfer, exchanges (57).” The repetition of the word λέγω (33.69) in 2:14, 16, 18 and 23 establishes the chain of “speak and talk (33.69–108),” whereas the word καλέω (33.131) in 2:23 which belongs to the domain of “name (33.126–133)” continues the chain from the previous section. These terms belong to the semantic domain of “communication (33).” In addition, the semantic chain of “work and toil (42.41–50)” carries on by the repetition of the same word ἔργον (42.42) in 2:14, 2:17, 2:18, 2:20, 2:22, 2:24, 2:25, and 2:26. Along with the word ἀργός (42.46) in 2:20, the semantic chain is indicated. Furthermore, the repetition of the word ἔχω (57.1) in 2:14, 2:17, 2:18 provides a chain of “have, process, property, and owner (57.1–21),” whereas the semantic chain of “need and lack (57.37–48)” is formed by λείπω (57.43) in 2:15, and ἐπιτήδειος (57.48) in 2:16. The repetitions of these items provide lexical evidence to support the cohesion of this passage.

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<sup>106</sup> Dibelius, *James*, 151.

<sup>107</sup> Blomberg and Kamell, *James*, 125.

**Chart 17: Words of Semantic Domains in 2:14–26**

Field/Verse	14	15	16	17	18	19	20	21	22	23	24	25	26
33	1		1		1					2			
42	1			1	1		2		1		1	1	1
57	1	1	1	1	1								

Apart from the lexical repetitions, the use of different types of references may also indicate cohesion. There are many significant patterns in this passage which highlight the contrast between two groups of participants which serve as personal references to establish cohesion. The author points out the hypothesis in 2:14 where the participant is addressed as ἀδελφοί μου (my brothers).<sup>108</sup> This participant remains the same as that in 1:2, 1:9, 1:16, 1:19, 2:1, and 2:5. An interrogative is represented by the pronoun τί (what?), and a further question is indicated as a yes/no interrogative with the negative particle μή (not). The expected answer to this question, therefore, is negative, which implies that the answer to the further question is also negative. In other words, the author proposes that readers/hearers should pay attention to the true faith which is not without works.<sup>109</sup> This understanding provides a dichotomy of two groups which hold different types of faith: “faith with works” and “faith without works.” Again, this polarity provides a clear contrast between two groups. Two conditional clauses draw readers/hearers’ attention to the presented case in which the negative answer is expected. Within the content of the speech, there is a polar case which compares the situation of having faith and not having works.<sup>110</sup> The content of the speech denotes the proclaimed faith instead of a real faith. In other words, what the author addresses is not another faith, but

<sup>108</sup> The verb λέγει (say) forms this verbal process.

<sup>109</sup> Many errors of false faith are due to dispensable distinctions of salvation/discipleship, carnal/spiritual believers, gospel of the kingdom/gospel of grace, and faith/repentance. See MacArthur, *The Gospel According to Jesus*, 25–33; MacArthur, “Faith According to the Apostle James,” 33.

<sup>110</sup> One process is formed by an infinitive whereas the other one is by a finite verb.

emphasizes the importance of consistency between one's faith and deeds.<sup>111</sup> The author further mentions that this faith cannot save him in the last clause. We may infer that readers/hearers participate in such faith and works.

In 2:15, the author proposes another hypothesis to present the case of brothers and sisters who are without clothing and lack daily food. This hypothetical case leads the discussion to focus on the same entity which is the reaction of those who have faith but without works. One of the responses of this situation is expressed in 2:16 within a speech. The content of this speech involves three actions which seem to be a perfunctory blessing, and stand as common biblical blessings which can be found in many biblical texts.<sup>112</sup> Nevertheless, the real attitude of these people towards the needy is described in the next clause of 2:16. The truth is that they "say" love rather than "practice" it. After that, the author employs an interrogative to serve the function of commenting on this action. The feature of this kind of faith is further expressed in 2:17 and the author characterizes this type of faith to be apart from work. The unmarked imperatives in 2:16 represent the surface response, and the author concludes the whole discussion by an interrogative in the last clauses of 2:16–17. The adverb οὕτως (thus) in 2:17 which serves as a comparative reference and the redundancy of ἐὰν μὴ ἔχῃ ἔργα... καθ' ἑαυτήν (if it has no works...according to itself) connect the comments to the hypothetical case in 2:16.<sup>113</sup> In these verses, the addressee can be inferred to be those who are described in the previous verse where the actors of these imperatives refer back to those who have faith without works. In addition, the comparison between "you" and "I" is also indicated in this

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<sup>111</sup> Verseput, "Reworking the Puzzle of Faith and Deeds in James 2:14–26," 106.

<sup>112</sup> For instance, Judg 6:23, 1 Sam 20:22, 2 Kgs 5:19, Mark 5:34, Luke 7:50, 8:48, 24:36, John 20:19, and Acts 16:36.

<sup>113</sup> Dowd, "Faith That Works," 198.



passage to highlight the contrast between two parties who hold different types of faith. The uses of the same entity, participant, and grammatical patterns in these verses stand as devices to prove the cohesion.

Besides, the use of contrast serves as a type of grammatical pattern which establishes discourse collocation. There is a case which is presented to prove the argument earlier in 2:18. The contrast is clearly set up by the use of different pronouns and the entities in the following four clauses: σὺ (you) and κἀγὼ (and I), πίστιν (faith) and ἔργα (works), μοι (to me) and σου (your), σοι (to you) and μου (my), and τὴν πίστιν χωρὶς τῶν ἔργων (the faith without works) and ἐκ τῶν ἔργων τὴν πίστιν (the faith out of works).

**Chart 18: Grammatical Pattern in 2:18**

σὺ πίστιν ἔχεις (you have faith)	κἀγὼ ἔργα ἔχω (and I have work)
<p>δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων</p> <p>(show to me your faith without work)</p>	<p>κἀγὼ σοι δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν</p> <p>(and I will show to you my faith by my work)</p>

The clause in 2:18 after the conjunction ἀλλὰ (but) is introduced by the pronoun τις (anyone) along with the pattern of “have faith without works.”<sup>114</sup> Therefore, the

<sup>114</sup> Hort proposes that the phrase ἀλλ’ ἐπεὶ τις is “as the words of an objector.” In addition, Ropes proposes that there are two positions in view: “one has pre-eminently faith, another has pre-eminently works.” See Hort, *The Epistle of St. James*, 60; Rope, *A Critical and Exegetical Commentary on the Epistle of St. James*, 208. Nevertheless, Mayor refuses to take this phrase as an objection at all. He proposes that James says, “Indeed, You [opponent] have faith and I have works. You show me your faith apart from works and I will show you my faith by (ἐκ) my works.” Zahn has improved Mayor’s view and argue that 2:18a is not an objector because the person in 2:18–19 agrees with James. Furthermore, McKnight proposes that these two are unconnected items pertaining to one’s faith. He indicates that πίστις is faith which does not involve works, whereas ἔργα refers to works which are not the result of faith. See Mayor, *The Epistle of*

addressee of the unmarked imperative in this verse is inferable to be the same as the previous verses. The verb πιστεύω (believe) parallels the subjects σύ (you) and δαιμόνιον (demon), which means that the author collocates people who have faith without works and the demon. It is not necessary to understand the pronouns “I” and “you” in 2:18 as specific persons, but they may be used to represent the position which the author of James wants to refute.<sup>115</sup> This understanding links the concept of faith without works to earthly wisdom which is also described as “devilish (3:15).” The catchwords δαιμόνια (12.37, devilish) in 2:19 and δαιμονιώδης (12.40) which belong to the same domain of “supernatural beings (12.1–42)” provide a link to the concept of earthly wisdom and faith without works. In other words, people who possess wisdom from below may act as those who have faith without works because both of these two groups belong to the demon. Furthermore, in 2:19, the author argues that believing God is one is the faith of both these people and the demons, and the participant here is inferable to be the same group of those who have faith apart from works. On the other hand, the wisdom from God represents how God acts, and therefore, in the situation of need, believers who have faith will provide “what is needed” to imitate God’s work.<sup>116</sup> God is merciful and will supply what the people need, and one of the features of wisdom from above is that it is full of mercy, which means that people who have wisdom from above will imitate God’s action to show mercy to the needy.<sup>117</sup> True faith, furthermore, represents a positive reaction to God’s

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*St. James*, 95–9; Zahn, *Introduction*, 97–8; McKnight, “James 2:18a,” 363. Besides, the phrase τὴν πίστιν σου χωρὶς τῶν ἔργων, however, is read as τὴν πίστιν σου ἐκ τῶν ἔργων in the Authorized Version. If this critical reading is taken into consideration, both the vv. 18 and 19 can be placed in the mouth of the objector of this book, and v. 20 will become the commencement of the rebuttal. See Hodges, “Light on James Two from Textual Criticism,” 347.

<sup>115</sup> Glaze, “The Relationship of Faith to Works in James 1:22–25 and 2:14–26,” 40.

<sup>116</sup> Cargal, *Restoring the Diaspora*, 120.

<sup>117</sup> This theme of imitating God’s mercy is discussed in the previous passage and continues developing here.

word so that people who have this kind of faith may not be false to the truth (3:14) and may do God's will by helping others. The author encourages readers/hearers to know the essence of the faith without works in 2:20, and the content of the knowing is represented later on. The interrogative in 2:20 again attests the barrenness of the faith without works, and the addressee in this verse is indicated to be the foolish fellow. The implied meaning of these elements reveals that people who misunderstand the faith apart from works are foolish. To sum up, the faith which is described in the previous verses is useless. The emphasis upon two different types of faith threads throughout the whole passage and provides devices to detect cohesion.

Then the author illustrates that Abraham stands as the participant who was justified by faith in 2:21. The interrogative in 2:21 is used with the negative particle οὐ (not) in which a positive answer is expected, meaning that Abraham was justified for what he did when he offered his son Isaac on the altar.<sup>118</sup> In 2:22, the verb βλέπεις (see) catches the attention of readers/hearers so that the author may demonstrate the close relationship between faith and works. Besides, the citation of the Scripture stands as another evidence to prove the author's argument, and the concept in the Scripture is further expounded in 2:23. Abraham believed God and it was reckoned to him as righteousness and he was called the friend of God. The participants in the content of the Scripture which is quoted here are Abraham and God, and the verb ἐπίστευσεν (believe) identifies Abraham's relationship with God. This expression indicates the relationship between God and Abraham who does not belong to the demon, and therefore, Abraham

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<sup>118</sup> The author of James narrates the reference to Abraham's actions. The hospitality of Abraham in Gen 18 echoes the teachings in Jas 2:15–16, and the offering of Isaac is a test of Abraham which is paraphrased in Jas 2:21–23: "[w]as it not on the basis of his acts of mercy (i.e., his hospitality) that Abraham was justified—on the occasion of his trial, i.e., when he offered Isaac his son on the altar... his faith cooperated with his acts of mercy." See Ward, "Works of Abraham," 288–9.



did not possess earthly wisdom.

In 2:24, the author gives a comment on the argument which is that a person is justified by works and not by faith alone, and the participant here shifts from Abraham to people in general who follow Abraham's action. In other words, Abraham's example becomes a paradigm for people to know the real faith. Those who imitate the faith of Abraham belong to one group whereas those who do not belong to the other. Again the author of James submits the compact connection between faith and works by several declarative clauses in 2:22–23, and identifies Abraham as the friend of God. In 2:22–24, the author denotes the contrary situation of the participant in 2:14–20 and identifies this group of people to be friends of God just as Abraham who manifests his faith by works and is not justified by faith alone. The adverb *μόνον* (alone) elaborates that faith and works should not be regarded as contradictory, but rather should be combined to be consistent.<sup>119</sup> In 2:25, another illustration is presented in which Rahab stands as the participant, and the way of her justification is similar to that of Abraham.<sup>120</sup>

In 2:26, the author further gives a comment which concludes the argument, and the participant here also refers to the faith without works which is the same as that in 2:14, 2:17, 2:18, 2:20 and 2:24. The case of Rahab is concluded by an interrogative with the negative particle *οὐ* (not). Similarly, a positive answer is expected so that the concept of

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<sup>119</sup> Versepunt, "Reworking the Puzzle of Faith and Deeds in James 2:14–26," 114.

<sup>120</sup> Rahab talks to the spies with the perspective of her understanding of God, and she even uses the name of יהוה in her speech (Josh 2:9–13). Her actions represent what she thinks and believes, which is that God has given the land of Canaan to Israel. This understanding serves as an important theme in the book of Joshua. In the ancient world, this is not just a political issue, but is a religio-political matter. In other words, what Rahab has done is a choice between the God of Israel or the gods of Canaan. She is an example of "the Divine grace working through a sinful people," although she is just beginning to leave from a pagan environment, which can be seen in her words. She is accepted by Israel through her "word and deed of the powerful and universal sovereignty of Yahweh," and she makes a decision to leave the group of "Lo-ammi" and joins of "Ammi." McConville and Williams, *Joshua*, 16–7; Woudstra, *The Book of Joshua*, 73; Taylor, "Theological Themes in the Book of Joshua," 77; Wiseman, "Rahab of Jericho," 11; Robinson, "Rahab of Canaan and Israel," 31; Campbell, "Rahab's Covenant," 244; Pitkänen, *Joshua*, 125.

being justified by works is attested, and the conclusion in 2:26 is made by a parallel of the relationships between body and spirit, and faith and works. To sum up, these verses show that people who follow Abraham or Rahab to believe God and practice what they believe will become God's friends. They will not belong to the demon, meaning that they will not have wisdom from below.

