

MORAL FORMATION IN THE LETTER OF JAMES:  
A WAY FORWARD FOR THE STRUCTURAL ANALYSIS IN LIGHT OF A  
SYSTEMIC FUNCTIONAL GENRE THEORY

by

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## ABSTRACT

“Moral Formation in the Letter of James: A Way Forward for the Structural analysis in Light of a Systemic Functional Genre Theory”

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This dissertation attempts to answer two questions. First, what is the social function of the letter of James? Second, how does James design the structure of the text to align with its communicative goal? This study presumes the letter of James as a member of ancient wisdom literature. Contrary to common (mis)understandings, ancient wisdom literature shows a general tendency in its composition. A legitimate sage collects and evokes old sayings and proverbs. Then, the wisdom is reinterpreted and contemporized for the current situation. Through this process, the sage helps his readers develop a sense of right and wrong, develop moral reasoning skills, and cultivate virtues. I will argue that this pattern, moral formation, is present in the unfolding of James’s letter to his diasporic readers.

Regarding the structure of the letter of James, after Dibelius, many attempts have been made to present the letter as a cohesive text with a literary structure, which is unified by a single global theme. In this framework, most of what have been proposed as a structure of the letter is more or less topic (or theme)-based. Unfortunately, however, neither a rigorous definition of topic nor a method for determining it has been clearly stated. The limits of the topic-based approach become problematic when applied to the

structure of James whereby diverse topics are scattered here and there throughout the text. Attempts to draw intricate lines between these units through topical or thematic similarities make the structure of James very complicated (e.g., inclusio or chiasm).

This study attempts to break this methodological impasse by employing Ruqaiya Hasan's genre theory developed in a systemic functional framework. James's letter is delimited in terms of function, not topic or theme. In search for the function of each segment, I explore textual (semantic chain and cohesive harmony), ideational (transitivity, verbal aspect, and voice), and interpersonal meanings (grammatical person and speech functions).

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## List of Abbreviations

AB	Anchor Bible
AC	<i>Acta Classica</i>
ADP	Advances in Discourse Processes
ANRW	<i>Aufstieg und Niedergang der römischen Welt</i>
ASCP	Amsterdam Studies in Classical Philology
AusBR	<i>Australian Biblical Review</i>
AJL	<i>Australian Journal of Linguistics</i>
BAGL	<i>Biblical and Ancient Greek Linguistics</i>
BBSup	Bulletin of Biblical Research Supplement
BDAG	Bauer, Walter, et al. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3rd ed. Chicago: University of Chicago Press, 2000
BDS	Bible Dictionary Series
BECNT	The Baker Exegetical Commentary on the New Testament
BETL	Bibliotheca ephemeridum theologicarum lovaniensium
BHGNT	The Baylor Handbook on the Greek New Testament
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>Bib</i>	<i>Biblica</i>
BNTC	Black's New Testament Commentaries
BR	<i>Biblical Research</i>
BIS	Biblical Interpretation Series
BJSE	<i>British Journal of Sociology of Education</i>
BT	<i>The Bible Translator</i>
BTB	<i>Biblical Theology Bulletin</i>
BZABR	Beiträge zum Verstehen der Bibel
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
BZ	<i>Biblische Zeitschrift</i>
CBQMS	Catholic Biblical Quarterly Monograph Series
CBS	Core Biblical Studies
CJ	<i>Concordia Journal</i>
CTL	Cambridge Textbooks in Linguistics
DBSJ	<i>Detroit Baptist Seminary Journal</i>
DSD	<i>Dead Sea Discoveries</i>
EPT	<i>Educational Philosophy and Theory</i>
ELS	Explorations in Language Study
EQ	<i>The Evangelical Quarterly</i>
FN	<i>Filología Neotestamentaria</i>
HBM	Hebrew Bible Monographs
HBT	<i>Horizons in Biblical Theology</i>
Hermeneia	A Critical and Historical Commentary on the Bible
HMPEC	<i>Historical Magazine of the Protestant Episcopal Church</i>
<i>Hist. Relig</i>	<i>History of religions</i>
HTKNT	Herders theologischer Kommentar zum neuen Testament

<i>HTR</i>	<i>Harvard Theological Review</i>
<i>HvTSt</i>	<i>Hervormde Teologiese Studie</i>
ICC	International Critical Commentary
IFG1	Halliday, M. A. K. <i>An Introduction to Functional Grammar</i> . 1st ed. London: Edward Arnold, 1985.
IFG4	Halliday, M. A. K., and Christian M. I. M. Matthiessen. <i>Halliday's Introduction to Functional Grammar</i> . 4th ed. London: Routledge, 2014.
<i>IJES</i>	<i>International Journal of English Studies</i>
<i>IL</i>	<i>Informal Logic</i>
<i>Int</i>	<i>Interpretation</i>
<i>JAOS</i>	<i>Journal of the American Oriental Society</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
<i>JSCE</i>	<i>Journal of the Society of Christian Ethics</i>
JSOTSup	Journal for the Study of the Old Testament Supplement Series
<i>JTI</i>	<i>Journal of Theological Interpretation</i>
<i>LB</i>	<i>Linguistica Biblica</i>
LBS	Linguistic Biblical Studies
<i>LE</i>	<i>Language Education</i>
LEC	Library of Early Christianity
LENT	Linguistic Exegesis of the New Testament
LNTS	Library of New Testament Studies
<i>MSJ</i>	<i>The Master's Seminary Journal</i>
NASB	New American Standard Bible
<i>Neot</i>	<i>Neotestamentica</i>
NIGTC	New International Greek Testament Commentary
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Novum Testamentum Supplements
NTM	New Testament Monographs
NTOA	Novum Testamentum et Orbis Antiquus
<i>NTS</i>	<i>New Testament Studies</i>
OLS	Open Linguistics Series
PAST	Pauline Studies
PBTM	Paternoster Biblical and Theological Monographs
PNTC	Pillar New Testament Commentary
<i>PA</i>	<i>Political Analysis</i>
<i>PSBS</i>	<i>Procedia: social &amp; behavioral sciences</i>
PS	Paul and the Ancient Letter Form
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RTE</i>	<i>Research in the Teaching of English</i>
<i>RB</i>	<i>Revue Biblique</i>
RBS	Resources for Biblical Study
<i>RevExp</i>	<i>Review &amp; Expositor</i>
<i>RJIB</i>	<i>RETORIKA: Jurnal Ilmu Bahasa</i>

RTT	Research in Text Theory
SBG	Studies in Biblical Greek
<i>SBJT</i>	<i>The Southern Baptist Journal of Theology</i>
<i>SBL</i>	<i>Society of Biblical Literature</i>
SBLDS	Society for Biblical Literature Dissertation Series
SBL SBS	SBL Sources for Biblical Study
<i>SBLSP</i>	<i>SBL Seminar Papers</i>
<i>SJT</i>	<i>Southwestern Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SP	Sacra Pagina
SR	<i>Studies in Religion</i>
SSL	SUNY Series in Linguistics
<i>SNTU</i>	<i>Studien zum Neuen Testament und seiner Umwelt</i>
<i>Them</i>	<i>Themelios</i>
THKNT	Theologischer Handkommentar zum Neuen Testament
TiLSM	Trends in Linguistics. Studies and Monographs
<i>TJ</i>	<i>Trinity Journal</i>
TLL	Topics in Language and Linguistics
<i>TynBul</i>	<i>Tyndale Bulletin</i>
UBS4	The Greek New Testament, edited by B. Aland et al., 4th rev. ed.
Stuttgart:	Deutsche Bibelgesellschaft, 1993
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die Alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

## CHAPTER 1 A SURVEY OF EARLIER STUDIES

James has suffered from being the most neglected of the New Testament books. It is well known that the Reformer Martin Luther's negative assessment of the book, "an epistle of straw," made it appear marginal. He further characterizes it as being chaotic and inauthentic by saying: "James throws things together so chaotically that it seems to me that he must have been some good, pious man who took a few sayings from the disciples of the apostles and tossed them off on paper."<sup>1</sup> In the context of the historical-critical paradigm, Martin Dibelius's form-critical approach and conclusions that assured Luther's evaluation in many respects came to be believed as the last word on the letter of James for subsequent interpreters. It is not an exaggeration to say that Dibelius's work in fact shaped the contours of Jacobean studies for the next fifty years. Recent decades, however, have witnessed a resurgence of interest in James. Like all empires, Dibelius's dominant influence has been on the wane with the entrance of diverse methodological perspectives in the New Testament. Many insightful and productive proposals have been presented concerning the genre identity and structure of James, from which many other issues come into being. It is still cumbersome to reach a common agreement, but the paradigm shift already took place and it will continue to move on in this direction. In this

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<sup>1</sup> Luther, "Prefaces to the New Testament," 362, 397.



chapter, we shall briefly review Dibelius's exegetical and interpretive legacy and current reorientation of studies on James in terms of genre and structure.

### **Dibelius's Legacy**

The year 2021 marks the one-hundredth anniversary of the first publication of Dibelius's commentary on James in Meyer's *Kritisch-Exegetischer Kommentar über das Neue Testament* (1921). About a half-century later, it was introduced in English-speaking scholarship, when the 11<sup>th</sup> revised edition by Heinrich Greeven was translated into English in the Hermeneia series (1976). After a century, Dibelius's treatment of James still offers a departure point of any investigations of this discourse.<sup>2</sup> His work is still influential partly because of the enduring quality of his observations. A breakaway from his stance, however, is accelerated by the import of non-historical methodologies, which proffer different perspectives on exegetical data from that of Dibelius.

Traditionally, James had been classified as a letter before Dibelius.<sup>3</sup> Dibelius, however, changed the way of inquiry by locating James in the literary category of Hellenistic paraenesis, by which he means "a text which strings together admonitions of general ethical contents."<sup>4</sup> James is construed as a modified version of paraenesis

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<sup>2</sup> Penner, *James and Eschatology*, 262–63; Hartin, *James of Jerusalem*, 88.

<sup>3</sup> Allison, *James*, 71.

<sup>4</sup> Dibelius and Greeven, *James*, 2–3; cf. Ropes, *James*, 9–18, where he identifies James as a "literary epistle," a vehicle for diverse literary writings with a wide readership in mind, commonly used by Jewish, and Greco-Roman philosophical writers. Before Dibelius, Adolf Deissmann, defining a letter as occasioned by particular circumstances with a specific communicative aim, asserted that James is not an authentic letter in a strict sense, rather it is a piece of "literature" with the general audience in mind. See Deissmann, *Bible Studies*, 51–52. Luke Johnson also views James as "a literary letter," which is not intended for correspondence. See Johnson, "Introduction," 156. In fact, the first question to be answered regarding the genre of James is whether or not it is a letter. Dibelius concludes that "the prescript in 1:1 is the only epistolary element in the entire document" (*James*, 2). To the contrary, Fred Francis, given the lack of "situational immediacy," defines the letter of James as a "literary" letter ("Opening and Closing," 110–26). Later Peter Davids and Todd Penner follow and develop Francis's position. Penner, identifying

modelled on the Jewish instruction format for its new gentile proselytes. It is characterized as a compilation of inauthentic maxims, smaller units, and larger argumentative sections whose topics and themes never unfold logically. As a result, the lack of continuity of thought becomes the most outstanding feature of this book.<sup>5</sup> Along with this, Dibelius stresses three other characteristics of paraenetic literature found in James: eclectic compilation of ethical sayings, the recurrence of similar motifs, and the generality of moral directives.

These characteristics lead to the following understandings. First, with regard to eclecticism, the purpose of this genre is the preservation and transmission of ethical tradition. Since the passing-on of traditional wisdom is the main objective of paraenetic writings, less attention is given to the originality of content and identification of the author.<sup>6</sup> Second, the reprisal of similar themes is the evidence that James is not concerned with logical progression in thought. This feature is considered to be natural in paraenetic literature understood by Dibelius. Third, paraenetic literature appeals to the general audience, the principle of which was applied to James in Dibelius's reading. Thus, James was not a response to a specific situation of a particular community as with the Pauline letters. Rather, it is a repository of Jewish and Hellenistic wisdom and ethical teachings

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James as a letter, argues that "certain organizing features inherent in this genre could be viewed as providing structure to the content as a whole." On this basis, Penner thinks of the opening as playing a role in foreshadowing what will follow in the body. See Penner, "James in Current Research," 268. Bauckham holds an alternative view that the formal epistolary prescript (1:1) could make James a letter while its content does not conform to the epistolary conventions. Bauckham's example is the book of Revelation that is identified as an apocalypse irrespective of its letter-opening. See Bauckham, *Wisdom of James*, 12. Wall agrees with Bauckham that James is different from the Pauline letter-body in terms of "the literary form." Wall argues, however, that the body of James serves the same *function* in that it diagnoses the spiritual health of the recipients and writes a prescription in view of the final salvation. See Wall, *Community of the Wise*, 19.

<sup>5</sup> Dibelius and Greeven, *James*, 2.

<sup>6</sup> Dibelius and Greeven, *James*, 3.

as a Christian response to the delay of the imminent parousia. Penner sums up the effects of Dibelius's generic identification of James as paraenesis: "There is no specific historical situation to be reconstructed. There is no true author of the text. There is no overarching framework of argument. Ergo there also can be no guiding theological concept or principle."<sup>7</sup>

As a literary text, however, James is not totally without coherence. Dibelius in fact locates it not in thought, but in form. Catchwords, for instance, serve to connect individual sayings and units at the surface level, irrespective of a logical sequence. Moreover, he identifies a series of three treatises conforming to the Greek diatribe in the main body (2:1—3:12) in which inner coherence and logical progressions manifest. On the one hand, Dibelius is aware of thematical discontinuity among them; but on the other, he was not blind to a close affinity in form and style. To assert that James is totally devoid of any arrangement does not do justice to the substance of Dibelius's argument.<sup>8</sup>

In Dibelius's work, it is noteworthy that the discussion about generic identity and structural arrangement of James is inseparable. One supports the other and vice versa. Despite this seemingly logical circularity, these have served as two major pillars that substantiated Dibelius's reading and appealed to subsequent scholars. His long-standing predominant claims, however, began to crack. His view of paraenesis is called into question on the one hand; and more and more scholars come to see a more elaborate compositional arrangement of James.<sup>9</sup>

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<sup>7</sup> Penner, "James in Current Research," 265.

<sup>8</sup> Porter clarifies the confusion between coherence in form and thought in Dibelius by linguistically distinguishing cohesion and coherence respectively. See Porter, "Cohesion in James," 46.

<sup>9</sup> Batten, *What Are They Saying*, 26; Eng, "Eschatological Approval," 59.

## Genre

The genre of James is still unresolved. No single proposal has held the premier position since Dibelius's view was dethroned.<sup>10</sup> In this regard, three key observations can be noted. First, the shadow of Dibelius has faded, though it has not completely vanished. Second, scholars seem lethargic in their pursuit of a generic identification of James. Third, there is a group of scholars considering James to be a Christian version of a traditional Jewish letter to the diaspora. This brief research of the current state will also reveal the need for a new definition and method for genre study that can advance the discussion.

Paraenesis as understood by Dibelius has been challenged on the basis of new research into the nature of ancient paraenesis. Abraham Malherbe, after investigating the Hellenistic Moralists, identifies five features of Hellenistic paraenesis. Cheung summarizes them as follows:

- The use of precepts or maxims in moral argumentation and imperatives in exhortation;
- The use of moral examples;
- Close relationship between the author and the recipients;
- The use of traditional materials;
- General applicability.<sup>11</sup>

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<sup>10</sup> Allison's commentary on James (2013) provides a thorough list of proposals and bibliography. See Allison, *James*, 72–74. See also Penner, "James in Current Research," 267–72; Edgar, *Has God Not Chosen the Poor?*, 13–18; McCartney, *James*, 39–40; Foster, *Significance of Exemplars*, 8–14.

<sup>11</sup> Cheung, *Genre, Composition and Hermeneutics*, 15–20. See also Malherbe, "Hellenistic Moralists," 278–93; Perdue, "Paraenesis," 242–46; Gammie, "Paraenetic Literature"; Johnson, *James*, 18. Cheung also puts it, "the lack of cohesion is not a characteristic of paraenesis. The identification of a particular literary work as paraenesis does not rule out *a priori* that it has a definite structure or exhibits coherence" (*Genre, Composition*, 53, italics in original).

Among these is not a lack of coherence. Given that Dibelius's identification of James as paraenesis mainly pertains to the lack of continuity of thought in James, this shakes his argument from the very root. Malherbe's contention is also reinforced by such scholars who discern a coherence of thought in James. Moreover, some are now suspicious of whether paraenesis itself is a genre.<sup>12</sup> Wachob, for instance, regards it as a "mode of persuasion or argument."<sup>13</sup> Paraenesis is also viewed as a secondary genre.<sup>14</sup> Lockett uses the term "wisdom paraenesis" as the "second textual characteristic of the composition," while the first textual characteristic of James is as a letter.<sup>15</sup>

In his book *The Genre, Composition and Hermeneutics of James*, Cheung thoroughly delves into the discussion of James's genre. He explores six views that have been proposed so far: (1) "an allegory on Jacob's farewell address;" (2) "a Greek diatribe;" (3) "a Hellenistic-Jewish homily;"<sup>16</sup> (4) "a protreptic discourse;"<sup>17</sup> (5) "a Hellenistic paraenesis;" and (6) "a Christian wisdom instruction."<sup>18</sup> Cheung rejects the first four and compares the last two in detail.<sup>19</sup> James is juxtaposed with representative texts such as Isocrates's treatises, Isocrates's letters to Demonicus, and Seneca's *Epistulae Moralis* for Hellenistic paraenesis and Ben Sira, the Sentences of Pseudo-Phocylides, and Qumran wisdom texts for wisdom instructions. In terms of formal

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<sup>12</sup> Edgar, *Has God Not Chosen the Poor?*, 16–17.

<sup>13</sup> Wachob, *Voice of Jesus*, 52.

<sup>14</sup> Gammie, "Paraenetic Literature," 42–51.

<sup>15</sup> Lockett, *Purity and Worldview*, 76.

<sup>16</sup> Moo, *James*, 8–9; Witherington, *Homilies for Jewish Christians*, 386.

<sup>17</sup> Baasland defines James as a wisdom protreptic discourse enclosed in the epistolary form. See Baasland, "Literarische Form," 3654–55. See also Hartin, *James*, 15, where he pays attention to well-crafted arguments in James. This is one characteristic of protreptic discourse according to Gammie, "Paraenetic Literature," 41–77.

<sup>18</sup> Cheung, *Genre, Composition and Hermeneutics*, 6–15.