Besides, there are several grammatical patterns which set up discourse collocation in this passage. First (denoted by **bold** in the following chart), the pattern of “faith, not works” is repeated several times in this passage, including 2:14, 2:17, 2:18, 2:20, and 2:26. In addition (denoted by underline in the following chart), the pronoun *τις* (anyone) is employed in 2:14, 2:16, and 2:18, which introduces several cases of a certain type of faith. Thirdly, the indicatives in 2:20, 2:22, and 2:24 emphasizes the relationship between faith and works. Finally (denoted by *italic* in the following chart), the conjunction *ὅτι* (that) is used to describe the two types of faith in 2:19, 2:20, 2:22, and 2:24. These patterns are employed throughout the whole passage which form discourse collocation.

#### Chart 19: Grammatical Patterns in 2:14–26

- <sup>14</sup> τί...ἐὰν **πίστιν** λέγει τις ἔχειν ἔργα δὲ μὴ ἔχει; μὴ δύναται ἡ **πίστις** σῶσαι αὐτόν;
- <sup>16</sup> εἴπη δὲ τις αὐτοῖς ἐξ ὑμῶν...τί τὸ ὄφελος;
- <sup>17</sup> οὕτως καὶ ἡ **πίστις**, ἐὰν μὴ ἔχει ἔργα, νεκρά ἐστίν καθ' ἑαυτήν.
- <sup>18</sup> Ἀλλ' ἐρεῖ τις· σὺ **πίστιν** ἔχεις, καὶ γὰρ ἔργα ἔχω...τὴν **πίστιν**...**ἔργων**...**ἔργων**...**πίστιν**
- <sup>19</sup> σὺ **πιστεύεις** *ὅτι* εἷς ἐστὶν ὁ θεός
- <sup>20</sup> *ὅτι* ἡ **πίστις** χωρὶς τῶν **ἔργων** ἀργή ἐστίν
- <sup>22</sup> βλέπεις *ὅτι* ἡ **πίστις** συνήργει τοῖς **ἔργοις** αὐτοῦ καὶ ἐκ τῶν **ἔργων** ἡ **πίστις** ἐτελειώθη,
- <sup>24</sup> ὁρᾶτε *ὅτι* ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ **πίστεως** μόνον
- <sup>26</sup> οὕτως καὶ ἡ **πίστις** χωρὶς **ἔργων** νεκρά ἐστίν.

The adverb οὕτως (thus) in 2:26 serves as a comparative reference to connect this verse to the previous discussion and provides another cohesive device. Therefore,



through the usage of participants, entities, and different types of collocations, we can argue that this passage is a cohesive unit.

#### 4.4.2. Central Token in 2:14–26

In this passage, the famous combination of faith and works has caused numerous debates.<sup>121</sup> These entities continue being discussed throughout this passage. The statement in 2:14 indicates the theme of the relationship between faith and works.<sup>122</sup> The contradiction between these two assumes a significant role in this passage.<sup>123</sup> The interaction of the concepts of faith and works, however, highlights that the value of works is to reveal one's real faith as Abraham and Rahab have done. In addition, the author indicates that faith without works will be a dead faith just as body without soul will become a corpse. The themes of different ways of treating others in the previous section are expanded to indicate the contrast between true faith and false faith. Therefore, it is not difficult for us to recognize that there are two different participants in this passage.

On the one hand, there are two groups: the first group involves those who proclaim their faith but do nothing to prove it, whereas the other group of people refers to

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<sup>121</sup> Blackman proposes that James is “a deliberate contradiction of Paul,” and Beker states that James ignores Paul’s gospel and “understands the gospel to be a Christian interpretation of the Torah.” Laws, Bornkamm, Bultmann, and Dunn express a similar view. See Blackman, *The Epistle of James*, 96; Beker, *Paul the Apostle*, 251; Laws, *A Commentary on the Epistle of James*, 132–3; Bornkamm, *Paul*, 153–4; Bultmann, *Theology of the New Testament*, 2: 162–3; Dunn, *Unity and Diversity in the New Testament*, 251–2. On the other hand, Mitton proposes that “The kind of error Paul is seeking to correct in Romans and Galatians is very different from the error which James is resisting, and our statement of a truth varies according to the error we are opposing.” Seebass and Brown state that “Paul is attacking self-righteous legalism, and James self-righteous indifference.” See Mitton, *James*, 104; Seebass and Brown, “Righteousness,” 370. Rakestraw proposes further that “there is no genuine conflict between the apostles,” and Vaughan states that “Paul was expounding the *way of justification*. James was describing the *life of the justified*.” See Rakestraw, “James 2:14–26,” 49; Vaughan, *James*, 56.

<sup>122</sup> Brosend, *James and Jude*, 71.

<sup>123</sup> Scholars have attempted to solve the problem between these two through many different lenses. Coker, for example, takes the position of a post-colonial reading to interpret this passage. In other words, the difference between nativist and nationalist awareness becomes his focus. Batten, on the other hand, employs the concepts of the traditions of friendship, patronage, and benefaction to interpret this passage. See Coker, “Nativism in James 2.14–26,” 27–48; Batten, *Friendship and Benefaction in James*, 134–44.



those who show their faith through their deeds. The first party is identified as demons because they also believe but do not act. On the contrary, the other party is regarded as those who follow the examples of Abraham and Rahab. The author of James argues that the people in need should be cared for, and rejects the system of patron-client relationships. This pattern serves as the main concept for the author to urge readers/hearers to be as hospitable as Rahab, and to represent their faith by works as Abraham.<sup>124</sup> These two contrasting figures, “the holy patriarch and the sinful foreign woman,” represent the same theme in this passage, which is that people can choose to prove their faith by works or have a proclaimed faith without any external representation.<sup>125</sup> Believers who have real faith, however, will respond to God’s word by practicing what is said and will imitate what God has done by caring those who are in need. Therefore, the issue of faith and works is a central token in this passage, and the relationship between faith and works is definitely an important theme in this passage due to the frequency of the repetition of the words related to this idea.<sup>126</sup>

There are many significant devices to detect the relationship between Jas 2:14–26 and 3:13–18. In Jas 3:17–18, the text says that true wisdom is pure, bearing fruit and without hypocrisy. This combines the concepts of integrity and consistency which serve as elements to balance faith and deeds.<sup>127</sup> The whole discussion in Jas 2:14–26 can be broken down to the uniformity of what the people declare they believe and what acts they really perform. It is wisdom from above that will lead to real purity and will make the

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<sup>124</sup> Batten, *Friendship and Benefaction in James*, 143.

<sup>125</sup> These two figures are employed as “ideal proselytes” in Jewish tradition. See Laws, *A Commentary on the Epistle of James*, 137–8.

<sup>126</sup> Both Paul and James declare a living faith, although Paul rejects the concept of “works-righteousness,” and this idea agrees with the teachings in the Old Testament. See Latta, “Justification According to James,” 82.

<sup>127</sup> Tamez, *The Scandalous Message of James*, 67–8.

belief and action consistent; the list in 3:17 represents the practical good works in 2:1–26.<sup>128</sup> The further explanation can be recognized in the conversational devices which follow. The issue of works (τὰ ἔργα) is paralleled in 3:13, where the author states that the wise and understanding one should “show (δειξάτω) by good life that the works (τὰ ἔργα) are done with gentleness born of wisdom.”<sup>129</sup> Wisdom is like faith which will be useless without works.<sup>130</sup> People who have heavenly wisdom are encouraged to show their faith by works and the author of James uses the whole passage to discuss the importance of works. Within the conversation, James adopts the law of *Shema* in Deuteronomy and Jewish tradition to emphasize the notion that God is one which is the starting point of faith, and if a person does not practice faith through works, this person does no more than demons. In other words, this person stands in the same position as demons if what is confessed is not practiced.<sup>131</sup> This expression is associated with the characteristics of earthly wisdom. A pattern continues from Jas 1:1 to Jas 3:13 which indicates “doer/hearer + mirror; faith/works + Abraham; works of wisdom not from above/works of wisdom from above + the wise man.”<sup>132</sup> The framework of wisdom from above and wisdom from below again is fit to the discussion in this passage.

#### 4.4.3. Summary

The cohesion in this passage can be indicated by grammatical and lexical elements, and the relationship between faith and works is the central token. The author of James

<sup>128</sup> Cheung, *The Genre, Composition and Hermeneutics of James*, 142.

<sup>129</sup> Aymer, *First Pure, then Peaceable*, 70.

<sup>130</sup> Lodge, “James and Paul at Cross-Purpose,” 206.

<sup>131</sup> In addition, the article before θεός represents the form of Jewish orthodoxy. See Brosend, *James and Jude*, 75; Varner, *The Book of James*, 109.

<sup>132</sup> Lodge proposes that the aim of faith is wisdom which is perfected by works, and the author of James describes Abraham’s deeds “in the meekness of wisdom” to manifest the pure, peaceable, and gentle characteristics of the patriarch, referring to the sacrifice of Isaac which reveals his fear to God. His immediate reaction to God’s command to sacrifice Isaac represents his good deed. See Lodge, “James and Paul at Cross-Purpose,” 209–13.

illustrates several examples to highlight the problem of a dead faith. Wise people should show their good life with gentleness born of wisdom (3:13). Conduct is an important indication of manifesting one's inner life. The theme of deeds is indicated in the system of wisdom from above and from below. The author uses the passage Jas 2:14–26 to demonstrate the meaning of good or bad conducts. On the one hand, people who have wisdom from above will exhibit their good deeds in meekness (3:13). They will exhibit their faith by exercising God's word (2:18, 21–26). People who have wisdom from below, on the other hand, will give rise to strife and disorder (3:14, 16). What they believe and how they act will be inconsistent (2:14–20). Therefore, we can conclude that the framework in Jas 3:13–18 fits the discussion in this passage and the contrast between earthly and heavenly wisdom can interpret the two contrary participants in Jas 2:14–26.

#### **4.5. Jas 3:1–12**

Scholars hold different opinions concerned with the unity of this passage. Dibelius indicates that 3:1–2 serves as a traditional admonition and 3:3–12 is a diatribe of the Hellenistic-Jewish background which is unrelated to 3:1–2. Laws, on the other hand, states that “there are sufficient links in language, thought and style with the rest of the epistle to make it clear that, whatever in his environment he may have drawn upon, this section also is James's composition.”<sup>133</sup> Watson adopts the Greco-Roman pattern of complete arguments to argue that the author of James uses an elaboration pattern in this passage. There are many verbal connections, such as πικρός (bitter) in 3:11 and 3:14, and ἀκατάστατος (restless) and ἀκαταστασία (disorder) in 3:8 and 3:16. Besides, the topic of demonic origin continues from 3:6 to 3:15, and the connection between the “wise” in

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<sup>133</sup> Dibelius, *James*, 181–4; Laws, *James*, 140.



3:13 and the “teachers” in 3:1 because they refer to the same group of people.<sup>134</sup> Taylor indicates that there are “high-level shifts” at 3:1 and after 3:12, and the catchwords and the absence of imperative verbs characteristic are used throughout this section.<sup>135</sup> This passage, therefore, is a self-contained unit.<sup>136</sup> Therefore, it is necessary for us to identify the cohesion in this passage and to clearly indicate the relationship between 3:1–12 and 3:13–18. In what follows, I will employ the concept of cohesion which is established by lexical and grammatical elements to argue that the theme in Jas 3:1–12 is provided by the framework of wisdom from above and wisdom from below in Jas 3:13–18.

#### 4.5.1. Analysis of 3:1–12

In 3:1–12, there are several semantic chains worth noticing, including the fields of “body, body parts, and body products (8),” “communication (33),” “features of objects (79),” “moral and ethical qualities and related behavior (88).” There is a semantic chain which is formed by words στόματα (8.19, mouth) in 3:3 and 3:10, μέλος (8.9, member) in 3:5 and 3:6, and γλῶσσα (8.21, tongue) in 3:5, 3:6, and 3:8, and all these terms belong to the domain of “parts of the body (8).” These words which are related to the physical body

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<sup>134</sup> Watson, “The Rhetoric of James 3:1–12 and A Classical Pattern of Argumentation,” 64. The Greco-Roman rhetorical pattern of elaboration corresponds to four divisions of a speech: exordium (introduction), narratio (statement of the facts of the case), probatio (proof of the proposition of the case), and peroratio (conclusion). See Mack, *Rhetoric and the New Testament*, 41–7; Mack, *Patterns of Persuasion in the Gospels*, 31–67.

<sup>135</sup> Taylor follows Guthrie’s theory and surveys the changes among eight items: genre, topic, temporal frame, actor, subject, verb form, reference, and lexical factor, and employs a number of these changes to determine the intensity of the shifts. After that, they count the number of the changes to determine three levels of shifts. If there were only four or fewer changes, the shift was labeled “low-level.” If there were eight or more shifts, that would be “high-level.” The number of changes between four to eight is a median one. Shifts in a discourse are happening all the time. The rationale behind this assumption is that when a discourse shifts, it does so by changing specific dynamics of communication. For instance, if there is a corresponding change in the genre, time frame, actor, subject, verb form, and referent, there is a dramatic shift in the discourse. If the genre, time frame, actor, and referent stay the same, but the subject and verb form change, there still is a shift, but the intensity is much lower. He marks all the changes in the text by distinguishing “high-level,” “median-level,” and “low-level” changes to indicate the cohesion shifts. See Guthrie, *The Structure of Hebrews*, 53; Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 42.

<sup>136</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 66.

establish a clear cohesive tie.<sup>137</sup> In addition, the words διδάσκαλος (33.243, teacher) in 3:1, λόγος (33.99, word) in 3:2, πείθω (33.301, persuade) in 3:3, αὐχέω (33.368, boast) in 3:5, εὐλογέω (33.356, bless) and εὐλογία (33.356, blessing) in 3:9 and 3:10, and καταράομαι (33.471, curse) in 3:9 form a semantic chain. Besides, the contrast between γλυκός (79.39, sweet) and πικρός (79.41, bitter) in 3:11–12 serves to set up another semantic chain of “sweet, bitter, and tasteless (79.39–44).” The words τηλικοῦτος (79.128, so great) in 3:4, μικρός (79.125, small) and ἡλίκος (79.127, how small/great) in 3:5, and σπιλώω (79.58, pollute) in 3:6 also belong to this semantic domain. Besides, the repetition of the word πταίω (88.291, stumble) in 3:2 continues the chain of “sin, wrongdoing, and guilt (88.289–318)” from the previous section. Regarding the domain of “moral and ethical qualities and related behavior (88),” there are words πταίω (88.291, stumble) and χαλιναγωγέω (88.85, bridle) in 3:2, ἀδικία (88.21, unrighteous) in 3:6 and κακός (88.106, evil) in 3:8. These terms form a semantic chain. These different chains provide lexical devices of cohesion.

**Chart 20: Words of Semantic Domains in 3:1–12**

Field/Verse	1	2	3	4	5	6	7	8	9	10	11	12
8			1		2	2		1		1		
33	1	1	1		1				2	1		
79				1	2	1					2	1
88		3				1		1				

Apart from these chains, there are other elements which will provide cohesion for the whole passage. Firstly, this passage starts with an imperative in which the addressee is identified as ἀδελφοί μου (my brother). This expression links the usages in 1:2, 1:9, 1:16, 1:19, 2:1, 2:5, 2:14, and 2:15. In addition, the author employs the negative particle μή

<sup>137</sup> Cheung, *The Genre, Composition and Hermeneutics of James*, 75.



(not) so that two groups are implied in this imperative: teachers and non-teachers. The word διδάσκαλος (teacher) in 3:1 parallels to the phrase σοφὸς καὶ ἐχπιστήμων (wise and understanding) in 3:13. In other words, these two features should be regarded as necessity for a good teacher.<sup>138</sup> In addition, there is a conjunction ὅτι (because) in this imperative which involves a subordinate clause to explicate the reason why this prohibition is made. In addition, readers/hearers also serve as both the subjects of the words εἰδότες (know) and λημψόμεθα (receive) in 3:1. The participants in these verses shift from 2<sup>nd</sup> person plural to 1<sup>st</sup> person plural to combine the author and readers/hearers to become a unit which stands as the subject of the following clauses, but essentially, the participant involves the same group which is readers/hearers.

In addition, the prohibition implies that the author identifies readers/hearers as his brothers (ἀδελφοί μου), and exhorts that many (πολλοί) of them should not become (γίνεσθε) teachers (διδάσκαλοι). In 3:2, the author presents a hypothetical case to prove that a person who makes no mistakes in speaking is perfect which links to the concept in chapter 1 and supports the command in 3:1. The verb παύομεν (stumble) in 3:2 further explains the reason of the prohibition in the previous verse, and the subject of this verb refers to readers/hearers as well. The consistency of the participants in this passage serves as a cohesive device.

Furthermore, the conditional particle εἰ (if) introduces a first class conditional clause by the grammatical pattern: εἰ + indicative. We see that this type of conditional clause with particles occurs twice in this passage and establishes special grammatical patterns in order to present hypothetical cases. Another conditional sentence is employed in 3:3 to indicate the metaphor of the connection between horses and bits, and the

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<sup>138</sup> Cheung, *The Genre, Composition and Hermeneutics*, 76.



participants of these cases are those who try to control horses.<sup>139</sup> The repetition of this pattern serves as another cohesive device which may help us understand how this passage is glued together. In 3:4, the interjection ἰδοῦ (behold) plays the role of catching readers/hearers' attention and introduces an imperative in which the addressee refers to them.<sup>140</sup> The author further explains the situation of ships and how they are guided by a small rudder. This metaphor analogizes the relationship between one's tongue and the whole body in 3:5. The last clause in 3:5 also adopts an interjection ἰδοῦ (behold) and induces the further argument where the tongue becomes the subject of the following clauses. Therefore, the author employs these examples to expose the influence of one's tongue and emphasizes its power.<sup>141</sup> In this passage, we may see that the author uses the interjection ἰδοῦ (behold) in 3:4 and 3:5 to present the illustration. The repetition of this grammatical pattern here also serves as an element of cohesion. Besides, the adverb οὕτως (thus) in 3:5 serves as a comparative reference to connect this verse to the previous one, which may also provide a cohesive device.

There are further explanations in 3:6. Firstly, there is the entity of the tongue which is identified as a fire and a world of unrighteousness. In addition, the tongue is featured as the source of blemish.<sup>142</sup> A comparison is made in 3:7–8 between the situation of all creatures and one's tongue. In this case, all creatures are tamed but no one can tame the tongue by using the same verb δαμάζω (tame); every species is subdued by

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<sup>139</sup> The phrase εἰ δέ is read as ἴδε or εἰδέ in many different manuscripts. The reading of εἰδέ could have resulted from a harmonization with ἰδοῦ in 3:4–5. Taking the phrase εἴ τις in 3:2 into consideration, we prefer the reading of εἰ δέ as the original one. See Davids, *The Epistle of James*, 138; Hartin, *James*, 174.

<sup>140</sup> Porter, *Idioms*, 56.

<sup>141</sup> Culpepper, "The Power of Words and the Tests of Two Wisdoms," 409.

<sup>142</sup> There is one finite verb which forms a material process, καθίσταται (set), whereas there are three material processes which serve as circumstantial elements with the words σπιλοῦσα (stain) and φλογίζουσα (kindle) which are used twice.

human beings but one's tongue is restless, evil and of deadly poison. The contrast is set up between the situations of all creatures and that of the tongues of human beings, namely being tamed or untamed. Another contrast is detected in 3:9 where the phrase ἐν αὐτῇ (with it) followed by an indicative is used to compare God and people who are made in the likeness of God. In 3:9, the alternative functions of one's tongue are stated to both bless and curse whereas the object of curse is further described to be the human beings who hold God's likeness. The discussion begins from 3:5–6 where the author indicates the pronoun ἡμῶν (us) and continues to center the discussion around "us" being the subject of the verbs εὐλογοῦμεν (bless) and καταρώμεθα (curse) in 3:9. This expression echoes the liturgical language: εὐλογοῦμεν τὸν κύριον (ברך את־יהוה), and the contrast in every illustration represents a polar case and these personal references establish participant chains which serve as devices of cohesion.<sup>143</sup>

In 3:10, the author comments on the situation of this ironic context in which the tongue is used to both bless and curse. In this verse, the antonyms, blessing and cursing, are adopted to set up the contrast of the use of one's tongue, and the whole discussion is concluded by a marked imperative with a negative particle (prohibition) where the addressee is indicated as ἀδελφοί μου (my brother), followed by another declarative clause which provides a comment on the expression, which is a natural antithesis in both Jewish and Christian rhetoric.<sup>144</sup> In 3:11–12, several interrogatives are proposed in which the comparison between the use of one's tongue and the nature of a fountain is established and the metaphor of trees is made, and this image is similar to the expression

<sup>143</sup> Allison, "Blessing God and Cursing People," 402.

<sup>144</sup> Allison, "Blessing God and Cursing People," 399.

in 3:18 where the fruit of righteousness is addressed.<sup>145</sup> In 3:11, the author employs an interrogative with the particle μήτι (not) where a negative answer is expected, meaning that a fountain should not produce both fresh and brackish water from the same source. In 3:12, two interrogatives are adopted with the particle μή (not) so that negative answers are expected and the author concludes the discussion with a declarative clause to explain the mutually exclusive salt and fresh water. These two cases provide a polarity of two groups of fountains or trees. The first group involves those who are in a chaotic situation where two different items are mixed together. They are fountains with both fresh and bitter water and are fig trees which yield olives. On the other hand, the second case represents those which are not under this situation of disorder. These metaphors represent two groups of people which stand in opposite positions. The first party refers to those who make no mistakes in speaking, are perfect (3:2), and show that their works are done with gentleness born of wisdom by their good lives (3:13). The second party refers to those who are opposite, who cannot control the tongue, boasting of great exploits (3:5), praising God and cursing people with the same mouth (3:9–10); they have bitter envy and selfish ambition in the hearts (3:14), and are earthly, unspiritual, and devilish (3:15).<sup>146</sup> Words can be used to “devastate or redeem, destroy or bless,” and when Christians bless others, the evidence of God’s grace is revealed.<sup>147</sup> There are two devices which serve to trace cohesion in this unit. First, there is a grammatical pattern of the questions which starts with a negative particle μή/μήτι and is used repeatedly in 3:11–12. Secondly, the

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<sup>145</sup> The situation is described by a material process with the verb ἐξέρχεται (come out) and the content of the comment is made by the verb γίνεσθαι (be). In 3:11, the verb βρύει (pour forth) provides a material process and in 3:12, the infinitive ποιέω (do) is used twice after the verb δύναται (able) to set up two material processes. All these processes serve the function to point out the misuse of one’s tongue. See Cheung, *The Genre, Composition and Hermeneutics*, 76.

<sup>146</sup> Perkins proposes that the sermon on the evils of the tongue in James is developed from the Hellenistic Jewish wisdom traditions. Further discussion can be seen in Perkins, “James 3:16—4:3,” 283.

<sup>147</sup> Lewis, “The Conversation of a Christian,” 47.



pronoun ταῦτα (this) and the adverb οὕτως (thus) in 3:10 serve as a personal reference and a comparative reference to link this verse to the previous one and to introduce the questions which follow.

In this passage, the participant is indicated by the phrase ἀδελφοί μου (my brothers) in 3:1, 10 and 12. The term ἀδελφοί (brothers) is used several times in James which may also establishes cohesion for this passage. Besides, in the community of the brothers, there seems to be a contrast by which this group can be divided into two categories. The contrast indicates two different kinds of life, characteristic and virtue. One represents those who control their tongues well whereas the other group involves those who do not. In terms of the example of using one's tongue, there is another important participant worth noting in this passage, which is God. God is indicated as the Lord and Father in 3:9, and serves as the object of εὐλογία (blessing) in 3:10. Since people are made in the likeness of God, it is inappropriate to use the same mouth to bless God and curse those who have the likeness of God. Besides, there are three elements which the author of James addresses to highlight the importance of silence. Firstly, teachers who use their speech most often will receive greater judgment from God.<sup>148</sup> James provides a platform of warning his brothers that teachers will receive greater judgment because their ministry includes the use of the tongue, which is the hardest part of the body to be controlled.<sup>149</sup> Secondly, the concept of "double-mindedness" is used to describe one's speech. A person may bless God and curse others with the same tongue, which represents the characteristic of double-mindedness. Thirdly, the author points out the conviction that God rules the world. The same God gives gifts to human beings which

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<sup>148</sup> Johnson, *Brother of Jesus, Friend of God*, 165.

<sup>149</sup> Moo, *James*, 150.

include the disciplining speech.<sup>150</sup> Therefore, the participant chain formed by “God” may also help us trace the cohesion in this passage.

#### 4.5.2. Central Token of 3:1–12

In this passage, the theme of speech is expanded in terms of controlling one’s tongue, and indicates that the one who can control the tongue is a perfect person. The whole discussion starts from an imperative to forbid many people to be teachers because they will be judged with greater strictness. After that, the author employs several metaphors to indicate the importance of proper speech. The intersection of these metaphors is that if the part cannot be controlled, it will cause serious disasters. In addition, the author adopts examples in the natural world to reveal the teaching about speech. The rationale of the commandments from the author to urge readers/hearers to control their tongues is based on the order. Since every species is tamed by human beings, it is ironic that the tongue cannot be tamed in which the disorderly situation is emphasized. Furthermore, there is an additional example of ships in 3:4. In this verse, the illustration involves another metaphor of the largeness of ships which are driven by winds. The small rudder, however, exerts its function to guide these ships. According to the concept in these two metaphors, the significance of one’s tongue is demonstrated in 3:5. The tongue is attributed to be small but holds the ability to boast. Therefore, tongue serves as a central token in this passage.

Furthermore, through the interaction between the semantic chains of sins (88.289–318), parts (8.9–69), and communication (33), we can see that the contrast between the part and the whole is denoted in this passage. The proper way of controlling one’s tongue represents the possibility of being perfect. One should not misuse the tongue

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<sup>150</sup> Perkins, *First and Second Peter, James, and Jude*, 120.

to curse others because they are made by God and have his likeness. Therefore, proper speech is another important central token and the power of control of one's tongue serves as a major theme in this passage. The desire of being teachers represents the ambition of holding power or standing in a higher position.<sup>151</sup> This concept is associated with what is prohibited in 3:14, referring to rivalry and selfish ambition.<sup>152</sup> Since speech is one of the behaviours which the author focuses on, the proper speech represents an important means of revealing one's good conduct. In other words, speech may directly denote one's desire which may produce sin and death.<sup>153</sup> Therefore, if one who has earthly wisdom becomes a teacher, this person may use the tongue to fulfill the desire from envy and selfish ambition.

The word ἀκαταστασία (disorder) in 3:16 represents the opposite meaning of the concept of order, and indicates the damage which takes place as “every evil practice,” which is a feature of demons in James.<sup>154</sup> Therefore, since the key to controlling one's tongue is to maintain the order, the proper speech will be one of the virtues of people who have heavenly wisdom.<sup>155</sup> On the other hand, there is a connection between earthly wisdom and the way of controlling one's tongue. The characteristics of wisdom from below may become the reasons of misusing of one's tongue. For instance, envy and selfish ambition may result in the desire of being teachers who misuse their tongues. The consequence of not controlling one's tongue may cause wickedness and false lies. Being boastful and lying against the truth represent the examples of misusing one's tongue

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<sup>151</sup> Davids, *The Epistle of James*, 136.

<sup>152</sup> Cargal, *Restoring the Diaspora*, 140.