<sup>19</sup> For Cheung's dismissal of the first four views, see Cheung, *Genre, Composition and Hermeneutics*, 6–13.

generic features, Cheung observes the use of a strikingly high ratio of imperatives and aphoristic language in James.<sup>20</sup> Though James's characteristic use of aphorisms to sum up sub-units or sections shows an affinity with wisdom instructions, the overall literary features are the ones found in common in Hellenistic paraenesis as well as wisdom instruction. This point is well substantiated by the cultural fusion between Hellenism and Judaism of the time. Then he pays attention to James's indebtedness to vocabularies, themes, and ideas of Jewish wisdom instruction throughout the entire book. Cheung carefully contends, however, that these features are "insufficient" to consider James belonging to a wisdom instruction.<sup>21</sup> At the end, he takes "subject matter," mainly consisting of themes and ideas within the tradition of wisdom instruction, as "the *decisive* factor in identifying James as wisdom instruction."<sup>22</sup> Cheung views the author of James not as a passive collector of traditional materials but as an active interpreter of diverse traditions in the Old Testament and even the Jesus tradition.

Cheung's comprehensive and evaluative research of previous proposals regarding the genre of James claims its value on its own. However, the absence of well-defined criteria for his genre classification undermines the strength of his argument. In his analysis, Cheung primarily relies on the "subject matter" as the key criterion for identifying the genre. In my view, however, the justification for considering subject

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<sup>20</sup> Cheung, *Genre, Composition and Hermeneutics*, 37. See Porter's correction to Cheung's statistical errors in "Cohesion in James," 50n19.

<sup>21</sup> Cheung, *Genre, Composition and Hermeneutics*, 49.

<sup>22</sup> Cheung, *Genre, Composition and Hermeneutics*, 49. *Italics added.* According to Cheung and Hartin, eschatological elements are compatible within the overall genre of wisdom instruction. Cheung, *Genre, Composition and Hermeneutics*, 42–49; Hartin, *James and the Q*, 77. Penner, however, sees it the other way around, arguing that "James does not have a sapient framework and structure, but is thoroughly controlled by an eschatological understanding wherein wisdom themes have an important role and function" (*James and Eschatology*, 117).

matter as the primary determinant of genre and the precise definition of what he means by subject matter are not explicitly explained, which leaves this aspect of his argument open to further examination. Though a theme or an idea could occur more frequently in a particular genre, it is also generally observed that similar themes and ideas are found irrespective of genres. For example, “the fear of God” is one of the most critical and recurrent themes in wisdom literature.<sup>23</sup> But this theme also appears in all other genres throughout the Old Testament, including narrative and prophetic discourse. Specific subject matter can hardly be constrained to a single genre. In this regard, the burden of proof falls on Cheung who needs to justify how subject matter plays a critical role in generic identification.

In his commentary, *The Letter of James*, Luke Timothy Johnson first views James as *sui generis* in which a variety of sub-genres are mingled: “It is easy to see how [James] partially conforms to several kinds of ancient literary genres. But in each case, closer examination shows how much of James escapes confinement to any single category.”<sup>24</sup> Johnson finds some diatribal elements in James while problematizing the designation of diatribe as a genre.<sup>25</sup> In the examination of James’s intertextual dependence on Lev 19, he demonstrates that James utilizes the exegetical method of “halachic midrash.”<sup>26</sup> It is also debated, however, whether midrash is a methodology or genre. Regardless of the precise

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<sup>23</sup> Blocher, “Fear of the Lord”; Di Lella, “Fear of the Lord as Wisdom”; Schwáb, “Source of Wisdom.” It should be noted that the literary category of wisdom as a genre is still questioned by scholars. See Wright, “Joining the Club,” 262.

<sup>24</sup> Johnson, *James*, 17.

<sup>25</sup> Johnson, *James*, 17.

<sup>26</sup> Johnson, “Use of Leviticus 19,” 401.

generic status, however, Johnson is certain that these are rhetorical devices used in the service of the exhortative nature of James.

Based on this observation, Johnson locates James within a broad group of paraenetic discourse and more specifically defines it as a form of protreptic discourse.<sup>27</sup> A protreptic discourse is one type of “an exhortation to follow a particular profession, arguing for the superiority of one profession or another.”<sup>28</sup> The intent of protreptic is to change the readers’ conduct through argumentation whereas that of paraenesis is to reinforce the current value position, be it dominant or minor.<sup>29</sup> In my opinion, these two aspects intermingle in James. Johnson, however, seems to emphasize more on James’s argumentative aspect, aiming to persuade readers to embrace a Christian lifestyle consistent with their profession. This leads to his labelling of James as protreptic.<sup>30</sup> Along with the existence of the formal greeting and other features of letter-writing, Johnson considers James to be a protreptic discourse enclosed in the form of a letter.<sup>31</sup>

It is noteworthy that Johnson identifies genre with respect to its peculiar elements and social function.<sup>32</sup> The perceived social function of James plays a crucial role in his recognition of James as protrepsis, not paraenesis. This, however, is not his focus from the beginning. At the outset, he spells out three determinative factors for genre identification: “the use of certain sorts of materials (topoi), of certain rhetorical devices,

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<sup>27</sup> Johnson, *James*, 19. For more discussion of the distinction between paraenetic and protreptic discourse, see Schenkeveld, “Historical Prose,” 204.

<sup>28</sup> Johnson, *James*, 20.

<sup>29</sup> Johnson, *James*, 19.

<sup>30</sup> Johnson, *James*, 20. See also Baasland, “Literarische Form,” 3652.

<sup>31</sup> Johnson, *James*, 20–24; Johnson, “Introduction,” 156.

<sup>32</sup> Leo Purdue explores the social functions of paraenetic texts. See Purdue, “Social Character”; Purdue, “Paraenesis.”



and of certain formal characteristics.”<sup>33</sup> What function a text serves in its socio-cultural milieu is not one of his initial concerns. Despite this inconsistency, I agree with Johnson’s direction of emphasizing social function in generic identification.

One recent trend in the genre of James is to appeal to the implied audience, the Jewish diaspora.<sup>34</sup> During Second Temple Judaism, there emerged “a particular subgenre of Jewish epistolary” writing that Verseput calls a “covenantal letter to the Diaspora.”<sup>35</sup> The Jewish diaspora was understood to be a result of divine punishment that required national repentance. Jews during Second Temple Judaism hoped for future restoration (cf. Ps 106:41, 47). In this context, letters were sent from the Jewish center, Jerusalem, to those who had been scattered away from the promised land. The primary purpose of these letters was to encourage the recipients to keep their identity as God’s covenantal people by providing solace and admonition.<sup>36</sup> These letters were originally designed to be encyclicals. For this reason, they were not so much concerned with individual ethics as with communal concerns.<sup>37</sup> This genre identification is favored by many scholars today,

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<sup>33</sup> Johnson, *James*, 16.

<sup>34</sup> Penner, “James in Current Research,” 268; Allison, *James*, 73; Tamez, “James,” 379.

<sup>35</sup> Verseput, “Genre and Story,” 100. See also Niebuhr, “Diasporabriefe,” 420–43; Davids, “Palestinian Traditions,” 41; Tsuji, *Glaube*, 5–50; Bauckham, *James*, 18–20; Whittiers, *Second Baruch*, 86–101; Kloppenborg, “Diaspora Discourse,” 268–70; Lockett, *Purity and Worldview*, 66–76; McCartney, *James*, 40; Jobes, *Letters to the Church*, 165–67; Allison, *James*, 73–74; Varner, *James*, 25; Verseput, “Wisdom,” 691–707; Hearon, “To the Twelve Tribes,” 28. Recognizing James as a diaspora letter, Hartin includes it in wisdom literature. In addition, he further defines James as “protreptic discourse,” not paraenesis. See Hartin, *James*, 10–16. On Allison’s criticism of Hartin, see Allison, *James*, 74. It is interesting that Cargal’s book *Restoring the Diaspora* had come out in 1993 before the term “Diasporabriefe” made inroads into the genre discussion in biblical studies. There is also an identifiable body of literature that can be called the “Diasporabrief” (Acts 15:23–29; Jer 29; Ep Jer 6; 2 Macc 1:1–9, 1:10–2:18, 2 Bar 78–87, 4 Bar 6:16–25, *t. Sanh* 2:6; Tg Jer 10:11)

<sup>36</sup> Verseput, “Genre and Story,” 100–101. The paraenetic nature of this kind of letter is generally assumed. See Allison, *James*, 74.

<sup>37</sup> Verseput, “Genre and Story,” 110.

in part because this framework gives more room to discuss the social setting and function of James.<sup>38</sup>

### Summary and Evaluation

As surveyed here, Jacobean scholars have tackled the genre of James. For almost a half-century, Dibelius's view was dominant. Alternative views have emerged with new insights. Dibelius's understanding of Hellenistic paraenesis has been called into question. Considerable indebtedness to Jewish traditions in terms of its materials has been also perceived. The discussions range from literary forms and styles to ideas and themes. Now, there is a growing tendency to emphasize its social function and the identity of its recipients. But, in recent years, it seems that the scholarly discussion has stagnated at an impasse, partly due to the mingling of stylistic features in James. There are some agreements among scholars, for example, on the use of diatribe in the body. However, the genre that encompasses the entire book remains undecided.

### Structure

Dibelius's view that the letter of James is a miscellany of topics and proverbs without a connected train of thought prevailed during the last half of the twentieth century.<sup>39</sup> According to him, the discussion of its structure pertains to whether it is a coherent discourse or not. In recent years, however, more challenges have been made to this view,

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<sup>38</sup> Hartin, *James of Jerusalem*, 90.

<sup>39</sup> Dibelius's view is not without antecedents. See Mayor, *Epistle of St. James*, cxxi; Ropes, *Epistle of St. James*, 2–4; Nida et al., *Style and Discourse*, 118.

the unstructured organization of the letter, by adopting Hellenistic epistolography, a chiasmic analysis, a thematic approach, rhetoric, and linguistics. Now, the view that it is a structured composition with a coherent train of thought is gaining more proponents.<sup>40</sup> It is quite embarrassing to witness such a significant disparity in the structural presentation among those who argue for structured composition. Even the same methodology ends in different results. For this reason, an academic consensus is still distant.

Dibelius's atomistic (and form-critical) approach, which cut the discourse into small self-standing units, has been replaced by diverse approaches that link the units together thematically into a coherent discourse.<sup>41</sup> Disagreement remains, however, concerning how to divide the text into units and how to explain the connections between units. In this section, I will first provide a brief summary of the historical shift of interest in James's structure. Then, I will evaluate three linguistic approaches by Cargal, Taylor, and Varner from the perspective of how each model provides consistent and principled criteria of demarcation of discourse units since any structural analysis begins with identification of building blocks.<sup>42</sup>

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<sup>40</sup> Penner, "James in Current Research," 272; Taylor, "Recent Scholarship," 87. For proponents of a structured composition of James, see Hengel, "Der Jakobusbrief als antipaulinische Polemik"; Elliott, "Holiness-Wholeness"; Wachob, *Voice of Jesus*; Edgar, *Has God Not Chosen the Poor?*; Fry, "Testing of Faith"; Davids, *James*; Wall, "James as Apocalyptic Paraenesis"; Penner, *James and Eschatology*; Wuellner, "Der Jakobusbrief"; Baasland, "Literarische Form"; Frankenmölle, "Das semantische Netz des Jakobusbriefes"; Thurén, "Risky Rhetoric in James"; Terry, "Discourse Structure of the Book of James"; Cargal, *Restoring the Diaspora*; Jackson-McCabe, "Enduring Temptation."

<sup>41</sup> Taylor, *Discourse Structure of James*, 6. On Dibelius's form-critical approach, see Cargal, *Restoring the Diaspora*, 12–21.

<sup>42</sup> Cargal, *Restoring the Diaspora*; Taylor, *Discourse Structure of James*; Varner, *Book of James*.

### Post-Dibelius Movement

There are two noteworthy moves by which the investigation of the outline of James has gained momentum. First, as discussed above, new research into the nature of ancient paraenesis challenges Dibelius's view of James as a Hellenistic paraenesis with no coherent thematic development, and thus no structure.<sup>43</sup> Some scholars have come to the conclusion that the lack of logical unfolding of themes or loose connections is not a determinative characteristic of paraenetic writings.<sup>44</sup> This observation opened the door for more scholars to investigate thematic coherence in James.<sup>45</sup>

Second, Fred Francis's seminal article "Form and Function of the Opening and Closing Paragraphs of James and 1 John" called the validity of Dibelius's form-critical atomistic approach into question.<sup>46</sup> From the perspective of ancient Hellenistic epistolography, Francis revealed the "more intentional structure" of the entire letter of James.<sup>47</sup> He outlined two structural characteristics of Hellenistic epistles—a double-opening statement and a correspondence between the opening and closing. In terms of form, the opening is divided into two parts (Jas 1:2–11; 12–25), both of which set out with "technical liturgical-epistolary terms for 'joy' and 'blessedness.'"<sup>48</sup> It is also noted that themes in the first part correspond to themes in the second with some additional elements: (A) "testing/steadfastness" (1:2–4 and 1:12–18); (B) "wisdom-

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<sup>43</sup> Niebuhr, *Gesetz und Paränese*; Perdue and Gammie, *Paraenesis*; Wilson, *Love Without Pretense*; Thomas, *Der jüdische Phokylides*.

<sup>44</sup> Malherbe, "Hellenistic Moralists." See also Johnson, *James*, 18.

<sup>45</sup> Lockett, *Purity and Worldview*, 137–40; Hartin, *Spirituality of Perfection*; Frankemölle, *Brief des Jakobus*, 175–80.

<sup>46</sup> Francis, "Opening and Closing," 111. On forerunners, Hermann Cladder and Ernst Pfeiffer, of Francis, see Taylor, *Discourse Structure of James*, 12–14.

<sup>47</sup> Francis, "Opening and Closing," 117.

<sup>48</sup> Francis, "Opening and Closing," 118.

words/reproaching” (1:5–8 and 1:19–21); and (C) “rich-poor/does” (1:9–11 and 1:22–25).<sup>49</sup> This forms a so-called double opening statement. According to Francis, this two-fold introductory form is well attested in other Hellenistic epistles.<sup>50</sup>

Regarding function, the opening is regarded as a table of contents. It serves a role of foreshadowing what will follow in the main body of the letter. In James, key thematic elements presented in the opening are recapitulated in 1:26–27 in between the opening and the body. This “literary hinge” not only sums up what precedes but also turns the audience’s attention to the main argumentative section, into which themes in the opening are carried over, developed, and expanded in depth. The body of James, according to Francis, has two subsections, each of which is concerned with the topic of well-off/poverty-stricken and living out faith (2:1–26, C<sup>^</sup>) and then wisdom in association with speech and rebuking (3:1—5:6, B<sup>^</sup>). James closes the letter by revisiting the theme of testing in relation to endurance, prayer, and coming back to the right track (5:7–20, A<sup>^</sup>) in the eschatological outlook.

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| <p>(A) testing/steadfastness (1:2–4 and 1:12–18)</p> <p>(B) wisdom-words/reproaching (1:5–8 and 1:19–21)</p> <p>(C) rich-poor/does (1:9–11 and 1:22–25)</p> <p>(C<sup>^</sup>) well-off/poverty-stricken and living out faith (2:1–26)</p> <p>(B<sup>^</sup>) wisdom in speech and rebuking (3:1—5:6)</p> <p>(A<sup>^</sup>) testing in association with endurance and prayer (5:7–20)</p> |
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Figure 1. Francis’s structure of James

<sup>49</sup> Francis, “Opening and Closing,” 118.

<sup>50</sup> Francis, “Opening and Closing,” 110–11. James 1 has been long and widely recognized as a hodgepodge of themes and topics that are to be reiterated and developed later. See Francis, “Opening and Closing,” 110–11; Frankemölle, “Jakobusbriefes,” 163; Johnson, *James*, 15; Penner, *James and Eschatology*, 138–39. This position is criticized by Cargal (*Restoring the Diaspora*, 22), Penner (*James and Eschatology*, 144), and Varner (*Book of James*, 47).

In this reverse of the order, the chiasmic structure emerges. This underpins the argument of “substantial literary-thematic coherence of the epistle as a whole.”<sup>51</sup> Francis locates the theme of testing as the thematic thread, which penetrates all other themes and shapes argumentative contours of the entire text.

The pursuit of a chiasm and its peak in James appeals to many others, such as Peter Davids, James Reese, and Robert Crotty, to name a few.<sup>52</sup> The work of Peter Davids, for instance, comes to a similar conclusion to that of Francis’s two-fold introduction. Davids argues that the introduction is composed of three themes, testing, wisdom, and poverty/wealth, which unfold in reverse order in the body, again chiasmic structure: “testing through wealth” (Jas 4:13—5:6); “the demand for pure speech” (3:1—4:12); and “the excellence of poverty and generosity” (2:1–26) respectively.<sup>53</sup> This concentric presentation of the arrangement of James objects to Dibelius on his designation of James as a Hellenistic paraenesis with no structural design. In this way, Francis and Davids highlighted the functional significance of the first chapter of James in bringing topics and themes on the table.<sup>54</sup> By showing the expansion and development of themes later, they unveiled the compositional intention to which previous studies had been blind. They also found an *inclusio* structure between the opening and the closing, which they regarded as impossible without it being the author’s plan. In this way, the coherence of thoughts in James came to be realized among Jacobean studies.

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<sup>51</sup> Francis, “Opening and Closing,” 126.

<sup>52</sup> Davids, *James*, 25, 29; Reese, “Exegete as Sage,” 82–85; Crotty, “Literary Structure,” 45–57. For the criticism of a chiasmic approach, Porter and Reed, “Philippians as a Macro-Chiasm,” 213–31.

<sup>53</sup> Batten, *What Are They Saying*, 11–12; Taylor, “Recent Scholarship,” 94–95.

<sup>54</sup> A similar view of the introductory function of Jas 1 is found in Eng’s work (“Eschatological Approval,” 57–64).

Despite its merits, this perspective is subject to critical scrutiny. A fundamental concern with the chiasmic approach lies in the lack of consensus among scholars regarding the division of the text. Although a shared understanding of the chiasmic structure exists, the suitability of their respective theoretical frameworks in effectively discerning the structure is questionable. Consequently, their interpretations may be susceptible to the accusation of imposing predetermined patterns in their analysis. To some extent, it is natural for interpreters to come up with chiasmus in a text like James replete with a reprise of similar topics and themes, as Johnson puts it, “chiasm happens as much by accident as by design.”<sup>55</sup> Despite the lack of the methodological underpinning, Francis and Davids’s approach paves the way for the search of the compositional structure of James through a key theme or themes which comes into focus throughout.