<sup>153</sup> Davids, “God and the Human Situation in James,” 29.

<sup>154</sup> Davids, *The Epistle of James*, 153.

<sup>155</sup> It is proposed that the ethical argument is rooted in the wisdom tradition (Prov 10:8, 14, 19, 31, 11:12–13, 12:13, 18, 13:3, 14:3, 15:2, etc.) in which the Jewish concern for purity is reflected in one's ways of talking or not talking, namely that pure religion and ethical actions are highly related. See Wall, “James as the First Catholic Epistle,” 174.



which result from wisdom from below (3:14), whereas being unwavering and without hypocrisy indicate the characteristics of wisdom from above (3:17). Therefore, again we can conclude that the whole discussion in Jas 3:1–12 can be understood under the framework of the two types of wisdom, heavenly and earthly wisdom, in 3:13–18. People who have wisdom from above control their tongues well, whereas those who have wisdom from below do not. Jas 3:13–18 provides the explanations of the themes of proper speech in Jas 3:1–12. It seems that the author of James implies that wisdom is the first qualification for teachers which remains the focus within this passage.<sup>156</sup>

#### 4.5.3. Summary

The cohesion in this passage is detectable. Although Dibelius proposes that there is no link between 3:1–12 and 3:13–18, the passage 3:13–18 still serves to provide the themes of 3:1–12.<sup>157</sup> Regarding the relationship between this passage and Jas 3:13–18, there are many significant factors worth noting because they stand as the nearest co-texts. On the one hand, the author denotes the theme of mastering the whole by restraining the part. The contrasts between tongue and whole body, bits and horses, rudder and ships, and fire and forest explain this notion. The order and disorder, on the other hand, constrains the possibility of the admixture of mismatched items. The examples of blessing and cursing from one mouth and fresh and bitter water from one fountain represent the repellency of items, whereas the illustrations of the yielding olives from fig trees, producing figs from a grapevine, and drawing fresh water from salt water lay stress upon the misuse of one's tongue which may result from selfishness or envy (3:14). The misuse of one's tongue is an important theme in this passage which can also be recognized in Jas 3:13–18.

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<sup>156</sup> Thompson, "Epistle of James," 8.

<sup>157</sup> Dibelius, *James*, 207–9; Moo, *James*, 174.

## CHAPTER 5: JAMES 4:1–5:20

### 5.1. Jas 4:1–17

There are diverse understandings of the interpretation of chapter 4. Davids states that “[t]he relationship of these next two verses [4:11–12] (which obviously form a unit themselves) to the rest of the chapter is difficult to discern,” and he further argues that 4:10 rounds off a section.<sup>1</sup> McCartney, however, proposes that this paragraph “continues the discourse on strife, but from a different angle.”<sup>2</sup> On the other hand, Dibelius who insists on the paraenetic features of James indicates that 4:1–6 stands as an “inclusive whole,” and the “admonitory imperatives” in 4:7–12 indicate clear contrasts. He argues that 4:11–12 should be included in this section because the imperatives in 4:1–12 are connected.<sup>3</sup> Moo indicates that 4:11–12 forms an *inclusio* with the discussion in 3:1–12 where the main theme concerns the use of the tongue.<sup>4</sup> For Blomberg and Kamell, 4:1–10 is connected with 3:13–18. 4:1–6 indicates the problems of one’s devotion to the fallen world, and 4:7–10 provides the antidote. In addition, 4:11–12 serves the function of illustrating the importance of one’s speech which is the primary example of how a person treats others.<sup>5</sup> Besides, although some may propose that 4:13 starts a new topic, Blomberg and Kamell propose that “these verses clearly continue the theme of proper and improper speech by stressing what those planning for the future should and should not say.”<sup>6</sup> Cargal states that 4:10–12 serves the function of a “hinge” or transition in this passage, and argues that 4:10–12 contributes to both Jas 3:1–4:12 and 4:11–5:20.<sup>7</sup> Taylor

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<sup>1</sup> Davids, *James*, 168.

<sup>2</sup> McCartney, *James*, 220.

<sup>3</sup> Dibelius, *James*, 208.

<sup>4</sup> Moo, *The Letter of James*, 200.

<sup>5</sup> Blomberg and Kamell, *James*, 182.

<sup>6</sup> Blomberg and Kamell, *James*, 183.

<sup>7</sup> Cargal, *Restoring the Diaspora*, 141.

indicates that “[a]lthough the hortatory nature of the text continues with the use of an imperative verb, the topic shifts focus to ‘speech against a brother.’”<sup>8</sup> To sum up, we can see that scholars have not yet reached an agreement concerning the structure and the relationship between this passage and the rest of the discourse is unclear. Therefore, it is noteworthy to identify the cohesion of this passage and to argue for how the passage 3:13–18 provides themes for 4:1–17.<sup>9</sup>

### 5.1.1. Analysis of 4:1–17

In this passage, we can identify semantic chains of “attitudes and emotions (25),” “communication (33),” “hostility and strife (39),” “process, transfer, exchange (57),” and “moral and ethics (88),” which appear throughout the whole passage to establish lexical cohesion. Regarding the chain of “attitudes and emotions (25),” we can identify words in this semantic domain: ἡδονή (25.111, pleasure) in 4:1 and 4:3, ἐπιθυμέω (25.12, desire) and ζηλώω (25.46, be zealous) in 4:2, φιλία (25.33, love) and βούλομαι (25.3, wish) in 4:4, ἐπιποθέω (25.47, long for) in 4:5, τάλαιπωρέω (25.136, lament), πενθέω (25.142, mourn), κλαίω (25.138, weep), γέλως (25.135, laughter), πένθος (25.142, mourning), χαρά (25.123, joy), κατήφεια (25.296, dejection) in 4:9, and θέλω (25.1, will) in 4:15. This chain represents the reiteration by using words which are cognate or share the same semantic domain. Furthermore, the semantic chain of “speech (33)” also appears in this passage, with the words of αἰτέω (33.163, ask) in 4:2 and twice in 4:3, γραφή (33.53, writing) in 4:5 and λέγω (33.69, say) in 4:5, 6, 13, and 15, καταλαλέω (33.387, slander) three times in 4:11, νόμος (33.333, law) in four times 4:11, νομοθέτης (33.340, lawgiver)

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<sup>8</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 56.

<sup>9</sup> Since the problem of delimitation is not the focus of this thesis, I will analyze this passage as a whole to argue for its cohesion and the relationship between 3:13–18 and 4:1–17.



in 4:12, and *καυχάομαι* (33.368, boast) twice in 4:16.<sup>10</sup> Thirdly, the words *πόλεμος* (39.26, war) and *μάχη* (39.23, fight) in 4:1, *πολεμέω* (39.26, wage war) in 4:2, *ἔχθρα* (39.10, enmity) in 4:4, *ἀντιτάσσομαι* (39.1, oppose) in 4:6, and *ἀνθίστημι* (39.18, resist) in 4:7 establish a chain of “hostility and strife (39)” in this passage.

In addition, there is a semantic chain which is formed by words in the domain of “process, transfer, and exchange (57),” including *ἔχω* (57.1, have) in 4:2, *δαπανάω* (57.149, spend) in 4:3, *δίδωμι* (57.71, give) twice in 4:6, and *ἐμπορεύομαι* (57.196, engage in business) and *κερδαίνω* (57.189, gain) in 4:13. The next semantic chain is detected by words *κακῶς* (88.106, badly) in 4:3, *μοιχαλὶς* (88.278, adulteress) in 4:4, *φθόνος* (88.160, envy) in 4:5, *χάρις* (88.66, grace), *ὑπερήφανος* (88.214, arrogant), and *ταπεινός* (88.52, humble) in 4:6, *ἁμαρτωλός* (88.295, sinful), *ἀγνίζω* (88.30, purify), and *καρδία* (88.31, heart) in 4:8, *ταπεινῶ* (88.56, make low) in 4:10, *ἀλαζονεία* (88.219, pretension) and *πονηρός* (88.110, evil) in 4:16, and *καλόν* (88.4, good) and *ἁμαρτία* (88.289, sin) in 4:17. These words belong to the semantic domain of “moral and ethical qualities and related behavior (88).” All these chains are formed by different words within the same semantic domains which establish cohesion.

**Chart 21: Words of Semantic Domains in 4:1–17**

Field/Verse	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
25	1	2	1	2	1				7						1		
33		1	2		2	1					7	1	1		1	2	
39	1	1		1		1	1										
57		1	1			2							2				
88			1	1	1	3		3		1						2	2

Apart from the semantic chains, there are other devices worth noting which

<sup>10</sup> The word *αἰτεῖσθαι* (33.163) which is used in 4:2 and 4:3 refers to words to God, where as the other two words *γραφῇ* (33.53) in 4:5 and *λέγει* (33.69) in 4:5 and 4:6 are talking about the words from God.

produce cohesion, including reference, ellipsis, and substitution, which can be identified by the uses of participants or entities. There are many 2<sup>nd</sup> person plural verbs in this passage which indicate that the readers/hearers are addressed. Since the author uses different terms to indicate the participants in this passage, including adulterers (4:4), friends of the world (4:4), the proud (4:6), sinners (4:8), double-minded (4:8), and judges (4:11), these referential elements also serve the function of setting up cohesion.<sup>11</sup> The pronoun “you” occurs in 4:1, 2, 3, 7, 8, 9, 10, 12, 14, 15, and 16, meaning that the second person is used for the verbs throughout the whole passage.<sup>12</sup> Alongside the 2<sup>nd</sup> plural personal pronoun, therefore, we may trace the participant chain in this passage which provides cohesion. There are 8 indicatives in 4:2, 3 indicatives in 4:3, 2 in 4:11 and 4:12, 1 indicative in 4:4, 4:5, 4:12, and 4:16, 3 imperatives in 4:8 and 4:9, 1 imperative in 4:10, 4:11, and 4:13, and 1 subjunctive in 4:3. We can infer that no matter who will be the participant, he or she must be among the readers/hearers.

**Chart 22: 2<sup>nd</sup> Plural Pronoun and 2<sup>nd</sup> Plural Person Verbs in 4:1–17**

Field/Verse	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Pronoun	1	1	1				1	1	1	1		1		1	1	1	
Verbs			4	1	1			3	3	1	3	3	1			1	

The contrasts between people who hold different concepts in this passage provide several clues of discourse collocation, which also serves the function of establishing cohesion. The indicatives in this passage describe the attitude and behaviours of those who have friendship with the world, whereas the imperatives are usually used to encourage readers/hearers to stand in opposition to the participants who have friendship

<sup>11</sup> Since these people are addressed as those who will ask God for something in 4:3, the whole context is regarded as within the Christian community.

<sup>12</sup> Although the subject shifts sometimes, we can still see that the discussion remains among the brothers.

with God, and these two participants expound different attitudes of life.<sup>13</sup> Two different attitudes are demonstrated in 4:15–16 by two statements about the future. The contrast, however, is not because of planning future activity, but whether the divine will is taken into consideration or not.<sup>14</sup> The preposition ἀντί (instead) in 4:15 highlights the contrast between the sayings in 4:13 and 4:15.<sup>15</sup> This usage reveals a transfer from earthly to heavenly thoughts and evokes the contrast between wisdom from below and wisdom from above in 3:13–18.<sup>16</sup> These two can be distinguished by which concept they hold, either the concept in 4:13 or that in 4:15. Besides, the 1<sup>st</sup> person plural verb ποιέω (do) in 4:13 refers to two different concepts. This pattern forms a discourse collocation by the contrast between these two. The hypothetical situation, however, of the participant who starts the saying in 4:13 is indicated in 4:16 by the verb καυχᾶσθε (boast). The author employs the phrase νῦν δὲ (and now) to fortify the contrast and further explains that boasting is evil.<sup>17</sup> More information is exhibited in 4:17 to indicate that this person's sin is not doing the right thing. This verse serves as the conclusion for the discussion, where the conjunction οὖν (therefore) is employed within the adjunct.<sup>18</sup> In this verse, the verb ποιέω (do) is used twice with polarity, ποιέω and μὴ ποιέω (do and not do), to further explain the contrast in the previous verses. Therefore, putting all these elements together, we can conclude that, in this passage, it is apparent that two contrasting participants can be determined. One refers to those who are close to God, whereas the other refers to those

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<sup>13</sup> When we compare the situation of the churches which James addresses to Plutarch's parties, we may find that both groups faced the problems of quarrels. Nevertheless, the major different between these two is that James focuses on the friendship with God, whereas Plutarch pays attention to congregational peace. See Verseput, "Plutarch of Chaeronea and the Epistle of James on Communal Behavior," 502–18.

<sup>14</sup> Cargal, *Restoring the Diaspora*, 175.

<sup>15</sup> Reed, *A Discourse Analysis of Philippians*, 91–93; Hartin, *James*, 225.

<sup>16</sup> Varner, *The Book of James*, 165.

<sup>17</sup> Davids, *James*, 173.

<sup>18</sup> It is proposed that the adverb νῦν (now) serves the function of intensifying the note of rejoinder. See Baker, *Personal Speech-Ethics*, 231; Reed, *A Discourse Analysis of Philippians*, 91–93.



who are friends of the world. The contrast serves as a grammatical pattern to establish cohesion in this passage.

Apart from the contrast, there are other grammatical patterns which are worth noting. There are two significant grammatical patterns in this passage which are worth addressing. The pattern formed by indicative + *καὶ* + *οὐκ* + indicative is used three times in 4:2–3. This pattern highlights the dialogue between the question and the answer and serves the function of connecting the actions and the concept of friends of the world.