After Francis and Davids, seeking an overarching theme throughout a text became the most popular approach to the structure of James.<sup>56</sup> It is well known that James consists of many themes and to construct an outline, it is necessary to explain their relationship with each other. A thematic approach to James generally takes two steps: the first step involves finding a theme in Jas 1 that encompasses all the other issues and the next step is to prove how it unifies seemingly disparate themes into a whole. Such an approach is based on the assumption that thematic consistency underpins a coherent arrangement. Fry (1978) proposed the themes of “testing” and “patient endurance” in Jas

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<sup>55</sup> Johnson, *James*, 14.

<sup>56</sup> For a summary of thematic approaches, see Penner, “James in Current Research,” 272–75; Taylor, “Recent Scholarship,” 95–103; Batten, *What Are They Saying*, 11–15. See also Vouga, *Saint Jacques*; Martin, *James*; Johnson, *James*; Penner, *James and Eschatology*; Cargal, *Restoring the Diaspora*; Hartin, *Spirituality of Perfection*; Varner, “Main Theme and Structure of James.”

1 as a key to the structure of the book.<sup>57</sup> Vouga (1984) divides the letter into three major sections, all of which begins with the major theme of faith: the testing of faith (1:2–19a), the obedience of faith (1:19b —2:18), and the fidelity of faith (4:1—5:20).<sup>58</sup> Johnson (1995) argues that though James is rife with Hellenistic moral themes and *topoi* on the surface level, the coherence of the text is attained by the substructure of the polarity between “friendship with the world” and “with God,” (4:4), which undergirds the entire letter.<sup>59</sup> Todd Penner highlights an eschatological framework as the glue that holds the text together. This feature is particularly obvious in 1:2–12 and 4:6—5:12, which form an *inclusio*. The whole text is enclosed with eschatological instructions in the opening and the closing.<sup>60</sup> They provide a thematic framework upon which the interpretation of the body is based. A number of scholars identify perfection/wholeness/completeness as the main concern in which all other topics hang together.<sup>61</sup>

The pursuit of the structure of James continues among rhetorical critics. It is still hotly debated whether rhetorical criticism could be employed in the study of letters in New Testament.<sup>62</sup> Batten, however, argues that “given the pervasive presence of rhetoric

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<sup>57</sup> Fry, “Testing of Faith,” 430. See also Davids (*James*, 38), where he points out suffering/testing as a thematic thread of James.

<sup>58</sup> Vouga, *Saint Jacques*, 19–20.

<sup>59</sup> Johnson, *James*, 14. Darian Lockett also finds out the frequent use of polar contrasts as James’s overall communicative strategy. James sets before readers two extreme ways of life to choose. This use of binary opposition parallels in the “Two Ways” motif in the Jewish wisdom tradition. (“Structure or Communicative Strategy,” 272). This is an attempt to grasp the coherence of James not in terms of structure but the overarching communicative intent of the author. See also Tollefson, “James as Dialectical Discourse,” 62; Elliott, “Holiness-Wholeness,” 72.

<sup>60</sup> Penner, *James and Eschatology*, 158–59. In a similar line, Mussner and Eng respectively propose eschatology and eschatological approval as a unifying motif that brings together the letter of James. See Mussner, *Der Jakobusbrief*, 210; Eng, “Eschatological Approval,” 191.

<sup>61</sup> Hartin, *Spirituality of Perfection*, 10; Moo, *James*, 46; Cheung, *Genre, Composition and Hermeneutics*, 223; Bauckham, *James*, 177–84; Elliott, “Holiness-Wholeness,” 71. See also Lockett, *Purity and Worldview*, 22, where he argues a close relationship between the concept of purity and perfection.

<sup>62</sup> On discussion of rhetorical influence on ancient epistolary genre, see Aune, *New Testament*, 160. See also Watson’s research on this topic in association with Pauline epistles, “Rhetorical Criticism,”



at this time, one must at least consider its potential sway on the production of a text.”<sup>63</sup>

According to the advocates for rhetorical criticism in New Testament texts, rhetoric was like air that ancient civilians may have breathed unconsciously. For them, it is unnatural to presume that New Testament writers were not under its influence.

The study of the rhetoric of James in relation to its structure has two main streams. Some rhetorical critics attempt to reveal the structure of the entire text through rhetorical criticism.<sup>64</sup> Baasland, identifying James as deliberative rhetoric, provides an outline of James: *exordium* (1:2–18), *transitus* (1:16–18), *propositio* (1:19–27), *confirmatio* (2:1–3:12), *confutatio* (3:13–5:6), and *peroratio* (5:7–20).<sup>65</sup> In contrast with most rhetorical critics defining the epistle of James as deliberative, Lauri Thurén classifies James as epideictic.<sup>66</sup> He pays attention to its persuasive motivation to reaffirm Christian point of view and lifestyle, which the community (or communities) have already embraced. For this reason, his outline consists of the long argumentatio (2:1–5:6) in the centre with the exordium (1:1–18), the propositio (1:19–27), and the peroratio (5:7–20).<sup>67</sup>

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222–24. Reed makes a nuanced argument that rhetorical conventions are found in letter writing. This, however, is better seen as functional parallels. The flexibility of letter writing, especially in the body, invites a conflation with other genres. Moreover, the general principles of human communication, especially in argumentation, penetrates both rhetoric and epistolary. As a result, such cases in which rhetorical conventions are coherently applied to an entire letter are rare. In particular, Reed argues that “there is no inherent formal relationship between the basic theory of epistolary structure and the technical teachings about rhetorical arrangement” (“The Epistle,” 182).

<sup>63</sup> Batten, *What Are They Saying*, 17.

<sup>64</sup> Wuellner, “Rhetorik und Textpragmatik;” Baasland, “Literarische Form;” Frankemölle, “Jakobusbriefes;” Thurén, “Risky Rhetoric in James;” Elliott, “Epistle of James.”

<sup>65</sup> Baasland, “Literarische Form,” 3649–61. For his later modification, see Baasland, *Jakobsbrevet*, 177–78.

<sup>66</sup> Thurén, “Risky Rhetoric in James,” 277.

<sup>67</sup> Whereas Baasland and Thurén stick to the arrangement of Graeco-Roman rhetoric, Wilhelm Wuellner applies the New Rhetoric in conjunction with other linguistic theories to James. See Wuellner, “Risky Rhetoric in James,” 282.

Others utilize rhetorical devices to explore some portions of the text.<sup>68</sup> Watson, for instance, is not convinced by attempts to analyze the rhetorical outline of James in its entirety.<sup>69</sup> Rather he holds on to the key to understanding the structure of James as follows: “it is a Jewish-Christian wisdom work influenced by Hellenistic rhetoric, but is arranged overall in the topic-to-topic fashion of Jewish wisdom texts.”<sup>70</sup> For this reason, he finds more similarities between James and the Wisdom of Solomon than with Sirach. Sirach follows the tradition of Proverbs in that it feels no need to tackle its subject matter with logical proofs. Watson, however, specifies the logical development of topics as the key signature of James and this marks the influence of rhetoric.<sup>71</sup> Therefore, he concludes that rhetorical analysis is only applicable to parts of James because the overall arrangement of James follows the Jewish wisdom tradition.

### A Way Forward

It is not an exaggeration that such efforts to come up with the organized arrangement of James grew against Dibelius’s proposal of discontinuity in thought. A growing number of scholars perceive James as a cohesive discourse. With a closer look, however, there is a wide range of disagreements in terms of potential structures, even sometimes among those practicing the same methods. Unsatisfied with these differing outcomes, Richard

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<sup>68</sup> Hartin, *James*; van der Westhuizen, “Stylistic Techniques”; Watson, “James 2”; Watson, “Reassessment of the Rhetoric.”

<sup>69</sup> See also Bauckham, *Wisdom of James*, 61–62.

<sup>70</sup> Watson, “Reassessment of the Rhetoric,” 119.

<sup>71</sup> Van der Westhuizen, for instance, found in James 2:14–26 Graeco-Roman rhetorical invention, arrangement, and style (“Stylistic Techniques,” 94–95). Also see Watson’s works (“James 2,” 117–18; “Rhetoric of James 3:1–12,” 51–63), where he presents the Graeco-Roman scheme of argument of James 2:1—3:12.

Bauckham raises the question of whether the direction of inquiry is right from the very beginning, pointing out that continuity in thought has been dealt with in connection with the structure of James. He, however, is critical of this undertaking when he says, “In reaction against Dibelius, not a few scholars seem mistakenly to have supposed that, in order to validate the consistency of thought and concerns which they have rightly detected in James, they need to demonstrate a closely conceived structuring of the whole work”; but in principle, these two are “distinct.”<sup>72</sup> Bauckham concludes 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”<sup>73</sup>

In this regard, Porter shows how linguistic concepts clarify the issue: “If *coherence* is concerned with continuity of thought, *cohesion* is concerned with continuity of textual structure.”<sup>74</sup> Linguistically speaking, they are not the same but related. If a text is coherent, we can expect some level of cohesion no matter how minimal it might be. Theoretically, however, a cohesive text may have little or no coherence.<sup>75</sup> So, coherence is not completely dependent upon cohesion; but cohesion contributes to some extent to the coherence of a text.<sup>76</sup> Porter also quotes Hasan, “Cohesion is the foundation on which

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<sup>72</sup> Bauckham, *Wisdom of James*, 61–62.

<sup>73</sup> Bauckham, *Wisdom of James*, 62. Italics added. In my view, Bauckham’s reading is only half correct. Dibelius in fact proposed “*the piety of the poor*” as the “ethos” of James that creates coherence of the entire paraenetic undertaking of James (*James*, 48–49). Though Dibelius characterized James as being void of consistency in thought, he clearly states that this is “not to say that the letter has no coherence of any sort” (*James*, 2). He found a different kind of coherent thought, which appears to be a thematic or ideological coherence. However, subsequent scholars have not adequately acknowledged this aspect.

<sup>74</sup> Porter, “Cohesion in James,” 46. Italics added. Porter explains cohesion as “any linguistic means found at the word group level or higher (and especially at the clause level) by which an author unites or ties together the various elements of language to constitute a text” (“Cohesion in James,” 46).

<sup>75</sup> Coherence of a text is not a matter of whether or not it exists but the variation in degree.

<sup>76</sup> Porter pushes ahead this argument to assert, with the theoretical basis of Hasan’s cohesive harmony, a high level of coherence of James, which is realized by chain interactions stretching throughout

the edifice of coherence is built.”<sup>77</sup> In his analysis, Porter seeks the internal cohesion of the letter of James through the frequency and distribution of similarity chains within imperative clauses.<sup>78</sup> This insight holds significant importance as it provides guidance for studies aiming to explore coherence in James. Finding coherence requires some attention to cohesion. In this regard, a linguistic method for cohesion provides a way for looking into textual relations among sayings, groups of sayings, or treaties, upon which the study of coherence is built.

### Linguistic Approaches

Porter is not the only one who has undertaken a linguistic analysis of James. There have been promising works by Timothy Cargal, Mark Taylor, and William Varner though in different methodological orientations. In what follows, their proposals are critically examined in order to grasp where linguistic analysis has come from and where it should be headed in the future.

#### ***Timothy Cargal: Restoring the Diaspora (1993)***

Cargal adopts Greimasian structural semiotics in his analysis of James. This form of analysis is grounded in a communication paradigm whose “chief concern is with how an

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the text. See Porter, “Cohesion in James,” 65–66. For cohesive harmony, see Hasan, “Cohesive Harmony”; Khoo, “Threads of Continuity.”

<sup>77</sup> Hasan in Halliday and Hasan, *Language, Context, and Text*, 94. Taylor notes that “while there is no continuity to be discerned, there are formal, purely external connections via cognate ‘catchwords’ whereby one saying is linked to another” (“Recent Scholarship,” 88). Westfall, “Mapping the Text,” 14, where she argues that “in Greek the author creates cohesion with patterns of continuity.” Lexical, semantic, and formal repetitions form a pattern which establishes textual continuity. In this sense, catchwords are one of the ways the author of James creates textual structure. For the comprehensive description of cohesion theory, see Halliday and Hasan, *Cohesion in English*.

<sup>78</sup> Porter, “Cohesion in James,” 50.

author communicates certain beliefs to the readers.”<sup>79</sup> The Greimasian structural semiotic model has its strength in realizing “multiple coherences” at three different levels of discourse: (1) “discursive syntax (the expressions relating issues of time, space, and actants, or what might more generally be called a ‘logical sequence’); (2) “discursive semantics (the thematization and figurativization used to express meaningful relationships); and (3) “narrative semantics (the micro-semantic universe created in the discourse).”<sup>80</sup> According to Cargal, James organizes discourse units more on the basis of discursive semantics rather than discursive syntax.<sup>81</sup> This means that the discourse progresses in terms of themes and figures rather than logic.

Discursive units are identified by “inverted parallelisms” consisting of “inverted” and “posited content.”<sup>82</sup> The inverted content is what is put forward in the beginning of a discourse unit whereas the posited content is what appears at the end of the discourse unit.<sup>83</sup> In a religious discourse constructed by discursive semantics, the goal of the discourse is to be found in the posited content. This criterion is not only operative at the level of discourse units but also on the level of the entire discourse. As a result, Cargal contends that the goal of the author of James is to bring those who go astray back to God (5:19–20), which is what the letter writer is doing. These wandering people are the recipients. Four discursive units, 1:1–21, 1:22–2:26, 3:1–4:12 and 4:11–5:20, are identified on the basis of “inclusions marking units of text.”<sup>84</sup> The first and last verses

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<sup>79</sup> Cargal, *Restoring the Diaspora*, 9–32.

<sup>80</sup> Cargal, *Restoring the Diaspora*, 36–37.

<sup>81</sup> Cargal, *Restoring the Diaspora*, 45.

<sup>82</sup> Cargal, *Restoring the Diaspora*, 38, 52.

<sup>83</sup> Daniel and Patte contend that “a study of the end of a text allows the exegete to identify without ambiguity the ultimate program of the text” (*Structural Exegesis*, 39).

<sup>84</sup> Taylor, “Recent Scholarship,” 103.

contain the theme that governs the content in between, and the author's goal is placed in the closing comment. In this way, it is argued that the goal of a discourse unit and its structure are related.

A fundamental question regarding this approach concerns the way we detect the goal of any text. According to the Greimasian model, we as a reader will certainly understand the goal if we read the opening and the closing of any text. This might be true. But this leaves open the question of how this works when the content unfolds in a linear manner. At one point, Cargal argues that "to determine which of the 'possible' meanings are 'pertinent' to the context of the Epistle, we must try to adopt the vantage of first-time readers who follow the unfolding of the text: we can only draw on material previously presented in the discourse without recourse to what will come later."<sup>85</sup> It seems, however, that the way Cargal comes to his conclusion about the purpose of James violates this principle. He draws on material that belongs to the last section of the entire discourse at the beginning of his discussion. He takes the vantage point of an analyzer who knows the end. It treats purpose/genre as something we can only relate to a complete text. Thus, we may revise our judgements throughout the process of the text, but only arrive at a truly synchronic conclusion once it has come to completion. Cargal himself appears to be confused with whether he attempts to find the author's intention, the original readers' reception, or the interpreter's understanding of the text.

Moreover, this model is similar to a so-called *inclusio* structure. Given the repetitions within the composition of James, it is somewhat natural that many would find

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<sup>85</sup> Cargal, *Restoring the Diaspora*, 54–55.

inclusios. Painter describes the seemingly arbitrary or unprincipled distribution of themes in James as follows:

Following the address and greeting (1:1), the remainder of ch. 1 contains a number of aphorisms, some more developed than others. All are taken up, somewhat randomly, and developed in the following chapters, which come to a suitable conclusion in 5:19–20. The theme of enduring testing (1:2–4) is taken up in 5:7–11; the prayer of faith (1:5–7) is taken up in 5:13–18; the reversal of the fortunes of rich and poor (1:9–10) is taken up in 2:1–7; 4:13—5:6; sinful desire or lust (epithymia) set over against God's good and perfect gift to those who ask of him (1:12–18) is taken up in 3:13–4:10; speech ethics (1:19–20, 26) are developed in 3:1–12; and the need for faith to be actualized in works (1:22–27) is developed in a way that reflects the Pauline controversy about justification by faith apart from works in 2:14–26.<sup>86</sup>

Taylor argues for an inclusio structure while recognizing the “potential pitfalls” when he states that “the repetition of a keyword or phrase may constitute an inclusio, or it may serve another function such as relating two discourse units or signifying a common thematic thread running through one or more discourse units.”<sup>87</sup> In other words, repetition could simply be repetition of content for purposes other than structural inclusio. For example, Robert Foster explains the function of repetition as follows: “the repetition of motifs at different points in a composition” is one literary device that fosters retention of ethical materials.<sup>88</sup> Thus, Cargal’s conclusion cannot be the last word given that the identification of an inclusio is subjective with different scholars finding different ones with different emphases.

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<sup>86</sup> Painter, “James as the First Catholic Epistle,” 225.

<sup>87</sup> Taylor, *Discourse Structure of James*, 59–60.

<sup>88</sup> Foster, *Significance of Exemplars*, 10.

***Mark Taylor: A Text-Linguistic Investigation into the Discourse Structure of James (2006)***

Taylor adopts Guthrie's text-linguistic model that was originally applied to the book of Hebrews.<sup>89</sup> He stresses the theoretical strengths of Guthrie's model as follows: it is (1) "systematic" in that the theoretical framework of text-linguistics is well articulated although still in elementary stage; (2) "eclectic" in that diverse linguistic devices from ancient (*inclusio*) to modern (cohesion) are incorporated; and (3) concerned with the structure of a discourse.<sup>90</sup> In regard to analysis, Guthrie's model takes a bottom-up approach. The delimitation of units comes first, then their interrelatedness is discussed, and finally he presents the configuration of identified units to reveal the organizational structure.

For unit boundaries, Taylor utilizes both cohesion shift and *inclusios* in a complementary way. Indicators of cohesion shifts include "genre [exposition or exhortation], topic, temporal indicators, actor, subject, verb tense, voice, mood, person, number, reference, [and] lexical items."<sup>91</sup> According to the number of shift indicators, cohesion shifts are categorized by low-, median-, and high-level shifts.<sup>92</sup> He identifies twenty-two high-level cohesion shifts. There are five self-contained units (1:12, 16; 4:11–12; 5:6, 12), which are disconnected from the co-text and perform a transitional function. These breaks are grouped by means of inclusion, which is defined as "the repetition of a

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<sup>89</sup> Guthrie, *The Structure of Hebrews*.

<sup>90</sup> Taylor, *Discourse Structure of James*, 40. Recently, Daniel K. Eng's dissertation, *Eschatological Approval*, has appeared, but I have not dealt with it separately. In my view, Eng's methodology is not very different from Taylor's in that they both adopt the concept of *inclusio* and cohesion to segment a literary unit at the macrostructure level. See Eng, "Eschatological Approval," 32–45. Eng explicitly states that his use of *inclusio* is based on the work of Taylor and Guthrie. See Eng, "Eschatological Approval," 73; Taylor and Guthrie, "Structure of James," 684–85.

<sup>91</sup> See Taylor, *Discourse Structure of James*, 42–44, for theoretical definitions.

<sup>92</sup> Taylor, *Discourse Structure of James*, 46.



key lexical item, phrase or even paragraph at significant points in the discourse giving a ‘sandwich’ structure to the text.”<sup>93</sup> In addition to inclusion, a set of discourse-binding devices such as lexical cohesion, thematic repetition, and transition-via-proverbs are identified to explain the overall strategy of James’s composition. In conclusion, Taylor supports the double-opening statement for Jas 1 and develops a chiasmic configuration with Jas 3:13–18 at the center for the body (2:1—5:6).<sup>94</sup> Taylor argues that James’s macro theme is focused on acting in “obedience to the law/word of God.”<sup>95</sup>

Taylor’s text-linguistic approach to James is consistent and informative, but it is not without weaknesses. First, Taylor utilizes a numerical scale to quantify the degree of intensity of cohesion shift. Cynthia Westfall, however, criticizes this model in Guthrie’s work on Hebrews because it produces a list of cohesive factors that contribute to shifts by mathematically adding them up to find the most probable shift in terms of the number of factors.<sup>96</sup> This same criticism can be extended to Taylor’s work. In an attempt to address this criticism, his work would have been more compelling had it offered a rationale for the scale of the low, median, and high shifts.

Another aspect that could benefit from improvement is to make explicit his method for identifying topics or themes within paragraphs or larger units.<sup>97</sup> Intuitive judgment might be used for a short discourse unit consisting of two or three verses, though this judgment may or may not be accurate. When these segments are amalgamated into a larger unit or section, however, only a principled methodology for

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<sup>93</sup> Taylor, *Discourse Structure of James*, 59.

<sup>94</sup> Taylor, *Discourse Structure of James*, 121–22.

<sup>95</sup> Taylor, *Discourse Structure of James*, 121.

<sup>96</sup> Westfall, *Hebrews*, 38; cf. Guthrie, *The Structure of Hebrews*

<sup>97</sup> See Westfall, “Mapping the Text,” 15–16.

identifying themes and topics grants legitimacy to the conclusions. For example, the process by which Taylor arrives at the title “Living by Righteous Wisdom” for Jas 1:2–27 remains unclear and could benefit from further clarification.<sup>98</sup>

***William Varner: The Book of James: A New Perspective (2010)***

Varner’s work on James is based on a discourse analysis that blends two linguistic models. First, he largely draws upon the linguistic framework that has been developed by Stanley Porter and his colleagues.<sup>99</sup> Second, Robert Longacre’s model is incorporated into his analysis for identifying discourse peak, to use Longacre’s term, a “zone of turbulence.”<sup>100</sup> Discourse peak can be recognized by “rhetorical underlining,” “concentration of participants,” “heightened vividness,” “change of pace,” and “change of vantage point or orientation.”<sup>101</sup> Westfall’s model is also used for grouping and delimiting linguistic units larger than clause complexes (or sentences).<sup>102</sup> Varner contends that units that contain thematically coherent messages are created grammatically and lexically. The grammatical system that functions to group materials together consists of tense, mood, person, and number. An analyst can also assess the identification of discourse units through lexical reiteration, semantic chains, and labelling and lists.<sup>103</sup>

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<sup>98</sup> Taylor, *Discourse Structure of James*, 121.

<sup>99</sup> Porter, *Verbal Aspect*; Porter, *Idioms*; Reed, *Philippians*; Westfall, *Hebrews*; O’Donnell, *Corpus Linguistics*. Porter develops his linguistic model for Greek on the ground of a so-called Systemic Functional Linguistics by M. A. K. Halliday. See Halliday, *Exploration*; Halliday, “Social Perspective”; Halliday and Hasan, *Cohesion in English*; Halliday, *Language as Social Semiotic*; *IFG4*; cf. Porter, “Further Modeling.”

<sup>100</sup> Longacre, “Discourse Peak,” 83; Longacre, *Grammar of Discourse*, 38. Varner does not seem to recognize the work of Jae Hyun Lee whose work also employs Longacre’s peak for Romans. Their independent works were published in 2010. See Lee, *Paul’s Gospel in Romans*.

<sup>101</sup> Varner, *Book of James*, 21–24.

<sup>102</sup> Varner, *Book of James*, 24–28, 32–36.

<sup>103</sup> Varner, *Book of James*, 26–28.

Varner regards “the collocation of imperative commands with nominatives of direct address (most often ἀδελφοί, “brothers”)” as “the grammatical/cohesive tie that James utilizes to group his discourse into sections.”<sup>104</sup> His identification of fourteen sections, except Jas 1:1 (prescript), is as follows: 1:2–15; 1:16–18; 1:19–27; 2:1–13; 2:14–26; 3:1–12; 3:13–18; 4:1–10; 4:11, 12; 4:13–17; 5:1–6; 5:7–11; 5:12–18; and 5:19, 20.<sup>105</sup> Among these, Jas 3:13–18 forms the peak of James. The content of this unit is “a macro-theme or themes” that penetrates the entire discourse of James.<sup>106</sup> Here, readers are asked to choose to live by either heavenly wisdom or earthly wisdom. Therefore, it is argued that all other linguistic units should be arranged around and understood through this meta-thematic unit.

Regarding Varner’s analysis, I question the legitimacy of identifying fourteen sections on the basis of such a formulaic construction as imperatives collocated with nominatives of direct address.<sup>107</sup> Varner justifies this criterion on the basis of the grammar of the paragraph. The structure of paragraphs in James is patterned in such a way that “the thematic second person imperative in each section serves as the central clause with the following indicative clauses and/or clause complexes providing support for the mainline imperatival command.”<sup>108</sup> Theoretically, it appears to make sense that the combination of the second person imperative and nominative of direct address stands

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<sup>104</sup> Varner, *Book of James*, 34.

<sup>105</sup> There are three units that begin with rhetorical questions (2:14–26, 3:13–18; 4:1–10). See Varner, *Book of James*, 36, for his justification to take these as the point of departure of a new unit.

<sup>106</sup> Varner, *Book of James*, 20.

<sup>107</sup> Eng also questions Varner’s dependence on the address “brothers” as a mark of segmentation. See Eng, “Eschatological Approval,” 28.

<sup>108</sup> Varner, *Book of James*, 34.

out or, to put it differently, signals a shift. The mechanical application, however, has bred several issues.

There appears to be a notable imbalance among sections in terms of length within his analysis. For instance, section 2 (Jas 1:2–15) is considerably longer than section 3 (Jas 1:16–18). Sections are not necessarily required to have a similar length. However, this raises concerns regarding the distinction between sections and paragraphs. Section 2 consists of four paragraphs (1:2–4, 5–8, 9–11, 12–15). In contrast, section 3 contains one that is called “paragraph 6.”<sup>109</sup> If sections refer to a discourse level above paragraphs, it would be beneficial to establish clear criteria to differentiate between them. Furthermore, there is a challenge in interpreting imperatives within the supporting section. James 1:19–27, for instance, is a section, according to Varner, because it begins with an imperative and nominative of direct address. In the middle of the section, however, a second person imperative occurs in v. 22, followed by indicative clauses and clause complexes. Even if we consider the fact that two paragraphs are linked to each other through the conjunction *δέ* in v. 22, Varner still needs to explain how Jas 1:22–27 connects back to the second person imperative in v. 19. In the end, limiting the indicator of shift to the formulaic construction seems unnecessarily restrictive.

### Summary and Evaluation

Studies noted above, though selective in nature and diverse in method, have exhibited four tendencies. First, though never agreed in detail on the structure of James, an

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<sup>109</sup> Varner, *Book of James*, 68.

increasing number of scholars think of it as a structured composition. This growing consensus jettisons Dibelius's position of unorganized structure of the letter of James. Second, in most cases, the key role of the opening (Jas 1) is perceived as a contents page with themes, which forms the backbone of the text. By anchoring themes in the main body back in the introduction, interpreters draw structural links from which a structure emerges. Third, the body consists of discourse units that are self-contained with a sequential progression. How to connect these units in a meaningful way, however, remains unresolved. Fourth, many agree that there are parallels between the opening and the closing and this often leads to a chiasmic structural understanding. While acknowledging its literary value, I would argue that chiasmic analysis needs to overcome the criticism of being too subjective or just impractical for readers to perceive in the act of reading.

Considering the present state of the structure discussion, there is a need to precisely define the fundamental issue, particularly the confusion surrounding the concepts of cohesion and coherence. Rethinking of these two terms linguistically and addressing their relationship properly are important to move forward the discussion. When considering the three linguistic approaches to the structure of James, I believe that there is room for the development of a comprehensive method to effectively mark unit boundaries. Advancement in this discussion should also be made in articulating the criteria, both semantic and syntactic, for delimitation of units. We especially need to develop a principled linguistic tool for identifying discourse units above clause complexes. However, the real limitation of the above linguistic studies is arguably that they inquire into the compositional structure of James with little association with its

generic identity. In SFL, genre is viewed in terms of its social purpose, and each constituent of the text serves this purpose. Therefore, this framework enables us to explore not only how units are functionally related to what precedes and what follows but also how they serve together to attain the social goal of a text.

### **Summary**

During the latter half of the twentieth century, Dibelius's interpretation of the genre and structure of James as paraenesis with an unstructured composition was upheld by many proponents. However, the paradigm shift has gradually taken place as views and data contrary to Dibelius's argument begin to emerge and accumulate. As regards genre, the term paraenesis is still used but in different meaning. The development of the understanding of paraenesis demands a reconsideration of that of Dibelius. It is also generally agreed that James consists of many secondary or sub-genres that are only applicable to some segment of the text. In addition, the fact that James was exposed to and influenced by various traditions adds to the difficulty of classifying it into a single genre. Therefore, the genre for its entirety is still hotly debated and, as a result, the fatigue of scholars is witnessed. One of the factors of the current impasse to genre research is its limitation to a literary and classificatory perception of the genre. The task of classifying genres based on their literary features poses a significant challenge, if not impossible, given the widely known overlaps among genres. Along with formal characteristics, other features like the social setting of the recipients and its social function need to be taken into account together.

Form-critics deconstruct all texts. However, a literary approach understands all texts in an integrated way. This trend has gained momentum with the diversification of methodologies and literary devices in biblical studies such as chiastic, thematic, rhetoric and linguistic approaches. As a result, James is now more read as a coherent text. I have already outlined general agreements regarding the compositional outline of James. Nevertheless, these studies show a wide disagreement in distinguishing the units of text and their functional relations. In this respect, it is worth paying attention to the points Bauckham and Porter made independently. They agree in that continuity (or coherence) of thought is not the same as structured composition. I argue that a foundation for structural analysis is provided with cohesion analysis for the division of units, from which the whole structure is built up. It is not plausible to think that intuition works well in this matter. What we need is clearly stated criteria to delimitate a text into segments.

We should keep in mind that genre and structure go hand in hand. The present study argues that the discussion of James's genre can regain momentum and move forward by employing a linguistic approach for understanding genre as an instance of a communicative event, which is functionally staged to achieve culture-specific social ends. It is perceived that a certain established, recognizable, genre has particular stages that enable readers or audiences to anticipate what comes next. Such stages form structure. In this way, generic identity and structural composition are intertwined in the linguistic methodology, which we move on to in Chapter 2.

## CHAPTER 2 METHODOLOGY

Since James Barr's phenomenal work, *The Semantics of Biblical Languages*, it has become clear to many biblical scholars, if not all, that a rigorous examination of biblical language and a sound method that incorporates modern linguistics and its principles provide a firm foundation for theological convictions.<sup>1</sup> As a result, various linguistic schemes and methods have made inroads into biblical studies and borne fruit. The book of James has been no exception. As shown in the previous chapter, it has also been the subject of diverse linguistic methodologies. Among many theoretical frameworks, my analysis is structured around that of systemic functional linguistics or SFL in dealing with genre and structure.<sup>2</sup> This chapter begins accounting for SFL's theoretical premises

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<sup>1</sup> Barr, *Semantics of Biblical Language*, 21. See also Silva, *Biblical Words*, 18. For the adoption of modern linguistics in New Testament studies, see Reed, "Modern Linguistics and the New Testament"; Sell, "Biblical Hermeneutics and Modern Linguistics"; Porter and Pitts, "New Testament Greek Language and Linguistics."

<sup>2</sup> M. A. K. Halliday is regarded as a proponent of SFL. His work was influenced by two figures: Bronislaw Malinowski, an anthropologist, and J. R. Firth, a linguist and the teacher of Halliday. Malinowski's context of situation has brought forth the significance of the social environment in which language is employed. Along this line, Halliday articulates language as social-semiotic. Firth made an impact on Halliday's systemic representation of grammar. A system is a set of options or meaning potential in which meanings are understood as a choice. For important works of SFL, see Halliday, *Exploration; IFGI*; Halliday, *Language as Social Semiotic*; Berry, *Introduction to Systemic Linguistics*; Halliday and Hasan, *Cohesion in English*; Halliday and Hasan, *Language, Context, and Text*; Hasan, "Coherence and Cohesive Harmony"; Halliday and Matthiessen, *Construing Experience*; Halliday and Webster, *Text Linguistics*; Martin, *English Text*; Martin and Rose, *Working with Discourse*; Martin and Rose, *Genre Relations*; Lemke, *Textual Politics*; Thompson, *Functional Grammar*; Bloor and Bloor, *Functional Analysis*. For a short history of SFL, see Martin, "Meaning Matters"; Porter, "Recent Developments." Porter takes the leading role in introducing SFL in studies of the Greek New Testament. Many fruitful studies have proved its usefulness for the discipline. See Porter, *Verbal Aspect*; Porter, *Idioms*; Porter, *Romans*; Porter, "Further Modeling"; Reed, *Philippians*; Reed, "Identifying Theme"; Martin-Asensio, *Transitivity-Based Foregrounding*; Westfall, *Hebrews*; Westfall, "Blessed be the Ties"; Lee, *Paul's Gospel in Romans*; Cirafesi, *Verbal Aspect in Synoptic Parallels*; Fewster, *Creation Language in Romans 8*; Land,



germane to Hasan's genre theory. Then, her theory of genre, generic structural potential, will be outlined. Lastly, I will present how I go about analyzing the structural elements of the letter using relevant linguistic tools and concepts modified for ancient Greek.

### Theory

This study utilizes SFL theory to examine the ancient text, James's letter to his diasporic readers. However, the mechanical application of modern linguistics is subject to criticism of being anachronistic. In particular, the sense of generic structure, the product of socialization, is part of a culture that helps successful communication by enabling the communicants to know what to expect in a dialog. Modern readers miss this enculturating process. This study attempts to show that the social function of the set of writings that go by the name of wisdom literature is effective in James's letter. This effort will offset the handicap modern interpreters suffer as not being an acculturated member of the ancient society. SFL will provide a heuristic framework to identify structural elements of the text. It will be done by analyzing a given text in terms of characteristic patterns in the author's lexico-grammatical choices to deliver or negotiate a message(s) to his recipients. To undertake the analysis, one thing should be done beforehand. SFL, according to Porter, is more likely to be "a theory of the *English* language" than to be "a theory of language."<sup>3</sup> Thus, rather than directly imposing SFL genre theory on the book of James, this study carries out a rigorous re-modeling which is integral to any practitioner of SFL for the study of an ancient biblical language, Hebrew or Greek. With this objective in mind, my

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*Integrity of 2 Corinthians*; Dvorak, *Interpersonal Metafunction*; Dvorak and Dawson, eds., *Epistle of James*.

<sup>3</sup> Italics in original. Porter, "Further Modeling," 10.

investigation will commence by examining the social function of the writings categorized as wisdom literature according to modern scholars. Subsequently, I will proceed to modeling of systemic functional linguistic theory for ancient Greek.

### Wisdom Literature

This study seeks to explain why James's letter is organized in such a way as we see it now. Can we find the reasoning behind its organization? What is the social backdrop against which we can understand James better? When it comes to the point of defining the functional roles each discourse unit plays as part of the whole text aiming toward its ultimate communicative goal, the interpreter needs an interpretive framework. There exists a consensus that situates the book of James within the broader context of the Jewish wisdom tradition.<sup>4</sup> It is backed up by many affinities of James with the collection of Israel's wisdom corpus. Nevertheless, this consensus has not significantly advanced

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<sup>4</sup> Hermann Gunkel, the father of form-criticism, maintains that a *Gattung* or genre is classified with reference to form, content, and context. Of these, the situational factor is prioritized. He thus perceives wisdom as a *genre* whose *Sitz im Leben* is "open squares or in the gates" where old sayings are recited, exchanged, and learned. See Gunkel, "Literature of Ancient Israel," 69–70. Gunkel's association of genre with a specific social group and unique social setting behind it paves the way for James Crenshaw's identification of Hebrew wisdom literature as a distinctive *tradition* of sages in contrast to that of priests and prophets. In particular, its practical worldview lacking relation to the salvific history of Israel stands apart from the other two. In this regard, Gerhard von Rad spells out that "dissociating itself sharply from a sacral understanding of the world, this way of thinking placed man and his created environment in a measure of secularity with which Israel had never before been thus confronted" (*Wisdom in Israel*, 316–17). In this way, this old school emphasizes the distinctiveness of wisdom literature, and it is still accepted by many. However, Mark Sneed rejects the designation of Hebrew wisdom literature as a genre; rather he describes it as "a mode of literature," which is "a broader category than genre, a higher level of abstraction" ("Wisdom Tradition," 57). As regards the term tradition, it does not refer to a distinct movement that belongs to and is constantly developed by a particular social class or group propagating its own thought world. Donn Morgan maintains that wisdom was "part of a common worldview and was shared by several different loci within the ancient Israelite world. It's thought, its speech forms, its concept of God, these were not foreign to literate Israelites" ("Wisdom and Tradition," 196–97). See also Buccellati, "Wisdom and Not," 44; Grillo, "Wisdom Literature," 198; Sneed, "Wisdom Tradition," 71. This study uses the term tradition in a broader and more linguistically nuanced sense "as the recurrent semantic combinations of words, phrases, or other patterns of thought in a particular language community and its texts, which, in turn are located at the level of the context of culture" (Kim, "Minding the Gap," 104). See also Porter, *Sacred Tradition*, 3.

the discussion surrounding the structural outline of James. In response to the impasse, I intend to leverage insights gleaned from the study of ancient wisdom literature in order to unlock the structural potential inherent in this ancient text.