### Chart 23: Grammatical Pattern in 4:2–3

- |     |  |
|-----|--|
| 4:2 | <b>ἐπιθυμεῖτε καὶ οὐκ</b> ἔχετε, φονεύετε<br>You lust and do not have, you murder                          |
| 4:2 | <b>ζηλοῦτε καὶ οὐ</b> δύνασθε ἐπιτυχεῖν, μάχεσθε<br>You covet and cannot obtain, you fight                 |
| 4:3 | <b>αἰτεῖτε καὶ οὐ</b> λαμβάνετε διότι κακῶς αἰτεῖσθε<br>You ask and do not receive because you ask wrongly |

Another grammatical pattern imperative + *καί* + future indicative is employed in 4:7, 4:8, and 4:10 to point out the result of the actions. These two grammatical patterns provide discourse collocation which produce cohesion.

### Chart 24: Grammatical Pattern in 4:7–10

- |      |   |
|------|---|
| 4:7  | <b>ἀντίστητε</b> δὲ τῷ διαβόλῳ <b>καὶ φεύξεται</b> ἀφ' ὑμῶν<br>Resist the devil and he will flee from you           |
| 4:8  | <b>ἐγγίσατε</b> τῷ θεῷ <b>καὶ ἐγγιεῖ</b> ὑμῖν<br>Draw near to God and he will draw near to you                      |
| 4:10 | <b>ταπεινώθητε</b> ἐνώπιον κυρίου <b>καὶ ὑψώσει</b> ὑμᾶς<br>Humble yourselves before the Lord and he will exalt you |

There is a grammatical pattern in 4:8 which helps us identify the collocation: second plural imperative + plural nouns + vocative.

### Chart 25: Grammatical Pattern in 4:8

καθαρίσατε (second plural imperative) χεῖρας (plural noun) ἁμαρτωλοί (nominative of direct address)
ἀγνίσατε (second plural imperative) καρδίας (plural noun) δίψυχοι (nominative of direct address)

The pattern signals the connection between these two clauses and the verbs καθαρίζω (53.28, cleanse) and ἀγνίζω (53.30, purify) belong to the same semantic domain of “purify and cleanse (53.28–32).” The parallel of this pattern and the semantic connection indicate the collocation of the nominatives of direct address ἁμαρτωλοί (sinners) and δίψυχοι (double-minded) which refer to the same group of people. In addition, this usage shows that the author of James includes the addressees to be within the community, which means that there is an overlap between the readers of this passage and the previous passages.<sup>19</sup> On the basis of understanding, we can argue that ἁμαρτωλοί (sinners) and δίψυχοι (double-minded) are regarded as instances of collocation under this pattern. Along with the lexical repetition and different types of reference, these grammatical patterns help us identify cohesive devices in this passage and provide evidence to argue for the cohesion of this passage.

#### 5.1.2. Central Token in 4:1–17

The interaction among the semantic chains of “understand (32),” “moral and ethics (88),” “communication (33),” “hostility and strife (39),” “process, transfer, exchange (57),” and “attitudes and emotions (25)” represents distinct ways of manifesting one’s attitude within a certain community. The author indicates that people who follow their desires

<sup>19</sup> Davids, *James*, 171.

will have friendship with the world and become the enemy of God. The author encourages people to choose to draw near to God or the devil by cleansing their hands and purifying their heart (4:1–10). The author prohibits speaking evil or judging brothers (4:11–12). These commands highlight the way of not becoming God’s enemy. In 4:13–17, the hypothetical case represents people who do not think of God’s will but only consider their plans. In other words, they are people who submit themselves to their desires. Therefore, the enemy of God is the prominent character in this passage and the author warns hearers/readers not to participate in that group. Different attitudes prove the identity of this person, either close to God or close to the world. The central token in this passage is the enemy of God which is highlighted throughout the discussion. This group of people, however, is related to wisdom from below.

The relationship between Jas 3:13–18 and Jas 4:1–17 can be traced by the lexical, semantic, and grammatical elements. The term καλός (88.4, good) is used in both 3:13 and 4:17 to modify a certain type of conduct while the verb ζηλοῦτε (be zealous) in 4:2 echoes the noun ζῆλον (envy) in 3:14.<sup>20</sup> In addition, the semantic chains which are formed by words of the semantic domains of “moral and ethics (88),” “communication (33),” and “attitudes and emotions” continue developing from 3:13–18 to 4:1–17. In particular, the terms ἀγνή (88.28, pure) in 3:17 and ἀγνίσατε (88.30, purify) in 4:8, κατακαυχᾶσθε (88.194, boast) in 3:14 and καυχᾶσθε (33.368, boast) in 4:16 which can be regarded as associated words make the connection even stronger. The words ζῆλος (88.162, envy) and φθόνος (88.160, jealousy) share the same semantic domain of “envy and jealousy (88.160–166),” and this makes a connection between 4:5 and 3:14.<sup>21</sup> The

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<sup>20</sup> Varner, *The Book of James*, 142.

<sup>21</sup> Johnson argues that ζῆλος (envy) and φθόνος (jealous) are interchangeably. See Johnson, “James



author employs two imperatives in 4:8 to explain the way of draw near to God:

καθαρίσατε (53.28, cleanse) and ἀγνίσατε (53.30, purify), which belong to the same semantic domains. Besides, the words ἀγνίζω (purify) in 4:8 and ἀγνή (pure) in 3:17 refer to the same idea of purification and perfection from heavenly wisdom.<sup>22</sup> Therefore, being pure should be regarded as a similar idea of cleansing the hands and purifying the hearts. On the other hand, in 4:1–2, the terms πόλεμοι (war), μάχαι (fight), στρατευομένων (wage war), and φονεύετε (kill) apparently hold the opposite meaning of εἰρήνην (peace).<sup>23</sup> These terms are regarded as antonyms which also provide cohesion. These usages reveal that the community of readers/hearers was quarreling and divided, and was managed by earthly wisdom, and true peace comes from God's wisdom.<sup>24</sup>

God stands as another important participant in both these two passages which also serves the function of cohesion. The adverb ἄνωθεν (from above) is used twice in 3:15 and 3:17, which implies that God is the origin. In addition, the author points out that this participant in 4:4 stands to highlight the contrast between the world and God, with a quotation in 4:5 and 4:6.<sup>25</sup> God becomes the key figure for the author to encourage readers/hearers with confidence to cleanse themselves and to resist the devil. In 4:10–12, the author teaches that God is the one who is able to save and destroy and is the only judge. Due to this reason, the author warns readers/hearers not to judge brothers. In

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3:13–4:10 and the Topos Peri Phthonou,” 338.

<sup>22</sup> Cheung, *The Genre, Composition and Hermeneutics of James*, 142–3.

<sup>23</sup> If we take the Palestinian background into consideration, we will see that political circumstances in that area were complicated and James seems to remind readers that all these political activities should be evaluated carefully in the light of the wisdom from God. See Cheung, *The Genre, Composition and Hermeneutics*, 76; Townsend, “James 4:1–4,” 213; Terry, “Some Aspect of the Discourse Structure of the Book of James,” 112.

<sup>24</sup> Chaffin, “The Theme of Wisdom in the Epistle of James,” 30–1.

<sup>25</sup> The citation here shows that God's wisdom is the power to transform people who are double-minded, vacillating, pleasure-seeking into the devotion to God. See Perkins, *First and Second Peter, James, and Jude*, 125.

4:13–17, God is also addressed as the participant whose will determines what people should or should not do. Humility serves as the foundation of the recognition that God controls one's life, and is the fruit of heavenly wisdom.<sup>26</sup>

The contrast between wisdom from above and from below continues in 4:1–10, addressing those who do whatever they want which causes fighting and killing on the one hand; on the other hand are those who submit themselves to God and receive God's grace with humility. A similar classification can be found in 4:1–17 where two parties are indicated, including those who are friends of the world and those who are not. People who draw near to God are modified by several descriptions: they are those who receive grace from God (4:6), and wisdom from above is regarded as a kind of grace from God in this epistle (1:5). These people will submit themselves to God and resist the devil (4:7); these people demonstrate their obedience (3:17) and are not devilish (3:15). In 4:8, this group of people is described as those who draw near to God, and ἀγνίζω (cleanse) their hands and hearts. In 3:13–18, people who have wisdom from above are regarded as ἀγνή (pure). In 4:10–12, people who are close to God are those who humble themselves before God and do not judge their brothers. These characters echo the idea of πραΰτητι (gentleness) in 3:13, and εἰρηνική (peace), ἐπιεικής (kind), and μεστή ἐλέους (full of mercy) in 3:17, and both humility and good conduct are produced by the true wisdom.<sup>27</sup> The illustration in 4:13–14 represents the ambition of these businessmen who do not believe that God will provide what they need, and therefore, they plan for gain benefits without taking God into consideration. This action indicates the selfish ambition (3:14) which belongs to the earthly wisdom. In 4:15–17, they will live under God's will and

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<sup>26</sup> Perkins, *First and Second Peter, James, and Jude*, 129.

<sup>27</sup> Batten, *Friendship and Benefaction in James*, 168; Moo, *The Letter of James*, 170.

practice what is good. The same idea evokes the teaching of καρπῶν ἀγαθῶν (good fruit) and καρπὸς δικαιοσύνης (fruit of righteousness) in 3:17–18.

On the contrary, friends of the world are people who practice πόλεμοι (war), μάχαι (fight), στρατευομένων (wage war), ἐπιθυμεῖτε (desire), φονεύετε (kill), and ζηλοῦτε (be zealous) in 4:1–2. These features contradict the meaning of εἰρήνην (peace) in 3:17–18, and repeat the characteristics in 3:14–16 which belong to earthly wisdom.<sup>28</sup> In addition, friends of the world are addressed as adulterers and are described as the proud in 4:4–6.<sup>29</sup> They will not care for each other and are cautioned about envy, selfish ambition, and arrogance (3:14).<sup>30</sup> This attitude is consistent with boasting and lying against the truth (3:14). Furthermore, the concept of judging brothers, speaking evil against the law, and judging the law (4:11) all are contrary to being merciful, unwavering, and without partiality and hypocrisy (3:17). Finally, people who do not know God's will are regarded as those who boast in arrogance in 4:16. The statement “if the Lord wishes” is never ignored by Christians with heavenly wisdom whereas people who do not make decisions with this respect reflect the earthly wisdom which is addressed in 3:14–15.<sup>31</sup> People who do not take God's will into consideration will operate on their plans only on the level of the world and can be categorized as people solely with earthly wisdom. These people care about making profit but not about doing good, and are not willing to take any responsibility in society, which contradicts one of the characters of heavenly wisdom: full

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<sup>28</sup> Johnson, *Brothers of Jesus, Friend of God*, 188–9.

<sup>29</sup> The Byzantine textual tradition reads the word μοιχαλίδες (adulteresses) as μοιχοὶ καὶ (adulterers and). There is no real question about the original text in terms of understanding the text. The various readings, however, may result from different traditions. Further discussion can be seen in Schmitt, “You Adulteresses! The Image in James 4:4,” 327–37.

<sup>30</sup> Blevins, “A Call to Repent, Love Others, and Remember God,” 423.

<sup>31</sup> Adamson, *James*, 181.



of mercy.<sup>32</sup> The usage of the verb ποιέω (do) within the whole book is also worth noting. This term is used twelve times in James, including 2:8, 12, 13, 19, 3:18, 4:13, 15, 5:15, and twice in 3:12 and 4:17. The usages in chapter two are surrounded by the idea of doing what the laws say, whereas in 5:15, the usage concerns committing sins, which is also related to the idea of observing the laws. When we take the broader co-text into consideration, in 1:25, the text says that wisdom serves as the “perfect law of freedom,” meaning that people who judge the law are those who lack true wisdom.<sup>33</sup> In addition, the usages in chapter 3 indicate metaphors of trees which produce fruit and in chapter 4 the usages refer to doing things.

Putting all these together, readers/hearers will realize that merchants who do their business, but not God’s will, fail the spiritual test. The way they boast about doing their trade in the future without considering God’s sovereignty over their lives represents their arrogance. They are those who leave no room for God in their worldview but only for what the world cares.<sup>34</sup> This concept connects the illustration in 4:13–17 to 3:13–18 in the sense of different kinds of worldview, either from earthly wisdom or heavenly wisdom. In other words, those who are close to God have wisdom from above whereas friends of the world belong to the group of earthly wisdom.<sup>35</sup>

### 5.1.3. Summary

This chapter focuses on the choices and behaviours of human beings. Some may cause dissension and violence when they follow their worldly passions, whereas others may

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<sup>32</sup> These people are regarded as those who “act without acknowledging God’s will or control.” See Hartin, *James*, 233–4.

<sup>33</sup> Adamson, *James*, 379.

<sup>34</sup> Wall, *Community of the Wise*, 218.

<sup>35</sup> The author of James employs the Jewish Two Ways tradition to describe the warning of being responsible for war, murder and adultery. This expression is also seen in Didache 3:1–6. See Sandt, “James 4,1–4 in the Light of the Jewish Two Ways Tradition 3,1–6,” 63.

have ability to resist the devil and draw near to God if they choose to draw near to God.<sup>36</sup> The friends of the world will treat each other with conflicts, competing, and even killing. These people will act as enemies of God, and their behaviours come from the passion for their pleasures and desires, rather than for truth.<sup>37</sup> They will not only fight within the community, they will also judge brothers and take their own desires as the highest priority in their daily life. Therefore, the author warns that there is a close connection between judging brothers and judging the laws. In other words, these people regard themselves as God to a certain degree by thinking of their authority over the laws, which will lead them to become the enemy of the true God. In terms of their lives, their only concern would be how to earn more money so that their wants can be satisfied. They are the proud and they boast in their arrogance. People who live according to God's will may trust God and consider God in every circumstance of life, and the businessmen in this passage are those who do not live that way.<sup>38</sup>

On the other hand, there is another group of people who are regarded as friends with God in this passage. The characteristics of these people are described by the imperatives which the author wants to encourage readers/hearers to practice so that they may belong to this group. They know that God is the one who controls everything. Therefore, they will not judge brothers, and they will do what God is willing to do. The more they draw near to God, the more they will realize the significance of being humble and know the right things to do.