The book of James is broadly recognized as a cousin or descendant of the wisdom literature.<sup>5</sup> Traditionally, books such as Proverbs, Job,<sup>6</sup> Ecclesiastes, Sirach, and Wisdom of Solomon<sup>7</sup> have been included in the category of wisdom literature. This grouping found its ground in common traits such as the use of the term wisdom, particular literary forms, and themes, and the focus on practical knowledge in all aspects of life for a successful life.<sup>8</sup> Characteristics of Israel's wisdom literature can be summed up as follows with the corresponding verses in James:<sup>9</sup>

- The presence of terms denoting wisdom (Jas 1:5; 3:13, 15, 17)

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<sup>5</sup> Johnson (*James*, 33) notes that "James' appropriation of the wisdom tradition needs little demonstration." See also Witherington, *Jesus the Sage*, 236; Moo, *James*, 33. Note that in this study the term wisdom literature is not understood as the literary category that the ancient Jewish authors consciously adopted. It instead is a heuristic category that modern scholars construct to grasp writings that share common traits to be recognized as a distinct body of literature. See Goff, "Early Jewish Wisdom Literature," 404; Grillo, "Wisdom Literature," 182–83; Sneed, "Wisdom Tradition," 67. Kynes, exploring philosophical contours of the birth of the term wisdom literature as the representative of the independent intellectual movement from particularistic and ethnocentric Judaism and its uncritical acceptance by the subsequent scholars, calls into a question the scholarly confidence in this category. He espouses the death of this category. See Kynes, "Wisdom Literature," 16. See also von Rad, *Wisdom in Israel*, 7–8.

<sup>6</sup> The book of Job has not always been thought to be part of wisdom literature. It used to be considered the work of Moses for a long time. Crenshaw, however, includes Job somewhat hesitantly for its dealing with theodicy. See Crenshaw, "Prolegomenon," 5. On Grillo's justification for its inclusion in wisdom literature, see "Wisdom Literature," 190–94. Contra Dell, *Job as Skeptical Literature*, 147.

<sup>7</sup> On the inclusion of the apocryphal books of Sirach and the Wisdom of Solomon, see Crenshaw, *Old Testament Wisdom*, 140–71. There is no factor which is itself decisive. Instead, there are different sets of criteria with different degree of significance on each factor, which inevitably ends up with different collection of books.

<sup>8</sup> See Grillo, "Wisdom Literature," 182–83. Bauckham simply defines "'wisdom' in the biblical and Jewish tradition" as "practical insight and instruction in the conduct of life" (*James*, 29). Schnabel notes that "in biblical studies the term 'wisdom' is variously used as a literary category for classifying certain books (Prov., Eccles., Job), as a theological category for describing an approach to reality which focuses on creation, and as a sociological category for evaluating the activity of parents, elders and teachers" ("Wisdom," 843).

<sup>9</sup> This list is grounded upon several books and articles, though not completely thorough. See Balentine, *Wisdom Literature*; McLaughlin, *Israel's Wisdom Traditions*; Grillo, "Wisdom Literature"; Witte, "Literary Genres of Old Testament Wisdom," 358.

- Divine wisdom as only God-bestowed<sup>10</sup> (Jas 3:15)
- Characteristic literary forms: aphorism (3:16), comparison through antithetical parallelism (1:9–10a), macarism (1:12, 25), debate-sayings (1:13; 2:18; 4:13), models (2:21–24, 25; 5:11, 17), diatribe (4:1–3), etc<sup>11</sup>
- Exhortation: the frequent use of commanding language<sup>12</sup>
- Common themes of wisdom literature: the doctrine of two ways (1:8; 4:8), the theology of creation (1:11; 3:11, 12; 5:7),<sup>13</sup> act-consequence nexus (Jas 1:12, 14–15; 3:18, etc.)
- Teaching role of sage, but not necessarily authoritative (3:1)<sup>14</sup>
- Absence of Israel's redemptive events: no mention of Jesus events like crucifixion or resurrection<sup>15</sup>

Wisdom literature, however, is not static but dynamic. During second temple

Judaism, wisdom literature becomes juxtaposed with other literature so that it faces a new

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<sup>10</sup> Cf. Wis 8:21; Sir 1:1. Craigie points out the revelatory origin of wisdom when he notes “Hebrew wisdom, though it sought to develop both the reason and the intellect as did the Greeks, could start only with God. The mind and its capacities were God-given; thus, however secular in appearance the wisdom of the Hebrews might seem, it had God as its starting point. The reverence of God, namely the acknowledgment that God existed, created, and was important in human life lay behind all the developments in Hebrew wisdom” (“Wisdom Literature,” 2149). He further mentions that knowledge is hardly separable from the divine in other Ancient Near East wisdom literature. Whether wisdom is God-given or human-earned is still in dispute. Crenshaw views wisdom as a human quality, acquired by empirical knowledge, not by divine revelation. See Crenshaw, *Old Testament Wisdom*, 18–21. In fact, however, empirical wisdom based on human experience and mysterious wisdom based on revelation coexist in the Jewish wisdom literature. Sneed notes that “prophets primarily drew on revelatory resources, though not exclusively, and sages primarily drew on sapiential resources, but, also, not exclusively” (“Grasping after the Wind,” 56). See also Bergant, *Wisdom Literature*, 5–6.

<sup>11</sup> For a thorough investigation, see Bauckham, *James*, 35–60.

<sup>12</sup> Cheung, *Genre*, 37; Allison, *James*, 80. For Porter's list of imperative clauses in James, see Porter, “Cohesion in James,” 51–54.

<sup>13</sup> Grillo, “Wisdom Literature,” 189, where he emphasizes the epistemological framework of wisdom literature: “the wise of old discovered patterns in the world because God created it orderly and thus ‘readable.’” Moreover, the universal experience of the way the world works (e.g., act-consequence relationship) provides a logical underpinning of arguments.

<sup>14</sup> On a didactic role, see Perdue, “Liminality,” 114; Tuttle, “Sermon on the Mountain,” 214. On the authority of teaching, see Grillo, “Wisdom Literature,” 190.

<sup>15</sup> In many cases, one of the characteristics of the biblical wisdom literature, the lack of salvific history of Israel or Yahwistic elements, is often attributed to a distinct worldview of sages. On inherent weakness of the *argumentum ex silentio* or argument from silence, see Duncan, “Curious Silence of the Dog,” 83–86. Sneed deals with several alternative interpretations in this regard. For example, due to its orientation toward universal application to daily moral life, biblical wisdom literature is inclined to be free from particularistic or ethnocentric materials bound only to Israel. See Sneed, “Grasping after the Wind,” 53–55.

phase.<sup>16</sup> First of all, we see the shift from collecting wisdom sayings to interpreting them. This trend marks Sirach. The grandson of Jesus Ben Sira translated and interpreted his grandfather's work.<sup>17</sup> Second, wisdom teachers extend the range of their handling onto the Law and the prophets (Sir 38:34—39:3).<sup>18</sup> Grillo's conclusion as to the hybrid tendency of wisdom with other literary traditions is worth noting:

In the eclectic intellectual culture of Second Temple Judaism, categories such as 'wisdom,' 'prophecy,' 'law,' and 'cult' increasingly blur into one another; as the wisdom tradition weaves itself more tightly around scriptural memories of Solomon and the sages, so, too, do its latest scribes spin a web of connections to many other books.<sup>19</sup>

Third, it is observed that wisdom becomes deeply integrated with an apocalyptic worldview.<sup>20</sup> This phenomenon is well attested in the book of Daniel and among the Dead Sea Scrolls (e.g., 4QInstruction).

Despite changes, shifts, and integrations, the pedagogic function and setting of the collection of wisdom writings remain constant. Collins concludes that "wisdom is most satisfactorily defined as instructional material."<sup>21</sup> Sneed further highlights its function in

<sup>16</sup> The following materials are based on Grillo's arguments. See Grillo, "Wisdom Literature," 199–202.

<sup>17</sup> Sirach 51:23 implies that the translator of his grandfather's work taught in "the house of instruction."

<sup>18</sup> Grillo, "Wisdom Literature," 200. This point is well attested in the book of James as well. See Johnson, *James*, 29–33; Cheung, *Genre, Composition and Hermeneutics*, 37.

<sup>19</sup> Grillo, "Wisdom Literature," 202.

<sup>20</sup> Sneed, "Wisdom Tradition," 68; Grillo, "Wisdom Literature," 21. John Collins also acknowledges "the combination of apocalyptic content with sapiential form" not only in the Dead Sea Scrolls but also the wisdom of Solomon. As a result, "the apocalyptic mindset of the scrolls can furnish the content of a wisdom instruction just as well as the empirical this-worldly mindset of Proverbs and Qoheleth." See Collins, "Wisdom Reconsidered," 279–80. See also, Collins, "Cosmos and Salvation,"

<sup>21</sup> Collins, "Wisdom Reconsidered," 281. According to Gammie, wisdom literature consists of two sub-genres, paraenetic literature and reflective essays and then paraenetic literature can be divided into two composite sub-genres, instructions and paraenesis (moral exhortations). The former "are typically less assorted, more cohesive and more obviously and closely related to the end of teaching the ruler, noble or scribe addressed" whereas the latter "may include a miscellaneous and assorted collection of precepts, admonitions" ("Paraenetic Literature," 49).

that “Hebrew wisdom literature occupies a niche in the context of all the other modes.

Two broad characteristics define this niche: didacticism and moralizing.”<sup>22</sup>

Didactic and ethical functions are also found in wisdom writings of neighbouring cultures. Collecting wise sayings is a widespread phenomenon in the ancient Near Eastern and Hellenistic cultures. Thus, Israel’s wisdom writings can be aptly understood within the context of these contemporary texts.<sup>23</sup> With archeological findings, extensive parallels in forms, topics, and composition patterns have been observed between the biblical material and Egyptian, Mesopotamian, and Canaanite texts. Among these, the closest genre to biblical wisdom literature is that of instruction, mainly from Egypt.<sup>24</sup> In addition to the Near Eastern culture, the influence of Hellenism should be accounted for as well. John Kloppenborg’s research encompasses three ancient modalities conveying wisdom sayings in ancient world: Near Eastern instructions, the Hellenistic gnomologium, and the *chriae* collection.<sup>25</sup> This comparative study also conforms with the social function of wisdom collections for moral formation and the repeated instruction setting, be it a court, palace, home, or school. This finding is a substantial basis for discussing genre from a SFL perspective since it is viewed as how social actions, such as

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<sup>22</sup> Sneed, “Wisdom Tradition,” 68.

<sup>23</sup> Sneed acknowledges it when he writes that “comparing the Hebrew wisdom literature with the other types of literature and with its ancient Near Eastern counterpart is essential for a full understanding of its character and function in Israelite society.” It is because “we are not socialized to comprehend these ancient genres automatically” (“Wisdom Tradition,” 56).

<sup>24</sup> Grillo, “Wisdom Literature,” 183; Gammie, “Paraenetic Literature,” 49. VanDrunen notes that “there are numerous similarities between *Amenemope*, an ancient Egyptian wisdom document, and Proverbs 22:17—24:22” (“Wisdom and the Natural Moral Order,” 161). Though stylistic and thematic overlaps exist, Proverbs is distinguished from other ancient Near East wisdom documents in finding the source of wisdom in Israel’s special covenantal God. See Kayatz, *Studien zu Proverbien*, 74–75, where differences between Prov 1—9 and the instructions of Egypt are observed.

<sup>25</sup> Kloppenborg, *Formation of Q*, 264. For a list of ancient saying collections and brief notes for comparison, see the Appendix I (329–41).

values/ideology negotiations, creation of solidarity and difference are done through language in the context of culture.

As far as the structural outline of the entire text is concerned, it remains unexplored and is challenging to find coherence among members of ancient wisdom literature.<sup>26</sup> Regarding the organizing principle, Kloppenborg concludes that “in all three, association of sayings by catchword and by thematic affinity is frequently observed.”<sup>27</sup> Nevertheless, this only addresses an organizing strategy limited to particular units within said collections. Kloppenborg is aware of this limitation, thus, pessimistic about the chances of getting at structural principles of how a text unfolds in its entirety. He writes:

The organizational techniques typical of the Egyptian instruction recur: catchword composition, association by formal analogy, thematic clustering. Again, *it is not possible to posit linear developments within the instructional genre*, at least with regard to internal organization. While topical organization is common enough, it is not present in every collection surveyed, and even where topical organization is employed, it is not sustained throughout the long instructions such as Prov 1—9, Ahikar and Sirach.<sup>28</sup>

Despite the difficulty presented in the investigation of any organizing schema of wisdom literature, Kloppenborg identifies two hermeneutic keys penetrating these ancient sayings collections, which, I believe, offer clues for setting up the essential stages, the two constituents of wisdom literature. In what follows, the discussion will centre around Egyptian and other Near Eastern wisdom instructions. However, one should keep in mind that Kloppenborg found similar tendencies in the other two sayings collections. As regards Egyptian instructions, its close affinity with the Jewish wisdom literature is

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<sup>26</sup> Kloppenborg, *Formation of Q*, 281–82.

<sup>27</sup> Kloppenborg, *Formation of Q*, 322.

<sup>28</sup> Kloppenborg, *Formation of Q*, 282. Italics added.

generally perceived. As Grillo puts it, “The closest ancient Near Eastern parallel to the mainstream of biblical wisdom literature is the ‘instruction’ genre.”<sup>29</sup> The instruction, according to Kloppenborg, “contains two moments, one historical and archaizing, and the other contemporizing. It derives its legitimacy by association with a venerable sage from the past, but it also addresses its audience in the present by means of the fiction of parental instruction.”<sup>30</sup> In preparation, the author or collector devotes herself to ensuring the legitimacy of the teaching. Kloppenborg illustrates this strategy as follows:

As in the Egyptian instruction, the title and prologue often function either implicitly or explicitly to legitimate the words of instruction. This is accomplished by various strategies: by simple ascription to an eminent sage; by the use of a narrative prologue which demonstrates the sage’s qualifications; or, as in the case of Prov 1—9, Sirach and Shube-awilum, by associating the sage with the source of divine wisdom itself.<sup>31</sup>

For the qualification of the sage, a narrative prologue may contain the theme of the testing/trial.<sup>32</sup> Besides, benefits of hearkening to the instructions are also, though not always, addressed.<sup>33</sup> Legitimation is the preparatory stage for the following instructions to be received as authoritative and justifiable instructions. So, the sage presents him- or herself as the source for legitimation.<sup>34</sup>

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<sup>29</sup> Grillo, “Wisdom Literature,” 183. Grillo also notes that “most scholars now agree that the direction of borrowing is from the Egyptian text to the Hebrew book, and this is an instance of wisdom’s easy eclecticism” (“Wisdom Literature,” 187). See also Bergant, *Wisdom Literature*, 19–20; Shupak, “*Sitz im Leben*,” 98–119.

<sup>30</sup> Kloppenborg, *Formation of Q*, 274.

<sup>31</sup> Kloppenborg, *Formation of Q*, 280.

<sup>32</sup> Kloppenborg, *Formation of Q*, 279.

<sup>33</sup> Kloppenborg, *Formation of Q*, 266.

<sup>34</sup> One should keep in mind that the authority attached to the prestigious sage is not the only source for legitimacy in wisdom literature. According to Crenshaw, the wise “appealed to a sense of self-interest and relied on a capacity to reason things out” (*Old Testament Wisdom*, 12).



The “contemporizing” moment (to use Kloppenborg’s term) is associated with the fact that the sage is not an originator of the teaching but an interpreter.<sup>35</sup> What counts is not the authenticity of maxims, rules, or sayings, but interpretation. This process takes place by means of a metaphorical setting of a father teaching children, where father is not necessarily the creator of sayings but a transmitter and sapiential interpreter of moral values and axioms. When these come out of the father’s mouth, they are reinterpreted and contemporized for the present time and situation. With these two steps, the ultimate end of this literature is not limited to helping trainees develop the mental capacity of memorization of imperatives but to inculcate moral values that they end up living out and actively recreate more wisdom.<sup>36</sup> In a similar vein, though not entirely the same, the hermeneutic of ‘fittingness,’ the wise application of an apt maxim fitting the situation one addresses, is also an integral object for moral teaching.<sup>37</sup> As Ben Witherington reminds us, “Wisdom transcended mere knowledge in that it entailed the capacity of knowing or discerning how to use the information for human good.”<sup>38</sup> For this reason, Kloppenborg elaborates the evaluative criteria as follows: “for the instruction, adequate response was measured not simply in terms of memorization and rehearsal of the various imperatives, but assimilation of the ethos of Wisdom or Maat.”<sup>39</sup>

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<sup>35</sup> Kloppenborg, *Formation of Q*, 284. Cf. Prov 1:5–6; Sir 39:1b–3.

<sup>36</sup> Kloppenborg, *Formation of Q*, 287. In dealing with four types of pedagogic identities, Bernstein stresses as resources of education the use of recontextualization of the grand narrative or selected events of the past in shaping *retrospective* and *prospective* pedagogic identities. Though they differ yet have in common in using communal experiences as the social base which provides exemplars, the sense of solidarity and coherence. Bernstein, “Official Knowledge and Pedagogic Identity,” 255.

<sup>37</sup> Kloppenborg, *Formation of Q*, 302.

<sup>38</sup> Witherington, *Jesus the Sage*, 12.

<sup>39</sup> Kloppenborg, *Formation of Q*, 321.

The above discussion leads me to preliminarily conclude that in an abstracted sense, wisdom literature has something to do with transmission, preservation, instruction, and socialization in a pedagogical setting.<sup>40</sup> Perdue puts it that “much of the [wisdom] literature appears to be ‘didactic’ in nature and function. Thus, the wise incorporated their values, customs, and worldviews into the various wisdom genres and transmitted them by means of instruction.”<sup>41</sup> To achieve legitimacy of teaching, the collections were attributed to a prestigious sage and the materials were retranslated and contextualized to fit the contemporary situation of the trainee (contemporizing). I will call this pedagogic process moral formation. The goal of moral formation is to develop a strong understanding of what is right and wrong, which is accomplished through the provision of moral guidelines (precepts) and lists of positive and negative traits (vice/virtue lists). Additionally, moral formation aims to cultivate positive character traits in individuals and to help them develop the ability to reason morally.