## **5.2. Jas 5:1–20**

Most scholars admit that there are diverse interpretations of this passage and

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<sup>36</sup> Blevins, "A Call to Repent, Love Others, and Remember God," 419.

<sup>37</sup> Davids, *The Epistle of James*, 156.

<sup>38</sup> Bryson, "What Is Your Life? James 4:13–17," 62.

disagreements about the delimitation of this passage. Dibelius, for instance, proposes that “the inner unity of the section in 5:1ff cannot be as readily affirmed as in 4:13ff,” and the transitions in this passage is not clear.<sup>39</sup> Davids states that James moves the topic from “addressing the merchant class within his community to castigating the landholding class which is clearly outside the community.”<sup>40</sup> In addition, there are four sections in 5:7–20: 5:7–11, 12, 13–18, 19–20.<sup>41</sup> McCartney suggests that 5:12 serves as a bridge which provides commands to avoid oaths and to tell the truth while 5:7–11 indicates the warning against evil speech, and 5:13–18 deals with the command of prayer.<sup>42</sup> Furthermore, the last two verses 5:19–20 provide a hortatory closing of the section on prayer and the letter.<sup>43</sup> Varner states that there are characteristics in 5:1–6 which indicate the internal cohesion, and 5:7–11 “shares lexical and thematic connections with its co-text while maintaining its own discrete role as a separate paragraph in the discourse.”<sup>44</sup> In addition, he proposes that 5:12 is a verse which stands alone, and the conclusion begins with 5:13.<sup>45</sup> Since the cohesiveness of this passage is problematic, the understandings of the themes in this passage are also distinct. Therefore, it is necessary to prove the cohesion of this passage, and after that, I will argue that this passage can be interpreted on the basis of the system of wisdom from above and wisdom from below.

### 5.2.1. Analysis of 5:1–20

Lexical repetition is an important device to trace cohesion. In this passage, there are several terms which belong to the same semantic domains and form different semantic

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<sup>39</sup> Dibelius, *James*, 230.

<sup>40</sup> Davids, *James*, 174.

<sup>41</sup> Davids, *James*, 181.

<sup>42</sup> McCartney, *James*, 239.

<sup>43</sup> McCartney, *James*, 262.

<sup>44</sup> Varner, *The Book of James*, 167, 177.

<sup>45</sup> Varner, *The Book of James*, 185, 188.



chains, including domains of “Foods and Condiments (5),” “Physiological Processes and States (23),” “Attitudes and Emotions (25),” “Communication (33),” and “Moral and Ethical Qualities and Related Behavior (88).” Firstly, the iteration of γῆ (land) in this passage seems to form a semantic tie which indicates that all the events take place on earth (5:5, 5:7, 5:12, 5:17, and 5:18). Besides, the words ἐγείρω (23.140, raise up) in 5:15 and ἰάομαι (23.136, heal) in 5:16 form another chain of “health, vigor, and strength (23.129–141),” and the words ψυχή (23.88, soul) and θάνατος (23.99, death) in 5:20 represent a chain of “life and death (23.88–128).” These terms belong to the semantic domain of field 23 (Physiological Processes and States). In addition, there are words which belong to the semantic domain of “laugh, cry, and groan (25.135–145),” including μακροθυμέω (25.168, be patient) in 5:7 and 5:8, μακροθυμία (25.167, patience) in 5:10, ὑπομένω (25.175, endure), and ὑπομονή (25.174, endurance) in 5:11. These words do not only share the same semantic domain but also stand as cognate words.

Besides, the semantic chain of “speech (33)” also appears in this passage, with the use of κράζω (33.83, cry out) and βοή (33.82, shout) in 5:4, and λαλέω (33.91, speak) in 5:10. Furthermore, the words εὐχή (33.178, pray) in 5:15 and προσεύχομαι (33.178, pray) in 5:13, 14, 17 and 18 which belong to the same semantic domain establish another chain of “pray (33.178–179).” Apart from words which belong to the same semantic field, there are repetitions of the same words in this passage, including the word ὄνομα (33.126, name) in 5:10 and 5:14, and the word ὀμνύω (33.463, take an oath) in 5:12, and they also belong to the field 33 (Communication). Another semantic chain is established by words τρυφάω (88.254, reveal), σπαταλάω (88.252, live luxuriously), and τρέφω (88.253, feed) in 5:5 which belong to the domain of “extravagant living, intemperate living

(88.252–255).” The words ἁμαρτία (88.289, sin) in 5:15, 5:16, and 5:20 and ἁμαρτωλὸς (88.295, sinner) in 5:20 establish the chain of “sin, wrongdoing, and guilt (88.289–318).” These words are members of the field 88 (Moral and Ethical Qualities and Related Behavior). These chains are formed by different words within the same semantic domains which establish cohesion.

**Chart 26: Words of Semantic Domains in 5:1–20**

Field/Verse	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
5	1						1					1					1			
23															1	1				2
25							1	1		1	2									
33				2						2		1	1	2	1		1	1		
88					3										1	1				1

Apart from lexical iteration, the use of reference, ellipsis, substitution, and conjunctions serves as an important device for cohesion and can be detected by the repetitions of the participants or entities. In Jas 5:1–3, the author describes the situation of the rich with a 2<sup>nd</sup> plural usage. The participant is indicated by the imperatives and the pronoun ὑμῶν (your), which serve as a personal reference to establish cohesion. Besides, the author indicates that these gold and silver which are rusted will become the witness to accuse those who stored up treasure to identify the reason for the urges in the previous verses. The participants are the rich people who are referred to with the 2<sup>nd</sup> person plural. In addition, it is inferable that people who have ζῆλον πικρὸν (bitter envy) and ἐριθείαν (selfish ambition) which stand as the characteristics of earthly wisdom (3:14) may oppress the poor. In light of the background of the early church, some Christians were very poor at that time, and these teachings focus on both the obligation to others and the ruin of greed.<sup>46</sup> All these items demonstrate the antithetical way of showing mercy to

<sup>46</sup> Winbery, “The Attitude Toward Wealth in the Letter of James,” 33. In addition, Byron proposes that the background of Jas 5:1–6 is the story of Cain and Abel. Therefore, the conclusion will be that “those

others (3:17) and the participant are the rich people who oppress the poor.

In 5:4–11, we can identify two groups of participants. The first group is formed by the participle ἀμυσάντων (mow) and involves a participant ἐργατῶν (workers) which is described as the subject of the action κράζω (cry out), and the pronoun ὑμῶν (you, referring to the rich people) points out the ownership of the land where the workers do their job. The interjection ἰδοὺ (behold) in 5:4 grasps the attention of readers/hearers so that the real situation of what these rich people do can be described.<sup>47</sup> The second group is the object of the passive participle ἀπεστερημένος (defraud) by whom the workers are deprived, and the prepositional phrase ἀφ’ ὑμῶν (from you) emphasizes the wrong doings of this group of people. The last clause in 5:4 contains a verb εἰσεληλύθασιν (go in) where the subject refers to the harvesters, who experience the same oppression by the rich as the actor of the verb ἀμυσάντων (mow). In 5:5, the real situation of those who live in luxury is pointed out who are inferable to be the same as the evil doers in the previous verses, and these clauses reveal what they have done and how they live. In 5:6, the author further explains their deeds of murdering whereas in the last clause, the reaction of the righteous one who is killed is expressed to do no resistance. The pronoun ὑμῖν (to you) points back to the participant who practices the actions in the previous clauses, which serves as a personal reference. In addition, the 2<sup>nd</sup> person plural usage throughout the whole chapter, which restricts the participant to be within the group of readers/hearers. Regarding the verbs with a second person plural, there are three indicatives in 5:5 (ἐτρυφήσατε, ἐσπαταλήσατε, ἐθρέψατε), one indicatives in 5:3 (ἐθησαυρίσατε), two

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who oppress the poor and withhold their wages are guilty of sin. That is, they are living in the shadow of Cain.” See Byron, “Living in the Shadow of Cain,” 274.

<sup>47</sup> The use of the interjection ἰδοὺ (behold) serves the function of calling attention. See Davids, *The Epistle of James*, 177.



indicatives in 5:6 (κατεδικάσατε, ἐφονεύσατε) and 5:11 (ἠκούσατε, εἶδετε), two imperatives in 5:1 (ἄγε, κλάυσατε), 5:8 (μακροθυμήσατε, στηρίζατε), and 5:16 (ἐξομολογεῖσθε, εὐχεσθε), one imperative in 5:7 (μακροθυμήσατε), 5:9 (στενάζετε), 5:10 (λάβετε), and 5:12 (ὀμνύετε), one subjunctive in 5:9 (κριθῇτε), 5:12 (πέσητε), and 5:16 (ιαθῇτε). The 2<sup>nd</sup> plural pronoun is also used several times in this passage, including 5:2, 5:3, 5:4, 5:5, 5:6, 5:8, 5:12, 5:13, 5:14, and 5:19.

The conjunction οὖν (therefore) in 5:7 serves for the summative function to point out the transition between 5:1–6 and 5:7–11 which concludes the whole discussion in the earlier section.<sup>48</sup> A marked imperative is used here to encourage readers/hearers to be patient where the addressee is indicated as ἀδελφοί (brothers) which is also used in 1:2, 1:9, 1:16, 1:19, 2:1, 2:5, 2:14, 2:15, 3:1, 3:10, 3:12, and 4:11, and the prepositional phrase ἕως τῆς παρουσίας τοῦ κυρίου (until the presence of the Lord) denotes the meaning of temporal enhancement.<sup>49</sup> In the following clauses, a metaphor is represented after the interjection ἰδοὺ (behold). The action ἐκδέχομαι (await) and the virtue of μακροθυμέω (be patient) of γεωργός (farmer) are connected by the conjunction ἕως (until) which serves for the terminal function to indicate the ending point of being patient and the expectation of what the farmer looks forward to. In addition, the accusative object τὸν τίμιον καρπὸν τῆς γῆς (the precious fruit of the land) indicates the reason why the farmer is willing to be patient, and πρόϊμον καὶ ὄψιμον (early and late rains) manifests what the farmer expects. What this metaphor indicates is expounded in 5:8 by two marked imperatives where the addressee is pointed out by the pronoun ὑμεῖς (you). The same virtue of patience is indicated here again and the parallel shows that the imperative clause

<sup>48</sup> Varner, *The Book of James*, 177–8.

<sup>49</sup> Gaskins proposes that “we must look to the future with patience and perseverance.” See Gaskins, “Looking to the Future,” 241.

στηρίζατε τὰς καρδίας ὑμῶν (establish your hearts) is the further explanation of the abstract concept of patience. In addition, the word fruit (καρπός) is an important catchword to link 3:18 which represent the consequence of patience, and the theme of the fruit of endurance is provided in 3:13–18, which indicates the wisdom from above.<sup>50</sup> In addition, the causal conjunction ὅτι (because) expresses the reason for practicing the commands, which shows the nearness of the Lord's presence. A further discussion is introduced in 5:9 by a marked imperative where the addressee is ἀδελφοί (brothers). The prepositional phrase κατ' ἀλλήλων (against each other) reveals the object of being complained, and the particle ἵνα (that) manifests the result of this action, which is being judged by a passive verb. All these verses are connected by God who is the main role and will redress the wrongs in the end for the oppressed ones.

Furthermore, the notion of judgment from God is related to the encouragement of patience which is also described as one of the characteristics of the wisdom from above. The correct way of viewing what is happening now and will happen in the future should be based on the perspective of the heavenly wisdom. The reason why people may be able to endure through sufferings is the coming of the Lord which results from the wisdom and insight from above. Patient endurance through suffering is the result of wisdom and the eschatological perspective represents the motivation of the wisdom admonitions.<sup>51</sup> In 5:9, the command of not grumbling against one another produces peace among the recipients. Since peace is one of the features of fruit of the wisdom from above (3:17–18), there is a cohesive tie between these two passages. Again the uses of tongue receive a negative evaluation or appraisals clear from the mention of judgment are connected in

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<sup>50</sup> Wall, *Community of the Wise*, 253.

<sup>51</sup> Wall, *Community of the Wise*, 252; Hartin, *James*, 251.

these chapters.<sup>52</sup> Because readers have to wait for the coming of Christ, it is important to maintain harmony among the community. This connects 5:7–11 which is about the encouragement of endurance to 3:13–18, and therefore, the proper manner of talking becomes a decisive issue.<sup>53</sup> The consistency of the participants which continues being two groups, the oppressors and the oppressed people, serve as personal references and provide another device to trace cohesion.

After the attention is grasped by the interjection ἰδοῦ (behold), the judge stands as the subject so that the previous argument of judgment is supported. Another marked imperative is indicated in 5:10 where the noun ἀδελφοί (brothers) also stands as the addressee and serves as a personal reference. In this clause, the name of the Lord stands as an anaphoric reference to the previous verses. Alongside the noun μακροθυμία (patience) which belongs to the same semantic domain of the verb μακροθυμέω (be patient) in 5:7–8, the connection of these verses is indicated. In addition, the idea of being patient continues by means of the repetition of the same noun μακροθυμία (patience) in 5:11 where the interjection ἰδοῦ is used to catch one's attention again.

The verb μακαρίζω (consider blessed) indicates that those who endure remains the focus. Then Job is addressed to be an example of endurance who is introduced by two verbs ἀκούω (hear) and ὁράω (see) to support the argument of endurance. The 2<sup>nd</sup> plural person usage in both these verbs retains the scope to be among the brothers who are readers/hearers. After the conjunction ὅτι (because), which represents the reason for the previous indication, the characteristics of the Lord, we described to be πολύσπλαγχνός

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<sup>52</sup> Taylor, *A Text-Linguistic Investigation into the Discourse Structure of James*, 117.