### **Systemic Functional Linguistics**

Linguistics is an interdisciplinary field that studies language and its structure, use, and acquisition. It encompasses several branches, including psycholinguistics, historical linguistics, applied linguistics, sociolinguistics, stylistics, and computational linguistics, to name a few. SFL is one of many branches, particularly concerned with social aspects

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<sup>40</sup> Considering the Qumran wisdom texts, Collins finds the legitimacy of the generic status of wisdom literature “in its use as instructional material” (“Wisdom Reconsidered,” 281). Biblical wisdom literature is comparable to the “instruction” genre of the ancient Near Eastern text. See Grillo, “Wisdom Literature,” 183. Wisdom texts seem to have been written and composed by scribal scholars whose foremost role was teaching. See Sneed, “Wisdom Tradition,” 62.

<sup>41</sup> Perdue, “Liminality,” 114.

of language to understand why language is the way it is.<sup>42</sup> SFL, like other linguistics, contains features of modern linguistics but has developed its own perspective on how language, text, and context correlate. Given that a methodological framework is a window through which a phenomenon is interpreted, it is imperative to disclose presuppositions of the method in use that naturally have a bearing on the outcomes. Any distinctive position becomes clear when located with reference to other approaches. Such an attempt will also warrant the choice of one approach over many other alternatives. In what follows, the basic framework of SFL will be introduced in terms of its sociolinguistic view on language, the definition of text and context, and how all these are incorporated into the theory.

First, SFL approaches language from a social-semiotic perspective.<sup>43</sup> Linguistics in general refers to a study of language; to be more specific, it is concerned with linguistic signs. In this sense, linguistics is a sub-category of semiotics, the study of signs. Seeing little point in studying signs in isolation, M. A. K. Halliday and Ruqaiya Hasan explore signs in networks of relationships, or sign systems. It is from sign systems that meanings emerge by a series of choices. Suzanne Eggins elaborates on semiotic systems whereby “each choice in the system acquires its meanings against the background of the other choices which could have been made.”<sup>44</sup> But language is one of many systems of

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<sup>42</sup> Linguistics is divided into before and after the posthumous publication of Ferdinand de Saussure’s lecture notes gathered together by his colleagues and students; linguistics after Saussure is often called modern linguistics. The key flag for this shift in linguistic thinking is its synchronic approach, breaking from the conventional diachronic nature of historical comparative framework, to language. See Bloor and Bloor, *Functional Analysis*, 236. For a review of major tenets of modern linguistics, see Reed, “Modern Linguistics and the New Testament,” 224–46.

<sup>43</sup> Halliday, *Language as Social Semiotic*, 1–35.

<sup>44</sup> Eggins, *Introduction*, 3. She further notes that “this semiotic interpretation of the system of language allows us to consider the appropriacy or inappropriacy of different linguistic choices in relation to

meaning in a culture. There are several modes of meanings other than language, such as painting, music, fashion, and traffic lights, to name a few. Halliday and Hasan construe a culture as the sum of such potential semiotic systems, and language is one constituent which “may be, in some rather vague, undefined sense, the most important, the most comprehensive, the most all-embracing.”<sup>45</sup> The recognition of the correlation between semiotic systems and culture suggests that the mere semiotic approach is insufficient to do justice to linguistics. What we need is a theory that takes into account socio-cultural elements as well.

In a general sense, Halliday and Hasan intentionally use the term social to highlight their specific concerns when analyzing language. The goal of SFL is attempting to correlate “language and social structure.”<sup>46</sup> For this reason, it is unlike linguistic theories that approach language from a psychological or cognitive angle. SFL is not concerned with how our brains or minds facilitate grammatical constructions of language or what faculty carries out this task. Such a psychological approach seeks internal factors that enable languaging. The term “languaging” is used in cognitive psychology to refer to “the process of making meaning and shaping knowledge and experience through language.”<sup>47</sup> Languaging (or verbalization) is construed as a means of internalizing external knowledge and, conversely, externalizing thoughts and minds. In this framework, language is discussed primarily in terms of an interaction between an individual’s inner mind and the external world. By contrast, SFL studies language in a

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their contexts of use, and to view language as a resource which we use by choosing to make meanings in contexts” (3).

<sup>45</sup> Halliday and Hasan, *Language, Context, and Text*, 4.

<sup>46</sup> Halliday and Hasan, “Text and Context,” 5.

<sup>47</sup> Swain, “Languaging, Agency and Collaboration,” 89.

social context, not in a mental environment. A language user is a social being in constant interaction with social groups and her society.<sup>48</sup> Thus linguistic phenomena are never devoid of social factors. When the writer or speaker chooses to express a message in a particular way, it means that they leave out possible alternatives. In this sense, language is the set of linguistic resources available to society members to accomplish their social goals. SFL attempts to seek why one option is chosen instead of many other possible options among social factors. It is presumed that the structure of society shapes how language is organized and structured since the latter is configured in such a way as to serve the negotiation of messages in society or culture. In other words, grammar or internal organization of language evolves to facilitate social exchange by way of language.<sup>49</sup>

Second, SFL is a text-oriented discipline. In SFL, being a text is not taken for granted. Instead, it asks what makes text (a) text. In what conditions do given strings of sentences, spoken or written, become a text? What are the criteria to differentiate a text from a non-text? What is the nature of a text? According to Halliday and Hasan, the linguistic sense of the text is “any passage, spoken or written, of whatever length, that does form a unified whole.”<sup>50</sup> They observe the universal phenomenon that native speakers intuitively differentiate a unitary text from unrelated sentences in a muddle. To

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<sup>48</sup> According to Matthiessen, SFL’s perspective of ontogenesis “shows how a child constructs a personalized version of the collective meaning potential maintained by a ‘speech fellowship’ by accessing this meaning potential through text” (“Architecture,” 520). He further notes that “this social-collective perspective on a person as emerging out of interactions in different roles within social groups provides an interesting alternative to the focus in mainstream cognitive science on the individual mind” (520). See also Halliday, “Social Perspective,” 48.

<sup>49</sup> Hasan, “Language and Society,” 56.

<sup>50</sup> Halliday and Hasan, *Cohesion in English*, 1.

theorize the intuition regarding the unity of a text, they introduce two major concepts: unity of texture and unity of structure.<sup>51</sup>

Whereas what makes a sentence (a) sentence is the “STRUCTURAL integration,” what makes text (a) text is “TEXTURE.”<sup>52</sup> So a text has texture. The texture is set up by semantic relations among the parts of a text. Systemic functionalists understand a text as a semantic unit, “a unit not of form but of meaning.”<sup>53</sup> As such, it is syntactic relations in which constituents of a sentence engage. By contrast, it is the semantic relations of elements of a text that forms continuity across sentences. Such meaning relations are created utilizing cohesive devices that are both grammatical (reference, substitution, ellipsis, conjunction) and lexical (synonymy, antonymy, hyponymy, meronymy, and repetition). These cohesive relations create the unity of a text. The term cohesion refers to these “non-structural text-forming relations.”<sup>54</sup> Flipping this over, a meaning of a clause or sentence or even a word is found only in relation to the literary context of its surroundings. SFL calls it co-text.<sup>55</sup> For this reason, the systemic functional approach, as Thompson puts it, is “designed for use on **text** (i.e., language in use), not simply on isolated, decontextualized sentences”; so “the clause only makes sense—performs its function of expressing meaning—if we look at it in its whole context of use.”<sup>56</sup>

However, it is not enough for a passage of language to be identified as a text only with cohesion. Not only should a text cohere with itself, according to Halliday and

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<sup>51</sup> Halliday and Hasan, “Text and Context,” 16.

<sup>52</sup> Halliday and Hasan, *Cohesion in English*, 2.

<sup>53</sup> Halliday and Hasan, *Cohesion in English*, 2.

<sup>54</sup> Halliday and Hasan, *Cohesion in English*, 7.

<sup>55</sup> Reed explains co-text as the “linguistic units that are part of a discourse and, more specifically, linguistic units that surround a particular point in the discourse” (*Philippians*, 42).

<sup>56</sup> Bold in original. Thompson, *Functional Grammar*, 262.

Hasan, it also needs to cohere with the context in which it occurs. Whereas cohesion refers to the internal relatedness of the parts of a text, coherence refers to the external relevance a text has to the outside world. For this reason, a text is also defined as “any instance of living language that is playing some part in a context of situation.”<sup>57</sup> As a result, the text makes sense in its context. In a systemic functional perspective, no utterance or use of language goes without social purpose. Any instance of language is to play a role in its context. This raises the question, what do we mean by context?

This question leads us to the third point that SFL is concerned with text in context. One cannot adequately explore language without consideration for its situation where it occurs.<sup>58</sup> Then, what do we mean by context? Malinowski (1884–1942), the Polish anthropologist, is the first to insist on the need for verbal and physical settings for a proper understanding of a translated text from a foreign culture.<sup>59</sup> The term context was not suitable for describing his concept since it was used to mean what comes before and after a specific passage or word in written text, the so-called co-text. This understanding led him to coin the term **CONTEXT OF SITUATION**, the total environment, verbal and physical, of discourse. He also found that not only the immediate setting but also the entire cultural background is required for the interpretation of a text. So, he added another layer of context by coining the term **CONTEXT OF CULTURE** for the total cultural background. In this way, Malinowski laid a foundation for a study of the text with reference to context.

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<sup>57</sup> Halliday and Hasan, “Text and Context,” 10.

<sup>58</sup> Halliday notes the distinction between the context of situation and the context of culture: “The context of culture is the environment for the total set of these options, while the context of situation is the environment of any particular selection that is made from within them.” Halliday, “Social Perspective,” 49.

<sup>59</sup> Halliday and Hasan, “Text and Context,” 6–7.

Firth recognized the value of Malinowski's notion of context of situation for the study of a text. However, Malinowski's handling of context of situation was too specific to be applied to a general linguistic theory. Firth abstracted the concept and clarified what is to be counted as situational features relevant to discourse. Not every situational aspect has a bearing on discourse and not all situational factors promote the same effects on how the discourse unfolds. Among many, Firth identifies four linguistically relevant features of context: the participants (who is participating in the conversation, their status, and roles), the action (verbal and non-verbal actions of the participants), the effects (results of discourse), and other relevant features of the situation.<sup>60</sup> Reworking this framework, Halliday and Hasan reconceptualize the term context of situation as "a schematic construct," which is based on "an abstraction from extra-linguistic reality."<sup>61</sup> The context of situation is made up of a set of situational variables—FIELD, TENOR, and MODE. Here are definitions of these respective variables:

The FIELD OF DISCOURSE refers to what is happening, to the nature of the social action that is taking place: what is it that the participants are engaged in, in which language figures as some essential component?

The TENOR OF DISCOURSE refers to who is taking part, to the nature of the participants, their status and roles: what kinds of role relationship obtain participants, including permanent and temporary relationships of one kind or another, both the types of speech role they are taking on in the dialogue and the whole cluster of socially significant relationships in which they are involved?

The MODE OF DISCOURSE refers to what part language is playing, what it is that the participants are expecting language to do for them in that situation: the symbolic organization of the text, the status that it has, and its function in the context, including the channel (is it spoken or written or some combination of the

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<sup>60</sup> Halliday and Hasan, "Text and Context," 9.

<sup>61</sup> Halliday and Hasan, "Text and Context," 19.



two?) and also the rhetorical mode, what is being achieved by the text in terms of such categories as persuasive, expository, didactic, and the like.<sup>62</sup>

These situational dimensions correspond to or are realized by three kinds of meanings of a text respectively: IDEATIONAL meanings (“lexical choice and participant choice that indicate the topic of a discourse”), INTERPERSONAL meanings (“the social factors embedded in the discourse, especially regarding participants”), and TEXTUAL meanings (“patterns that make a text a cohesive discourse”).<sup>63</sup> The SFL approach attends to meanings of a text through this theoretical framework describing the reciprocal relation between situational factors and linguistic features; although context theoretically precedes and influences text, text realizes and constructs context. Land rightly spells out what is meant by text in relation to context in SFL:

Just as a random string of letters does not make a word, so also a random string of linguistic units does not make a text. Rather, for a string of linguistic units to form a text, they must signify something, culturally speaking. They must work together to realize a context of situation, and such a context of situation will be more abstract than the text by means of which it is realized. A context of situation is an instance of social interaction that is (at least partially) realized by linguistic meanings.<sup>64</sup>

In this way, the theoretical framework of SFL enunciates how immediate context is related to text. Linguistically speaking, context of situation sets a range of possible verbal meanings, which is often called register—a meaning potential in a given context of situation or, simply put, “variety according to use.”<sup>65</sup> But the focus of this study is on genre—a structural potential in a given context of situation. When a text is viewed from a

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<sup>62</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>63</sup> Porter, “A Multidisciplinary Approach to Exegesis,” 101.

<sup>64</sup> Land, *Integrity of 2 Corinthians*, 51. See also Halliday and Hasan, “Text and Context,” 16.

<sup>65</sup> Halliday and Hasan, *Language, Context, and Text*, 41.

perspective of an on-going process of meaning-making, the text unfolds over the course of sequential exchanges of utterances (e.g., question and answer). This sequence forms an outline that corresponds to “the total set of values of the variables relevant to any one given occasion of talk” or contextual configuration (hereafter CC).<sup>66</sup> In this sense, as Halliday and Hasan put it, “a text is structured according to the situation it operates in; the contextual structure is projected onto the text, and the contextual elements are realized by patterns of meaning in the text.”<sup>67</sup> This is another factor that makes text a unified whole, for parts of the text are arranged in such a way as to participate in an integrated social process. Each element of text collaborates to bring its communicative goal to completion. This successful communication is only possible when the communicative objective is culturally recognizable or widely operative in a language community. Much of the success of our conversations depends on the ability of interactants to predict what comes next. In this respect, the SFL model has its strength in predicting how text unfolds, which forms an outline of the text.

#### Hasan’s Generic Structural Potential

Genre is integral to both creating and understanding the meaning of discourse.<sup>68</sup> Frow defines it as “a set of conventional and highly organised constraints on the production and

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<sup>66</sup> Halliday and Hasan, “Text and Context,” 20. Hasan explains the relationship between CC and the structure of a text: “the structure of a text is closely related to the context of situation, so much so that the specific values of field, tenor, and mode, which together make up a contextual configuration, can be used to make certain predictions about the structure of the text, just as the unfolding structure of the text itself can be used as a pointer to the very nature of the contextual configuration” (“Texture of a Text,” 70).

<sup>67</sup> *IFG4*, 44.

<sup>68</sup> Eggins, *Introduction*, 55, 82; Sneed, “Wisdom Tradition,” 54. One should remember that the term genre is not exclusively owned by literary or linguistic studies. We talk about genre in film, art, music, and so on. In this study, however, it is discussed in relation to a text. Here I follow James Bailey’s

interpretation of meaning.”<sup>69</sup> It is not a surprise that a generic approach has occupied a foundational position in literary studies, as it also does in biblical studies.<sup>70</sup> The term genre, however, is elusive. Defining it is like grasping the wind due to its ever-changing nature. Traditionally, genre analysis, irrespective of literary criticism and biblical studies, came down to categorizing literary types of texts according to sets of formalistic features.<sup>71</sup> However, this taxonomic view of genre has undergone some significant changes over the last couple of decades.<sup>72</sup> Recently, a functional approach whereby genre is discussed in the context of how an author’s social purpose is communicated in

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understanding of genre, which refers to “the longer, more complex literary types like apocalypse, Gospel, and letter” rather than “literary form for shorter recognizable forms like pronouncement story or miracle story” (“Genre Analysis,” 8n1). The latter is close to the German term *Gattung*. Gunkel (*Psalms*, v–vi) offers a set of criteria to identify a *Gattung*. It is defined in terms of literary form, content, and life situation (*Sitz im Leben*) of an individual unit. Here the life situation is tied to the social group behind the text. For instance, James Crenshaw (*Old Testament Wisdom*, 29) attributes the production of the Hebrew wisdom corpus to a professional group of sages. The distinctiveness of wisdom is predicated upon this social group with a distinctive worldview. Sneed criticizes this view since no one genre can wholly reflect the total worldview of one culture. Wisdom literature only encompasses a limited range of the total Israelite worldview, the ethical dimension. Gunkel’s sociological orientation shares a significant affinity with the concept of context of situation in SFL. Martin Buss comments that Malinowski’s emphasis on the centrality of social context is in succession to Gunkel’s *Sitz im Leben*. See Buss, *Changing Shape of Form Criticism*, 153–56. On the basis of Buss’s understanding, Toffelmire argues that “Both Buss and SFL register analysts stress the communicative function of social situation for any given utterance and the connection between social situation and the genre, or register, of a given text. An attempt to describe the register and related context of a biblical text is therefore consistent with the work of biblical form criticism.” See Toffelmire, *Joel*, 39–40.

<sup>69</sup> Frow, *Genre*, 10.

<sup>70</sup> For a summary of the inroads of genre analysis into biblical studies, Bailey, “Genre Analysis,” 140–42. See also Blomberg, “New Testament Genre Criticism,” 40–47; Berger, “Hellenistische Gattungen im Neuen Testament,” 1031–1432.

<sup>71</sup> As regards the genre of James as a wisdom document, Moo points out that it is “the letter’s proverbial style and general moral tone” which are the vital factors in such classification (*James*, 33).

<sup>72</sup> Bawarshi and Reiff illustrate the paradigm shift in approaches to genre: “at various times and in various areas of study, genre has been defined and used mainly as a classificatory tool, a way of sorting and organizing kinds of texts and other cultural objects. But more recently and, again, across various areas of study, genre has come to be defined less as a means of organizing kinds of texts and more as a powerful, ideologically active, and historically changing shaper of texts, meanings, and social actions” (*Genre*, 4). In biblical studies, see Spark, *Ancient Text*, 6–7; Sneed, “Wisdom Tradition,” 66. Zachary Dawson (“Gospel Genres,” 41–53) critically delineates the problem of gospel genre studies from a SFL perspective, though his view is based on Martin, not Hasan. For Martin’s genre theory, see note 75.

recurrent literary forms and structures in association with social settings has gained momentum.<sup>73</sup>

This study sets out to better understand generic orderings of James from the perspective of social function. The theoretical framework taken for this end is Ruqaiya Hasan's linguistic genre model of Generic Structure Potential (hereafter GSP).<sup>74</sup> Here are two presumptions of SFL genre studies.

First, genres are discussed in terms of their social functions within socio-cultural environments. In SFL, a text is viewed as an instance of socially meaningful linguistic activities in exchange.<sup>75</sup> In other words, not only are there literary genres such as poems, bedtime stories, lectures, and manuals but also everyday conversations (to use Bakhtin's

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<sup>73</sup> Dryden, "Hermeneutic of Wisdom," 244–45; Newsom, "Spying Out the Land," 20.

<sup>74</sup> Hasan, "Nursery Tale"; Hasan, "Definition of Genre." James Martin is representative of another strand of genre analysis in SFL. See Martin and Rose, *Genre Relations*, 8. Martin defines genre as "a staged, goal-oriented, social process realised *through register*" (Martin, *English Text*, 505, italics added). This definition is further explained in the following way: "staged, because it usually takes us more than one step to reach our goals; goal oriented because we feel frustrated if we don't accomplish the final steps; social because writers shape their texts for readers of particular kinds" (Martin and Rose, *Genre Relations*, 6). Martin avoids the notion of goal being interpreted in terms of an author's intention or motivation in a cognitive sense. Instead, it denotes a social process. See Martin, *English Text*, 502–3; Martin, "Meaning Matters," 48–49. As one can see, his model places genre at the plane of the context of culture, which is realized through and constrains the register (contra Hasan, "Conception of Genre," 270–71). According to Alyousef and Alyahya, Martin views genre as "a pattern of register choices" ("Conceptualization of Genre," 96). From his perspective, Hasan's genre (text structure) is constrained largely to field in determining obligatory elements. See Martin, *English Text*, 504–5. However, Hasan resists separate treatment of the three contextual parameters as if they are "a totally self-enclosed, autonomous element quite independent of the other two" (Hasan, "Conception of Context," 233). Instead, acknowledging their interrelatedness and permeability, Hasan uses the concept of a contextual configuration (not combination), in which all three situational variables are at interplay. While register is a meaning potential of the context of situation, genre is a structural potential which comprises one feature of register. See Hasan, "Conception of Context," 246. Hasan notes the relationship between register and genre: "The GSP specifies the possibilities of textual structure available to texts bearing close family resemblance—that is, being members of *very similar registers, so similar that from this point of view they could be thought of as the same register*" (Italics in original, Hasan, "Conception of Context," 269). The definition of GSP by Claire Urbach and Christopher Land captures this understanding of genre: GSP is the "register-specific structural potential" ("Structural Potential," 141).

<sup>75</sup> Hasan notes that "for texts in the monologic mode, the maker of the text must proceed from some notion of his frame of relevance . . . the speaker must have some notion of what he is attempting to achieve, who his audience is and what strategy he is about to employ to achieve his end" ("What's Going On," 46). In this sense, even writing or public speaking is dialogical. See Hasan, *Verbal Art*, 103.

term, speech genres), such as ordering food, buying goods, having a job interview, and teaching a child, to name a few.<sup>76</sup> With this understanding of genres, the social semiotic nature of text becomes salient. We all know that ordering a hamburger in a fast-food restaurant and ordering dishes in an Italian restaurant are similar, but not the same. Both belong to the transactional genre, but the differences come from their different social situations, which in turn result in different language use and social processes.

Second, the genre theory of SFL presumes that there are culturally patterned steps that native speakers take to fulfill a specific social function on a particular occasion. It means that communication includes more than one move, at least two, and they are unfolded in a sequential manner.<sup>77</sup> It also means that relatively stable schematic structures have evolved in service of culturally recognizable, and institutionalized, communicative situations. For a successful communication, one needs to communicate in such a way as to meet cultural expectation by carrying out a particular series of linguistic or non-linguistic actions.<sup>78</sup> Hence, a language user belonging to a speech community can predict what is likely to come next. M. M. Bakhtin's concept of speech genre explains this point well:

We learn to cast our speech in generic forms and, when hearing others' speech, we guess its genre from the very first words; we predict a certain length (that is, the approximate length of the speech whole) and a certain compositional structure; we foresee the end; that is, from the very beginning we have sense of the speech whole, which is only later differentiated during the speech process.<sup>79</sup>

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<sup>76</sup> Bakhtin, *Speech Genres*, 60–61.

<sup>77</sup> Eggins, *Introduction*, 5.

<sup>78</sup> Frow argues that “genres are to be defined not in terms of the intrinsic structure of their discourse but by the *actions* they are used to accomplish” (*Genre*, 14, italics in original).

<sup>79</sup> Bakhtin, “Speech Genres,” 84.

In this sense, speech genres are not just economic but essential in our social interactions. For the sake of less psychological and cognitive labor, it seems natural to develop genres for efficient and effective communication, particularly, in recurrent situations.

Hasan mentions two factors causing structural variations: constituent elements and their ordering. First, as discussed earlier, a language user makes a series of moves (or elements) to fulfill the communicative function in a given situation. Some moves are *obligatory* for a specific genre, whereas others are *optional* in that they are likely to occur under a particular condition.<sup>80</sup> Hasan considers a text with all obligatory elements to be complete, whereas a text lacking obligatory elements is incomplete. Second, a language user needs to place each element in order. There is a *determinate order*, meaning the sequence is unchangeable, and a *variable order*, meaning the order is changeable.<sup>81</sup> The interplay of these two factors enables GSP to examine not only “structural difference between texts of distinct genres but also texts belonging to the same genre [that] are not necessarily identical in their structure.”<sup>82</sup> Hasan regards her theoretical framework as valid across genres and cultures.

Therefore, GSP analysis, presuming the analyst is familiar with the culture and context of the talk, would be executed as the following procedure:

- (1) the identification of elements or generic stages of a text base on distinct semantic properties realized by lexicogrammatical resources;

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<sup>80</sup> Italics in original. Hasan, “Definition of Genre,” 143.

<sup>81</sup> Italics in original. Hasan, “Definition of Genre,” 143.

<sup>82</sup> Hasan, “Nursery Tale,” 54.

- (2) the determination of the obligatory and optional elements based on a comparative study<sup>83</sup> or “the speech community’s sense of occasions of talk”,<sup>84</sup>
- (3) the presentation of a GSP for the particular situation type;
- (4) the evaluation of to what extent the text under examination is complete or incomplete.

An optional follow-up study could be to discern contextual factors that cause structural variations. The analyst may also wish to evaluate whether the structure is effective to attain the communicative goal.<sup>85</sup>

However, due to our practical limitations, such a complete GSP study is not possible. No native speaker contemporaneous with James exists, so it is not known exactly what the expectations of the speech community with respect to the unfolding of the wisdom literature were at the time. In addition, this study is, to my knowledge, the first case of Hasan’s GSP applied to wisdom literature in the New Testament era. The findings cannot be backed by a comparative analysis of a large-scale corpus of wisdom literature.

If so, how far can the current research go? The clue can be found in Hasan’s words:

The postulate is that the structure of interaction is realized semantically: in the meanings of any text, there are certain ‘bundles of meaning’ about which we are able to specify within reason where each such specific bundle would occur vis-à-vis each other *is* the structure of that talk, each such bundle representing a stage. These semantic attributes of talk are realizationally related more specifically to certain grosser, more abstract properties of the occasion of talk. The expression of

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<sup>83</sup> Eggins calls this a contrastive analysis which “involves taking texts which are similar in some respects but different in others . . . Patterns of linguistic choice are more easily identified and explained when seen in contrast with other texts exhibiting patterns that realize other possible choices” (*Introduction*, 329).

<sup>84</sup> Hasan, “Conception of Context,” 280.

<sup>85</sup> According to Eggins, Halliday’s ambitious goal of linguistic analysis is to evaluate the effectivity of a text. See Eggins, *Introduction*, 328–29.

textual structure is semantic in nature; but the activation of this structure is contextual.<sup>86</sup>

First, this study sets out to mark semantically identifiable bundles or generic stages.

Generic stages are to be realized by specific semantic properties distinct from those of other stages.<sup>87</sup> The identification cannot be predicated upon one metafunctional meaning.

For example, textual meaning has often been used to demarcate a text. This study will begin with semantic chain analysis for demarcation of tentative stages, which will be further backed up by cohesive harmony analysis in tandem with ideational and interpersonal meanings. The next step is to address the rationale behind the ordering of stages in terms of their functional relations. The last step is to see whether the organizing principle of contextualization of the ancient wisdom literature is working in the letter of James.

A key strength of this study is to identify its componential elements in terms of function. A structure of text is a linear organization characterized by progressive moves of functionally connected constituents toward its communicative function. This view allows the analyst to probe into the function of each move in relation to what precedes and follows. This functional approach proffers an alternative viewpoint to a dominant scholarly trend whereby researchers present the structure of James by connecting thematic links. Another strength is that GSP realizes its structural elements in semantic terms. In finding formulaic wordings or literary forms, the discussion of the language of a certain genre has been confined to the stratum of lexicogrammar or syntactical structures

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<sup>86</sup> Italics in original. Hasan, "Conception of Context," 269.

<sup>87</sup> Hasan, "Nursery Tale," 57. Urbach and Land attribute the shift in semantic and lexicogrammatical patterns to "the pressures of the context of situation" ("Structural Potential of Ancient Letters," 142).



in which most literary characteristics are found.<sup>88</sup> By contrast, Hasan builds her theory on a multi-strata framework where context is realizationally related to the construal of meaning, which in turn is realized by grammatical and lexical choices. So, the analysis of generic language is practiced in a more comprehensive way by revealing the configuration of semantic patterns of each stage.<sup>89</sup>

### Modeling

Hasan notes that “the essence of linguistics is to develop ways of analyzing meaning.”<sup>90</sup> This is what this section is going to do: articulate a method of identifying structural elements of a Greek text semantically. It is assumed that a semiotic action sets out to achieve a socio-culturally instituted goal that demands procedural stages to be taken orderly with some variations. This study aims to figure out the instituted function this text serves and align structural elements along the line of its overall function.

How do we go about identifying structural elements in a text? As stressed earlier, systemic functionalists commonly view a text as a semantic unit. As such, elements are also semantically realized. As Halliday and Matthiessen put it, “each element, or stage, of the structure of the situation is realized by distinctive semantic patterns.”<sup>91</sup> Hasan also adds that only “a semantically motivated model of language description will provide

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<sup>88</sup> See Bauckham, *James*, 35–60, where he provides a comprehensive analysis of the literary forms such as aphorisms and similitudes in James. Small literary units such as the prophetic judgment oracle and diatribe are also studied in traditional terms. Aune notes the contributions of the approach through formulaic features to identify the opening and closing of the letter while acknowledging the limitations as to how to segment the body part, “the central section of ancient letters” (Aune, *New Testament*, 183). See also Burggraaf, *Verb Analysis of the Pauline Letters*, 38.

<sup>89</sup> Urbach and Land, “Structural Potential,” 141.

<sup>90</sup> Hasan, “Rationality in Everyday Talk,” 300.

<sup>91</sup> *IFG4*, 43. See also Urbach and Land, “Structural Potential,” 142.

specification of the range of lexicogrammatical patterns which are capable of realizing these specific semantic properties.”<sup>92</sup>

Hasan introduces message as the basic semantic unit constituting text. For her, message is “the smallest semantic unit which is capable of realizing an element of the structure of a text” as well as “the smallest significant semiotic action” through which the speaker affects the interactant.<sup>93</sup> There are two types of messages, punctuative and progressive. A punctuative message, as its name implies, does not contribute to the progression of discourse. Its function is limited to interpersonal in that it expresses the exclamations of the inner state of the speaker’s mind (e.g., thanks, hell!) or guides interactional exchange (e.g., you know what?, Pardon?, *χαίρειν*).<sup>94</sup> By contrast, a progressive message carries on the movement in discourse. Unlike a punctuative message, it is construed by multi-metafunctional meanings (interpersonal, logical, experiential, and textual) and finite clauses realize it in English as well as in Greek. Hasan systemically illustrates the semantic network of message as in Figure 2.

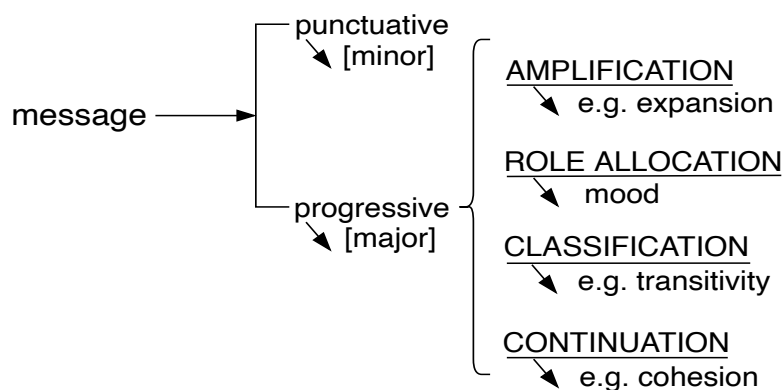


Figure 2. Primary systems in a context open semantic network<sup>95</sup>

<sup>92</sup> Hasan, “Nursery Tale,” 57.

<sup>93</sup> Hasan, “Semantic Networks,” 117.

<sup>94</sup> For more illustrations, see Hasan, “Semantic Networks,” 119.

<sup>95</sup> Hasan, “Semantic Networks,” 120.

As Hasan notes, “the realization of the various elements of a text’s structure is typically *interspersed*.”<sup>96</sup> To capture the dynamic nature of the progressive message and reflect the nature of interspersion, her network displays the fact that the progressive move is not realized by just one metafunctional system. Rather, message is analyzed through triad-metafunctional framework, consisting of ideational, interpersonal, and textual.<sup>97</sup>

### ***Textual Meaning***

The textual metafunction is concerned with structural and organizational resources and realizes the mode of discourse. Ideational and interpersonal meanings are clause-based. To form a text, they have to be related in some way above the clause; otherwise, there is a non-cohesive and potentially non-coherent text. This is where textual meaning comes into play. To examine textual meaning of a text, this study utilizes semantic chain analysis and Hasan’s cohesive harmony framework.<sup>98</sup> The former is helpful to show a semantic shift through the extension and extinction of semantic chains. The latter is to be used to detect the threads of topical continuity.<sup>99</sup> In general, textual meaning takes priority in identifying boundaries of semantic units and elements of a text. However, this study will support the findings of segments by means of textual meaning with the other two metafunctional meanings.

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<sup>96</sup> Italics in original. Hasan, “Rationality in Everyday Talk,” 284.

<sup>97</sup> In most cases, the logical metafunction comes along with the ideational.

<sup>98</sup> Halliday and Hasan, *Cohesion in English*; Hasan, “Cohesive Harmony”; Hasan, “Texture of a Text”; Khoo, “Threads of Continuity”; Spiegel and Fitzgerald, “Textual Cohesion and Coherence”; Hoey, “Another Perspective on Coherence”; Scott, “Peace and Cohesive Harmony.”

<sup>99</sup> Hasan, “Cohesive Harmony”; cf. Halliday and Hasan, *Cohesion in English*; Khoo, “Threads of Continuity.”

## Semantic Chain

Semantic chain analysis is one of the ways to examine a text's internal cohesion or semantic continuity.<sup>100</sup> A text is not just a series of words after words. Words must be interconnected in some ways. If not, it cannot be a text since a jumble of words is not a text.

Within a clause, each word has a grammatical relation to other words. Beyond the level of the sentence, lexical items are no longer related syntactically, but semantically.<sup>101</sup> Upon this ground, Hasan examines lexical relations. Lexical cohesion consists of “supertextual” (or general) and “instantial” lexical cohesive devices.<sup>102</sup> Supertextual cohesion is language-bound in that lexical items are related through repetition (*leave, leaving, left*), synonymy (*leave, depart*), antonymy (*leave, arrive*), hyponymy (*travel, leave*) and meronymy (*hand, finger*). Instantial cohesion is text-bound in that lexical items are linked on the basis of information provided in a text through equivalence (*the sailor was their daddy*), naming (*the dog was called Toto*), and semblance (*the deck was like a pool*). These relations are only defined within a text. Lexical chain refers to the tie(s) among more than two lexical items by means of the above mentioned lexical cohesive devices. There are two types of chains: (1) identity chains (hereafter IC), formed

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<sup>100</sup> Semantic chain analysis is similar to lexical cohesion, one of five types—reference, substitution, ellipsis, conjunction, and lexical cohesion—of cohesive ties developed by Halliday and Hasan. See Halliday and Hasan, *Cohesion in English*, 4. Lexical cohesion includes “reiteration” and “collocation” (*Cohesion in English*, 318). Semantic chain analysis covers the two aspects to some extent. Klebanov, Diermeier, and Beigman note that “Lexical cohesion is a guide to the organization of the flow of ideas in the text: Tracing groups of words with related meanings, one sees which semantic domains are used, to what extent and in what patterns” (“Lexical Cohesion,” 449).

<sup>101</sup> Longacre would not agree with this Hallidayan view. See Longacre, “Paragraph as a Grammatical Unit.”

<sup>102</sup> The following discussion and English examples are dependent on Hasan, “Cohesive Harmony,” 201–18. All English examples are hers.

by lexical items (noun phrases, pronouns, and verbs) indicating the same entity (co-referentiality), and (2) similarity chains (hereafter SCs), formed by lexical items belonging to the same semantic domain (grammaticalized by co-classificational or co-extensional relations).<sup>103</sup> Among these two types of chains, this study pays attention to SCs since the analysis of ICs is part of the participant analysis in interpersonal (grammatical person) and experiential meanings (transitivity).

The best resource thus far to reveal semantic relatedness between Greek lexical items is Louw and Nida's *Greek-English Lexicon of the New Testament Based on Semantic Domain*.<sup>104</sup> A semantic domain is a group of words sharing a set of semantic features in common. Nida insists that words "have meaning only in terms of systemic contrasts with other words which share certain features with them but contrast with them in respect to other features."<sup>105</sup> Semantic chain analysis is to find the semantic link among words. Lexical items linked to each other by being found in the same semantic domain are tokens that form a semantic chain.

Through semantic chain analysis, we try to map similarity chains by asking the following questions. First, which are the major SCs? The most frequently occurring SCs provide an insight into a semantic environment.<sup>106</sup> Second, where are the beginning and end of SCs? How much does one SC extend? The disappearance of some SCs and the

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<sup>103</sup> Co-reference refers to "the cohesive ties between linguistic items of the same identity"; Co-classification refers to "cohesive ties between linguistic items of the same class or genus;" and Co-extension refers to "cohesive ties between linguistic items of the same semantic field, but not necessarily of the same class" (Reed, "Cohesive Ties," 135) For definitions of each terminology and detailed discussion, see Hasan, "Cohesive Harmony," 205–207; Reed, "Cohesive Ties," 134–38.