<sup>53</sup> Davids, *James*, 181.



(compassionate) and οἰκτίρμων (merciful).<sup>54</sup>

Later on, a marked imperative is employed in 5:12 to forbid readers/hearers from taking an oath, but to do exactly what is said, whereas the prepositional phrase πρὸ πάντων (above all) indicates the end of the unit.<sup>55</sup> The verbal process formed by the verb ὁμνύω (take an oath) follows the topic of using one's tongue,<sup>56</sup> and the conjunction ἵνα (that) in the last clause indicates the consequence of inconsistency resulting in their fall into judgment. Although James did not provide reason of prohibition of oaths and vows, the concept of "wholeness" may help us understand the notion. Since the author of James lays stress upon the consistency of speech and action, the focus of the discussion should be seen as the "undivided speech" without which, one may fall under the verdict of judgment.<sup>57</sup>

In the closing section of the letter, the author of James indicates several instruction of the community, including anointing the sick, calling to prayer, and restoring sinners.<sup>58</sup> The interrogative clause introduced by τις (anyone) is indicated in 5:13–14 and the prepositional phrase ἐν ὑμῖν limits the scope within the addressee, which is inferable to be the "brothers," and this phrase is shared in both of the clauses in this verse, standing as an ellipsis.

The action of prayer involves the one who prays and the object for prayers who is

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<sup>54</sup> The word οἰκτίρμων (merciful) belongs to the same semantic domain of "mercy" as ἔλεος (mercy) does in 2:13 where the concept of judgment is addressed as well as in 5:12.

<sup>55</sup> Some would argue that the prohibition of oaths denotes the setting of courts whereas other scholars point out that the oaths here refer to the use in daily discourse. No matter which view is accepted, it is clear that the prohibition results from God's judgment. Baker argues that by the literary and cultural contexts, the phrase πρὸ πάντων δέ represents the call for integrity in speech. Further discussion can be seen in Baker, "Above All Else," 57–71; Perkins, *First and Second Peter, James, and Jude*, 134; Davids, *The Epistle of James*, 189.

<sup>56</sup> Davids, *The Epistle of James*, 188.

<sup>57</sup> The concept of "wholeness" is a very important issue in ancient Judaism. See Vahrenhorst "The Presence and Absence of A Prohibition of Oath in James, Matthew and the Didache and Its Significance for Contextualization," 375

<sup>58</sup> Seifrid, "The Waiting Church and Its Duty," 32–9.

indicated as the Lord. This object of prayers who is the Lord stands as the participant by ἐγείρω (raise up) and ἀφίημι (forgive) in 5:15.<sup>59</sup> Furthermore, the conjunction οὖν (therefore) in 5:16 introduces two unmarked imperatives which express the result of the previous discussion. The usage of a 2<sup>nd</sup> person plural in these verbs manifests the participant to be the same as that in the previous imperatives, referring to the brothers. In addition, the conjunction ὅπως (in order that) indicates the purpose of practicing these two actions as ἰαθῆτε (be healed) which belongs to the semantic domain of “health, vigor, strength (23.129–141).” The words κάμνω (ill) ἐγείρω (raise up) in 5:15 also belong to this semantic domain, meaning that the idea of healing and forgiving resulting from prayer remains to be the theme in the whole discussion. There is a personal reference in 5:15–16 which establishes a cohesive link: the phrase τὰς ἁμαρτίας (the sinners) refers to the same participant in 5:15 as people who commit ἁμαρτίας (sins). The phrase “in the name of the Lord” indicates the eschatological promise of God, and the elders’ prayer includes the confession of sins and submission to God’s will.<sup>60</sup> At the same time, this indicates that the elders should pray “with the thought of God’s blessing in mind,” and represents the confidence that “God is the source of all healing and that God’s healing power would be brought to bear on the illness at hand.”<sup>61</sup> One’s actions and faith should be consistent to reflect the wisdom from above by living according to God’s will which can be recognized in 5:15.<sup>62</sup>

In terms of the theme of prayer, the connection between 3:13–18 and 5:1–20 is also detectable. The actions of confessing sins to each other and praying for each other

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<sup>59</sup> The usage of ἀφίημι (forgive) here is represented as a passive voice, but we can still recognize that the subject of forgiving is the Lord.

<sup>60</sup> Collins, “James 5:14–16a,” 89.

<sup>61</sup> Kuske, “Exegetical Brief,” 126.

<sup>62</sup> Warrington, “James 5:14–18,” 358.

denote the peace and righteousness (δικαιοσύνης, 88.13) within community because the prayer of the righteous (δίκαιος, 88.12) is effective. The encouragement of prayer through suffering recalls the notion in 1:3–4, and the wisdom from above serves as the crux of endurance which is a gift from God through prayer. The relationship between prayer and wisdom is already addressed in 1:6, where wisdom is indicated as God’s promise, and God’s wisdom provides the principle of how to pray.<sup>63</sup> The promise of God is explained in 2:23 where the will of God is revealed through the fulfillment of his promise. These passages all relate to the reference of the wisdom of God which shapes one’s life.<sup>64</sup>

The verb ἰσχύει (be strong) shows the effect of the prayer of the righteousness. Prayer and righteousness form cohesive ties with the example of Elijah in the following unit. The relational process in 5:17 links Elijah to readers/hearers because they share the same nature. In 5:17–18, however, a series of actions formed by the word προσεύχομαι (pray) demonstrates that Elijah prays and what comes next is exactly the same as his prayer. The conjunction πάλιν (again) and the repetition of the conjunction καί (and) draw a picture which reveals the repetitive action of Elijah’s praying, and the following events take place according to his prayers. The relationship between rains and producing the fruit recalls the metaphor in 5:7–8 and serves as a cohesive device. In 5:19, the author introduces another situation by a conditional clause where the addressee is still “brothers” and the scope of the event is ἐν ὑμῖν (among you). In addition, the prepositional phrase ἀπὸ τῆς ἀληθείας (from the truth) indicates the starting point of the material process formed by the passive verb πλανηθῇ (lead astray), whereas the verb ἐπιστρέψῃ (bring

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<sup>63</sup> Warrington, “James 5:14–18,” 362.

<sup>64</sup> Graham, “Spirit-Powered Patience,” 67.



back) in the last clause highlights the contrary situation of going astray from the truth. Although the pronoun τις (anyone) in the last clause does not refer to a specific person, it is inferable that the one who brings back a wandering brother should be also a person within the Christian community.<sup>65</sup>

The value of bringing back sinners by the verb γινώσκω (know) is indicated in 5:20.<sup>66</sup> The same verb ἐπιστρέψῃ (bring back) is employed twice in 5:19–20 to make a connection of the discussion. As well, the sentence formed by the verb σώζω (save) provides significant information. The words ὁδός (41.16, way) in 5:20 and ἀναστροφή (41.3, conduct) in 3:13 represent a similar concept. The subject of this clause includes a minor process in which the focus is the one who brings back a sinner. In addition, the author states that to bring back a sinner from wandering equals saving this person's soul from death and covering this person's sins by this action. Therefore, many devices of reference, ellipsis, and lexical chains indicate the cohesiveness of this passage.

After tracing the devices of reference, ellipsis, lexical chains, and conjunction, we can identify another device of cohesion which is the repetition of certain grammatical patterns. In Jas 5:1, the sentence starts with a 2<sup>nd</sup> person imperative plus adverb ἄγε νῦν (come now), and the addressee is indicated to be οἱ πλούσιοι (the rich people). Further descriptions are indicated by another participle ὀλολύζοντες (cry out) which serves the function of imperative. The author urges the addressee be aware of the danger and disaster, and the prepositional phrase ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις (for the miseries which are coming to you) manifests the reason of these commands. In

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<sup>65</sup> Adamson, *James*, 203.

<sup>66</sup> The phrase γινώσκέτω ὅτι is omitted in some manuscripts or is read as γινώσκετε ὅτι in others. Nevertheless, the second person plural usage is probably a scribal error which represents the confusion of the usage of the previous imperatives. See Davids, *The Epistle of James*, 199.

addition, the pattern of a noun + personal genitive + perfect tense in 5:2–3 highlights the situation of accumulating wealth. In 5:3, the author further describes the situation which will come to these rich people of which the entities, the wealth and the garment, belong to the participant in 5:1.

### Chart 27: Grammatical Pattern in 5:2–3

5:2	ὁ πλοῦτος ὑμῶν σέσηπεν Your riches have rotted
5:2	τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν Your clothes have become moth-eaten
5:3	ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται Your gold and silver have rusted

The pattern of indicative + τις + imperative is repeated in 5:13–14 which represents examples of the consistency of one's situations and reactions, and this pattern also serves as a device of cohesion. Following the examples listed here, the author further addresses the teaching of prayer by the repetition of the words προσεύχομαι (pray) and εὐχή (prayer) in 5:13–18. The use of oil in the New Testament period was a medicine, and therefore the whole discussion focuses on the interaction within Christian community, praying with technology.<sup>67</sup> In addition, the verses 5:13–14 which represent a grammatical pattern of indicative + τις + ἐν ὑμῖν + imperative betoken consistency and sincerity (ἀνυπόκριτος), as well as the notion in 5:12 in terms of prohibitions of vows. The word τις (anyone) is used three times in 5:13–14 and there is an ellipsis in 5:13

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<sup>67</sup> The term "oil" refers to the "olive oil" which was also used by those who have headaches in antiquity. Olive oil represents a symbol of life. There were some other people who use the olive oil to avoid some diseases. In the ancient times, miraculous healing did not preclude medicine. Furthermore, oil can be used for washing (John 13, Heb 10:22). See Murphy, "On Medicine and Ministry," 8; Ajibade, "Anointing the Sick with Oil," 170–2; Armerding, "Is Any Among You Afflicted?" 198; Karris, "Some New Angles on James 5:13–20," 213. In addition, the health care system in James indicates "a demonic disturbance of the godly integrity of the person's body." This phenomenon reflects the struggles between division and integration, life and death. See Albl, "'Are Any Among You Sick?' The Health Care System in the Letter of James," 142.



where the prepositional phrase ἐν ὑμῖν (among you) is omitted but can be inferred. The repetition of this grammatical pattern also serves as another cohesive device.

### 5.2.2. Central Token in 5:1–20

The participants who are the rich people are prominent in the first part of this passage (5:1–6), and the contrast between what they have done and the consequence of their wealth is highlighted. The rust (5:3) which is the end of their gold and silver stands as the evidence against the rich.<sup>68</sup> Nevertheless, the judgment from God becomes the central crux for those who are under oppression to have hope in the future which results from God's mercy.<sup>69</sup> The metaphor of the early and late rains refers to the coming of the Lord which indicates the value of endurance. Both the judgment and salvation for the rich and the poor come after the parousia. The author indicates that discrimination is the major issue in this passage, especially economic discrimination. The poor are honored in God's eyes, whereas the rich will ultimately perish unless they humble themselves.<sup>70</sup> Therefore, the groups of the oppressors and the oppressed become the prominent characters of this passage, and their interactions indicate the development of the characteristics of the earthly and heavenly wisdom.

The concept of judgment continues to represent the importance of patience which

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<sup>68</sup> The rich often stands as the object of warnings in the Wisdom literature (Prov 15:16, 23:4–5, Eccl 5:12–16). On the other hand, poverty is related to humility and godliness (Prov 15:16, 23:4–5, Eccl 5:12–16). More details can be found in Peck, "James 5:1–6," 293.

<sup>69</sup> Cargal, *Restoring the Diaspora*, 183.

<sup>70</sup> Hartin, "Come Now, You Rich, Weep and Wail...", 62–3. Stulac adopts different references in the New Testament to argue that James is "speaking rhetorically, formally addressing non-Christians in 1:10 as later in 5:1–6 but saying this really for the benefit of his Christian readers who were suffering at the hands of rich persecutors." On the other hand, Williams interprets James 1:9–11 in light of Jeremiah 9:23–24 and proposes that "both the rich and the poor person should be seen as part of God's people—the rich among God's people are being warned and the poor among God's people are being encouraged." In addition, Warden states that the rich is a part of the community and the reason why James points out the issue of the poor and the rich is to address the problem of partiality. Further discussion can be seen in Stulac, "Who Are 'The Rich' in James," 89–102; Williams, "Of Rags and Riches," 273–82; Warden, "The Rich and Poor in James," 247–57.



is the motivation of endurance, and Job stands as a supporting evidence to prove this importance. Furthermore, although the evil doers who kept back the wages have lived luxuriously on the land, the consequence of endurance will be fruit produced on the land. The idea of endurance on the land is highlighted by these texts, and the way of practicing endurance is using one's tongue properly (5:9). Besides, we can recognize that the value of speech is developed in this passage. One should let the "yes be yes, and no be no" (5:12). In addition, one's tongue should be used to pray for the sick person (5:14), to confess one's sins and pray to each other (5:16), and to bring back a brother or a sister from wandering (5:20).<sup>71</sup> The idea of oaths recalls the discussion in 4:13–17 and the whole concept contradicts the "double-minded."<sup>72</sup> This behaviour represents one's impatience and indicates the misuse of speech. Besides, the concept of prayer which is the proper way of using one's speech represents another important theme in this passage and concludes the whole discussion. When we face good situations, we can praise God through prayers; when we encounter evil, we can pray to ask for God's help and giving.<sup>73</sup> People who possess wisdom from above may have mercy (3:17) for them not to oppress others. Besides, they will not lie against the truth (3:14), meaning that they will let their "yes" be yes and let their "no" be no. Besides, according to what has been indicated in chapter 1, asking for wisdom from above is the key to endure through difficulties, which is a practice of prayer. Therefore, we can conclude that the discussions in chapter 5 can be interpreted on the basis of the system of wisdom from above and wisdom from below.

### 5.2.3. Summary

In chapter 5, the author encourages readers/hearers to realize the importance of bringing

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<sup>71</sup> Johnson, *Brother of Jesus, Friend of God*, 167.

<sup>72</sup> Wall, *Community of the Wise*, 259–60.

<sup>73</sup> Humphreys, "Prayer and Praise," 72.

back sinners from the wrong way, whereas the passage in chapter 3 denotes the consistency of the wisdom which one holds with this person's way of living. There are two points which link this concept. First, the way the sinners live represents the error which is opposite to the characteristic of the wisdom from above. The second point is that the behaviour of turning a sinner from wandering denotes the proper way of saving one from death and covering many sins. This conduct is contradictory to the earthly wisdom which causes people to boast against the truth (ἀληθείας), and is in accord with the consequence of the heavenly wisdom which produces peace between this person and God. To sum up, the author uses "my brothers" and "adulterers" or "sinners" to describe the two groups which are not the same.<sup>74</sup> In terms of those who commit idolatry, they are referred as friends of the world, which means enemies of God.<sup>75</sup>

There is a group of people who endure through oppressions and discern the value of prayer. They take words seriously and use tongues properly, praying when are suffering and singing songs of praise when they are cheerful (5:12–13). On the other hand, there is another group of people which represents the contrary characteristics to the previous group, and these people are regarded as those who belong to God. The rich who oppress the poor betoken the first group, whereas those who endure through suffering, hold a correct view of judgment, trust the power of effect, and bring back sinners can be classified as the second group. Through the discussion of the relationship between 5:1–20 and 3:13–18, it is clear that the foundation of differentiating these two groups is the wisdom from below or the wisdom from above.

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<sup>74</sup> The author of James never addresses the rich with the term "my brothers."

<sup>75</sup> Tamez, *The Scandalous Message of James*, 47.

## CHAPTER 6: SUMMARY AND CONCLUDING REFLECTIONS

In this thesis, I employ the three metafunctions of SFL to analyze the book of James. The passage Jas 3:13–18 serves as the main section which provides the global themes for the whole book. In this passage, the author of James indicates two types of wisdom, wisdom from above and from below, and different characters of these two categories are further denoted. Wisdom is the central idea which is important for one to practice what the author addresses in the letter.<sup>1</sup> Those who have wisdom from above are pure, peaceable, gentle, willing to yield, full of mercy and good fruits, and without a trace of partiality or hypocrisy. These people will manifest their wisdom by good conduct, and their deeds will produce fruit of righteousness. On the contrary, people who have bitter envy and selfish ambition are those who have wisdom from below. Their moral behaviour represents an inner situation disorder and wickedness. This framework gives us an approach to interpret the notions in the whole book. God is the one who gives wisdom as the perfect gift for people to endure throughout trials. On the other hand, those who have wisdom from below will have a wrong perspective, doubting when they ask. Therefore, when trials or tests come, these two groups of people will have distinct reactions: the former will rejoice and stand firm whereas the latter will commit sins. Different kinds of wisdom will determine one's conducts toward others and one's perspective of using words. A person with heavenly wisdom will focus on listening rather than speaking for the purpose of achieving God's righteousness. The practical action is to act according to God's word instead of listening only, and consequently this person will attempt to control the tongue and care for the orphan and widow in need.<sup>2</sup> On the contrary, people who have earthly

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<sup>1</sup> Thompson, "Epistle of James," 12.

<sup>2</sup> Hartin proposes that welcoming the word of truth is the way of obtaining the wisdom from above



wisdom may exhibit anger toward others, and become hearers who forget God's word immediately. The action of practicing God's word serves as an important touchstone to identify the wisdom one has.

The concept of practicing God's word continues developing in chapter 2 where the author of James uses several illustrations to address these two types of people. The major difference between those who have wisdom those from above and from below is the way of estimating others. People who have heavenly wisdom will exercise faith with an attitude of personal favoritism to the poor but will treat them on the basis of how God cherishes them. They will show respect to the spirit of the law which is to love neighbors as themselves, and will have mercy to the needy. James indicates that the love commandment is the criterion to measure all actions and to observe Torah without love represents the same transgression as the neglect of minor laws.<sup>3</sup> On the other hand, earthly people will underestimate the poor by dishonoring and oppressing them. People with the wisdom from below will also judge others, even brothers, and show partiality according to their desires. Determining one's value by an earthly standard or a heavenly perspective is an expression of wisdom from below or from above, and these two types of attitudes will clearly be revealed by one's manner. Wisdom from above is shown in meekness through good deeds, whereas wisdom from below will damage harmony in the community. A true faith will lead people to have an appropriate point of view to have good conducts. Since the heavenly wisdom involves the features of purity and sincerity, internal and external consistency will be revealed by the harmony between one's faith and works. A true believer will react properly to God's word which will result in the

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as a gift from God. See Hartin, "Who Is Wise and Understanding Among You?" 149–68.

<sup>3</sup> Sandt, "Law and Ethics in Matthew's Antitheses and James's Letter," 333.

works out of faith. If one's faith remains limited to the understanding of the statement "God is one," and does not keep growing, it is clear that this phenomenon originates from the wisdom from below which is demonic, earthly, and unspiritual.

One obvious behaviour is the manner of speech. The control of the tongue is also an important issue in the Scriptures where the point of departure is the wisdom from God. The pollution of the "whole body" results from lack of control over the tongue. The one who can control the tongue shows the ability to be pure. Interestingly, the wisdom "from above" is also described as pure.<sup>4</sup> In other words, the wisdom from above becomes the key factor to make a person pure.<sup>5</sup> It is clear that wisdom from above emphasizes the relationship with God which sets up a new life internally and then practices it externally. God is the one who orders creation, and Christians inherit this task to set up orders of doing good in our lives, which should be involved in God's "creating and redeeming purposes."<sup>6</sup> The further explanation of the relationship between controlling the tongue and creation is that the tongue can be used to bless God and curse those who are made in the likeness of God at the same time. This contradiction manifests orderless disarray. The illustrations of fruit (3:12) in this passage are the examples to show this muddle. They represent an image of mixed kinds, which violates the natural order of things.<sup>7</sup> To master nature is one of the purposes of God's creative work, and to tame animals is a way to show this ability of human beings.<sup>8</sup> Not to cross the boundaries of creation order is the central pivot of speech and moral conducts. The more we understand the wisdom of creation, the more we can control our tongues and use them to bless instead of curse.

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<sup>4</sup> Thompson, "Epistle of James," 12.

<sup>5</sup> Lockett, *Purity and Worldview in the Epistle of James*, 141.

<sup>6</sup> Long, *The Goodness of God: Theology, Church, and the Social Order*, 280.

<sup>7</sup> Lockett, *Purity and Worldview in the Epistle of James*, 124–5.

<sup>8</sup> Perkins, *First and Second Peter, James, and Jude*, 118.

In addition, to control the creature is one of God's plans for human beings, but the tongue is the place where this power cannot easily be exercised. James basically provides the reason for controlling the tongue based on the concept of creation, which is related to the essence of human beings, who are created in God's image.<sup>9</sup> The epistle of James does not focus on the idea of the superiority of human beings as was common in the Greek world.<sup>10</sup> The author, however, is talking about the order of creation, which exhibits God's wisdom. The true wisdom is the gift from God, who is generous and ungrudging. When people have the correct relationship with God, this wisdom can be found; if the relationship with God is wrong, this person will be full of chaos and disorder in his or her life. To know the order of creation, which manifests the wisdom of God, is one of the ways to demonstrate a correct relationship with God. The problem of strife does not result from not praying, but from a failure to ask for what is correct, the wisdom from above.<sup>11</sup>

Friends of God receive the wisdom from above and have the desire to draw near to God, whereas friends of the world have wisdom from below and are self-centered. Their desires motivate them to compete with each other, and the consequence will be conflicts and disputes. People who have heavenly wisdom will be humble and attempt to cleanse their hands. They know that God's will is the foundation of one's life and therefore, these people will do the right things because this is what God wants. On the contrary, those who hold earthly wisdom will judge others and the law of God, and they are regarded as the double-minded. They plan for everything without taking God's will into consideration, but only caring for what benefits they can gain. Two types of value

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<sup>9</sup> Carson, "James," 1006.

<sup>10</sup> Davids, *James*, 144.

<sup>11</sup> Davids, "Theological Perspectives on the Epistle of James," 103.



system are indicated by what people may think, plan, and act, and the essence of these two is the origin of wisdom, either from God or from the world.

The rich people may live in luxury and in pleasure but ignore the faith of Christ who is now present and is to come again in a short time. Consequently, they will oppress the workers and keep back their wages by fraud. The rich will distort the wisdom from above to counter the new laws from God. They will ridicule the poor who remain passive through oppressions and suffer under injustice.<sup>12</sup> Nevertheless, the heavenly wisdom guides people to face the reality of the parousia which is the hope of the poor. Those who have wisdom from above will endure through suffering because they know that the Lord is near. They will follow the examples of the prophets who put their trust upon God who is the judge. Therefore, the meaning of prayer is significant to these people in their daily lives. They know how to get along with different situations and they will be patient, waiting for the precious fruit which the Lord will give. The problems of illness and sins are no longer beyond cure since God is their fortress.

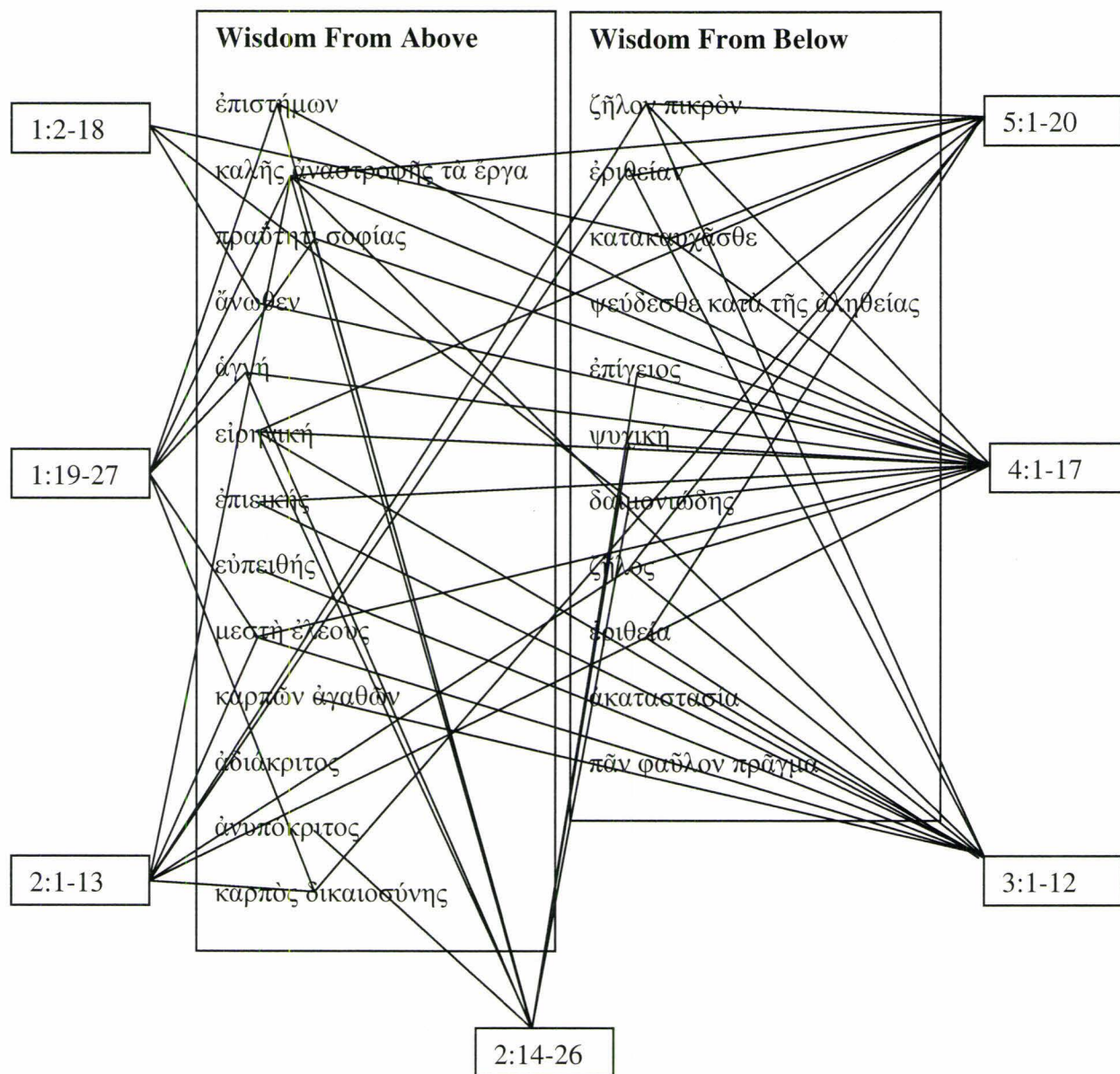
To sum up, wisdom is significant in the letter of James and is important for people nowadays. We all need wisdom to deal with the problems in our daily lives. Nevertheless, the problem is not that we do not have wisdom, but is what kind of wisdom we have. The wisdom from above and wisdom from below will lead people to distinct directions in every detail of their lives. God is the one who gives to all generously and ungrudgingly, and therefore, if anyone among us who is lacking in wisdom, ask him, and it will be given to us.

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<sup>12</sup> Crotty, "Identifying the Poor in the Letter of James," 19–20.

The relationships between Jas 3:13–18 and other discourses can be seen in the figure which follows:

**Chart 28: Relationship between Jas 3:13–18 and Other Sections**



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