<sup>104</sup> Louw and Nida, *Greek-English Lexicon*.

<sup>105</sup> Nida, *Componential Analysis*, 32.

<sup>106</sup> Greek writers use ellipsis and replace lexical items with pronouns. However, my semantic chain analysis does not count words in ellipsis or replaced by pronouns. It is worth noting that this is a limitation of this method.

start of a bundle of SCs imply a semantic shift. This transition can also coincide with or lead to the beginning of a new linguistic unit, though that is not always the case since a semantic environment can change within the same segment. Nevertheless, with the rise and fall of SCs, we can examine the move in terms of semantic domains the author evokes, which will help us to identify the boundaries of semantic units.<sup>107</sup>

### Cohesive Harmony

Originally, cohesive harmony was designed to measure the degree of coherence of a text by means of chain interactions.<sup>108</sup> This study, however, takes note of another function of cohesive harmony analysis that detects topical development, which in turn has the potential to contribute to the delimitation of discourse. Although semantic (dis)continuity provides an important clue to demarcating linguistic units, it only covers abstract and general experiential domain(s) of human experience. Thus, cohesive harmony complements semantic chain analysis by providing more sophisticated data concerning topical continuity and discontinuity.

The key implication of cohesive harmony is that what makes a text coherent is the ratio of chain-interactive tokens to non-chain-interactive tokens. The former is called

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<sup>107</sup> Cloran, "Context, Material Situation and Text," 189

<sup>108</sup> Hasan first proposed the notion of cohesive harmony (1984) as an alternative to the model from Cohesion in English (1976), co-authored by Halliday and Hasan. The initial interest of Halliday and Hasan in their earlier work was to find a way to measure coherence by examining the cohesion of a text. Hasan, however, acknowledged herself that the 1976 model could not stand up to scrutiny when applied to a number of texts. In the end, she revised the model by articulating the concept of cohesive harmony. Cohesive harmony attributes the degree of coherence to interactions between chains instead of the number and extension of cohesive ties. See Halliday and Hasan, *Cohesion in English*; Hasan, "Cohesive Harmony." See also Hoey, *Another Perspective on Coherence*; Khoo, "Threads of Continuity"; Scott, "Peace and Cohesive Harmony"; Spiegel and Fitzgerald, "Textual Cohesion and Coherence"; Tilney, "Cohesive Harmony." On biblical studies utilizing cohesive harmony, see Reed, "Cohesive Ties"; Westfall, "Blessed be the ties."

central tokens (CT), and the latter, peripheral tokens (PT).<sup>109</sup> Hasan expounds her view on the underlying relation between CTs and topic progression when she notes “the CTs [central tokens] of a text are directly relevant to the coherent development of the topic in the text.”<sup>110</sup> Following Hasan, this study understands topic as “a distinct coherent configuration of experiential meanings.”<sup>111</sup> Topic emerges when independent strands of ICs and SCs come into contact repeatedly. As Hasan states, “at the lexicogrammatical stratum, the manifestation of *topic*, in the sense of experiential meanings, is effected by a particular pattern of texture, to which I have referred as *cohesive harmony*.”<sup>112</sup>

Then, what is chain interaction? Chain interaction refers to the occurrence of two tokens from distinctive ICs or SCs in the same clause. However, chain interactions that occur once do not count. The chain interaction should be echoed or repeated. That is, two chains should interact at least twice. Hasan’s original model uses chain interaction in a stricter sense in that tokens have to have the same functional relation. One chain interaction is identified when two chains are involved in the same functional type (e.g., transitivity) of interaction such as (1) epithet-thing; (2) medium-process; (3) process-phenomenon; (4) actor-process; (5) process-goal; and (6) process-location of process.<sup>113</sup> But the current study presumes that each element in a clause has some syntactical relation with others. So, it is sufficient for tokens to occur in the same clause so as to be counted as chain interaction.

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<sup>109</sup> Hasan, “Cohesive Harmony,” 211.

<sup>110</sup> Hasan, “Cohesive Harmony,” 216.

<sup>111</sup> Hasan, “Definition of Genre,” 139.

<sup>112</sup> Italics in original. Hasan, “Definition of Genre,” 138.

<sup>113</sup> See Hasan, “Cohesive Harmony,” 216, for further explanation.

It is plausible to presume that topics are organized around the most interactive SC. Topical unity is one crucial factor contributing to the coherence of the linguistic unit. Therefore, the same chain interaction is more likely to occur within the same linguistic unit. To put it another way, fewer chain interactions are anticipated across different linguistic blocks. Therefore, the rise of new chain interactions with the fade of old chain interactions signifies a topical shift.

It should be remembered, however, that topic is not the sole criterion for textual delimitation. Hasan raises a strong objection to “a popular belief that most of our activities pertain to unique domains of our experience.”<sup>114</sup> This objection is legitimate in that more than one topic can be dealt with in one element or stage. Hasan’s example is Committee’s opinion in dissertation defense, in which multiple topics could be addressed without weakening the coherence.<sup>115</sup> Therefore, other metafunctional meanings should be considered together for segmentation.

### ***Ideational Meaning***

#### **Transitivity**

We use language to construct the general spheres of human experience. This is what Halliday calls the field of discourse, which is construed by experiential meaning at the semantic level. Decoding experiential meanings displays the happenings of the world portrayed by the speaker’s subjective point of view.<sup>116</sup> As Reed explains, “This function

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<sup>114</sup> Hasan, “Definition of Genre,” 150.

<sup>115</sup> Hasan, “Definition of Genre,” 139.

<sup>116</sup> Reed notes, “language is used in this way to express the various processes, events, states, actions, ideas, participants and circumstances of our experience, including both phenomena of the external world and those of one’s consciousness” (*Philippians*, 59).



of language enables humans to build a mental portrait of a discourse.”<sup>117</sup> At the lexicogrammatical stratum, “how phenomena of the real world are represented as linguistic structures” is realized in transitivity.<sup>118</sup> There are three components pertinent to transitivity structure: (1) “a *process* unfolding through time”; (2) “the *participants* involved in the process”; and (3) temporal, spatial, and causal “*circumstances* associated with the process.”<sup>119</sup> Of the three components, the configuration of process and participants is of the essence of experiential meaning. Thus, this study limits its scope to the two elements.<sup>120</sup>

In general, a verbal phrase of a clause is crucial in realizing a process type which includes the process of doing, happening, sensing, feeling, thinking, being, and having.<sup>121</sup> Halliday and Matthiessen categorize process types into primary (material, mental, relational process) and secondary (behavioural, verbal, and existential process) types.<sup>122</sup> A basic distinction is made between material processes, which construe our experience of the outer world (reality around us), and mental processes, which construe our experience of the inner world (mind or consciousness). MATERIAL processes include doings and happenings. MENTAL processes include knowing, perceiving, thinking, feeling, imagining and so forth. The other kind of primary process type is RELATIONAL

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<sup>117</sup> Reed, *Philippians*, 62.

<sup>118</sup> *IFG1*, 102.

<sup>119</sup> *IFG4*, 220. Italics added.

<sup>120</sup> Circumstantial elements are peripheral to transitivity system. Halliday and Matthiessen note, “The circumstantial elements we were able to treat independently, without distinguishing them according to process type; this is because, although there are natural restrictions on the way particular circumstantials combine with other elements, these often go with rather small classes and in any case do not affect either the structure or the meaning” (*IFG4*, 332). In contrast, participant roles and structure are closely tied to the types of processes. This point is to be made clear later in the discussion of participants.

<sup>121</sup> *IFG1*, 101–102.

<sup>122</sup> *IFG1*, 214–16. On the development of the category of process types, see *IFG4*, 215n1.

processes, which are processes of being and possessing. This process type indicates an either ‘attributive’ or ‘identifying’ relation between two participants.<sup>123</sup>

However, there is no clear-cut line to be drawn among the three major process types. There are areas in which two processes are overlapped. For this reason, Halliday identifies three minor process types conveying some features of adjacent process types. A behavioural process is in between material and mental process in that it refers to physiological actions which are caused by or reflect psychological states such as “breathing, coughing, smiling, dreaming and staring.”<sup>124</sup> A verbal process lies in between mental and relational process and refers to processes of saying, reporting, and meaning. An existential process is in between relational and material process, and it refers to the process of existing. The above discussed process types are displayed in a semiotic space in Figure 3.

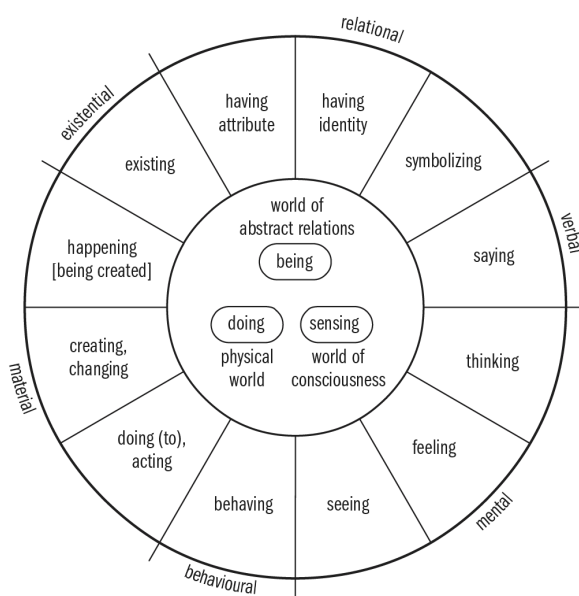


Figure 3. The grammar of experience: types of processes in English

<sup>123</sup> IFG4, 263.

<sup>124</sup> IFG4, 301.

In the present study, the data of process types will be collected from primary clauses in James. The focus is on whether there is a recognizable patterning in the speaker's choice of a process type. Process types will be determined at the abstract level according to the semantic domain of the predicator.<sup>125</sup> For the categorization of semantic domain, this study utilizes J. P. Louw and E. A. Nida's *Greek-English Lexicon of the New Testament*.<sup>126</sup> According to Almela and Sánchez, the traditional approach to the meaning of a word views words "as self-contained receptacles of meaning"; however, from a corpus-driven lexicological standpoint, words are better understood as "nodes of semantic relationships."<sup>127</sup> In this sense, a semantic domain refers to a group of words related semantically and it is from this semantic context where words meanings are derived.

One of the challenges in utilizing this lexicon is derived from the fact that it follows lexical polysemy. As a result, the interpreter is often left in an occasion to choose one among several potential candidates. Consider the example of ἐὰν γὰρ εἰσέλθῃ εἰς

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<sup>125</sup> Reed sorted out semantic domains in Louw and Nida's Greek-English lexicon under the five headings: objects, events, abstracts, abstracts (cont'd), and other. The category of events gives us a glimpse into process types. Reed further notes in footnote 92 that though these glosses are mainly derived from the New Testament, Nida informed him that Classical and Hellenistic texts were also considered. See Reed, *Philippians*, 78.

<sup>126</sup> Louw and Nida, *Greek-English Lexicon*; Louw and Nida, *Lexical Semantics*. More scholars have begun to appreciate the potential of a semantic domain-based approach. For the use of semantic domain analysis, see also Reed, *Philippians*, 77–78; Westfall, *Hebrews*, 82–85; Lee, *Romans*; Land, *Integrity of 2 Corinthians*, 70–71; Porter, *Romans*, 27–29; Porter, "On the Shoulders," 47–60. No doubt that this lexicon is a phenomenal way forward in the lexicography of the Greek of the New Testament. However, much work still needs to be done, one of which is its cognitive schema to be substantiated by or substituted with collocations. See O'Donnell, *Corpus Linguistics*, 314–96.

<sup>127</sup> Almela and Sánchez, "Words as 'Lexical Units,'" 21. Christopher Mitchell made a critical approach to traditional Hebrew and Greek lexicons with common errors in use and emphasizes the need for insights from modern linguistic theory such as the semantic field approach, componential analysis, and collocations. See Mitchell, "Use of Lexicons," 128–32. See also, Silva, *Biblical Words*, 119–36. Nevertheless, one thing to note is that Louw and Nida's lexicon takes into account some other features like frequency, collocation, and syntax for meaning, though not fully and systemically realized.

συναγωγὴν ὑμῶν ἀνὴρ from Jas 2:2. The predicator εἰσέλθῃ, the subjunctive form of εἰσέρχομαι, falls into five semantic domains—13.110 (Be, Become, Exist, Happen: to happen, to come into), 15.93 (Linear Movement: to move into, to enter), 41.24 (Behavior and Related States: to live with or among), 68.7 (Aspect: to begin, to commence), 90.70 (Case: to begin to experience, to attain). In making a decision, I will hold the monosemic presupposition that a lexical item has one, usually abstracted, simple meaning which is to be extended depending on the context of its use. The decision of process type will depend on its usage in context. Regarding the example, the co-textually relevant reading of the word is “to move into,” so that I categorize it as a material process.

### Verbal Aspect

In addition to the presentation of experiential meaning through types of processes according to their semantic field, Greek tense-forms, realizing aspect, allow the author to grammaticalize his/her perception of the unfolding of an event.<sup>128</sup> At least three major theories regarding Greek verbal aspect have been developed by Fanning, Campbell, and

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<sup>128</sup> Porter, *Verbal Aspect*, 1. In the last two or three decades, verbal aspect theory has challenged the traditional understanding of the meaning and function of Greek verb tense-form. For a brief history of discussions of verbal aspect, see Porter and Pitts, “New Testament Greek Language and Linguistics,” 215–22. Although there were some forerunners, two independent dissertations published with one year gap coincidentally ignited discussions about aspectuality in Greek verbs. Porter’s work, *Verbal Aspect in the Greek of the New Testament, with reference to Tense and Mood*, came into being in 1989 and Buist Fanning’s monograph, *Verbal Aspect in the New Testament Greek*, in 1990. See Porter, *Verbal Aspect*; Fanning, *Verbal Aspect*. Proponents for verbal aspect contend that the first and the most important semantic value of verbs is not tense (temporal) or *Aktionsart* (type of action), but aspect (subjective viewpoint of the speaker or writer). According to Campbell (*Advances*, 108), *Aktionsart* and aspect had been used synonymously, but making a distinction between the two is important. Mathewson’s explanation well captures the distinctive values: “The key feature of aspect is ‘viewpoint,’ ‘representation,’ or ‘portrayal’ of the action, as opposed to *when* (time) or *how* (*Aktionsart*) the action actually took place” (*Verbal Aspect in Revelation*, 23, italics in original).

Porter. Among them, I opt for Porter's tripartite theory.<sup>129</sup> His definition of verbal aspect is as follows: "Greek verbal aspect is a synthetic semantic category (realized in the forms of verbs) used of meaningful oppositions in a network of tense systems to grammaticalize the author's reasoned subjective choice of conception of a process"<sup>130</sup> On the basis of the Greek verbal network, Porter articulates three Greek aspects: perfective, imperfective, and stative. The meaning of each aspect is explained as follows:

- A. *Perfective* aspect is the meaning ('semantics') of the aorist tense: the action is conceived of by the language user *as a complete and undifferentiated process*.
- B. *Imperfective* aspect is the meaning of the present tense, including the so-called imperfect form (augmented present form with secondary endings): the action is conceived of by the language user *as being in progress*.
- C. *Stative* aspect is the meaning of the perfect tense, including the so-called pluperfect form (not always augmented but with secondary endings): the action is conceived of by the language users *as reflecting a given (often complex) state of affairs*.<sup>131</sup>

Porter contends that "the context and the tense-forms work together to create this picture of the world."<sup>132</sup> Yoon also adds, "if aspect reflects the writer's subjective choice regardless of how the action takes place in reality, then aspect is a crucial part of understanding Process, especially in analyzing why a particular aspect was chosen over

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<sup>129</sup> Porter, "Stative Aspect," 198, 203–9. There exist some areas of agreement and disagreement among these theories. They all agree that aspect is the most critical feature of Greek verbal usage. But, regarding temporal reference of Greek tense forms, Porter and Campbell hold an atemporal position (contra Fanning). See Porter's notion of contrastive substitution, "by which the identical form is used in different temporal context" (*Verbal Aspect*, 77). Contra Runge, "Contrastive Substitution." Campbell (also Fanning) diverges from Porter in his view of the perfect tense form as imperfective, not stative (Porter's). In my view, Porter's stative aspect for the perfect tense-form is more convincing in two respects. First, Porter is the only one who firmly and explicitly grounds his theory on a rigorous linguistic framework, SFL. Without theoretical guidance, no consistent interpretation of data is guaranteed. Second, Porter's triaspectual theory is closely tied to the tripartite morphology of Greek verb forms for the aorist, present, and perfect.

<sup>130</sup> Porter, *Verbal Aspect*, 88.

<sup>131</sup> See Porter, *Idioms*, 21. Italics added.

<sup>132</sup> Porter, *Idioms*, 23.

others.”<sup>133</sup> In this sense, the primary function of verbal aspect is ideational. This study focuses on finding a noticeable pattern in the use of aspect.

#### Participant<sup>134</sup>

Another essential component of the transitivity network is the participant. Three components of Halliday’s transitivity are process types, participants, and circumstances. Among these, the nucleus of transitivity is the subject and verb complex. The key issue here is the grammatical subject’s role in the process. The grammatical category dealing with the issue is voice. Thus, transitivity analysis is closely tied to the grammatical category of voice. Recently, the Greek voice system has caught Greek scholars’ attention and received specialized treatment.<sup>135</sup> In this study, I will adopt the Greek voice system developed by Matthew O’Donnell, whose framework is indebted to Halliday’s ergativity model and Porter’s voice.<sup>136</sup>

Mathewson notes: “In the traditional understanding, transitive versus intransitive has to do with extension (whether a verbal process is extended to an object or goal), whereas voice has to do with causation (how the verbal process is brought about).”<sup>137</sup> In his ergativity-based analysis, Halliday questions whether the process is brought about

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<sup>133</sup> Yoon, *Discourse Analysis of Galatians*, 93. Reed also insists that “an analysis of *material processes* in New Testament texts should also include a discussion of aspectual choices as ideational components of discourse” (*Philippians*, 65).

<sup>134</sup> The discussion of voice in relation to transitivity is indebted to Mathewson’s *Voice and Mood*.

<sup>135</sup> For a recent discussion of the Greek voice or some issues of it, see Mathewson, *Voice and Mood*, 8–23; Fletcher, “Voice in the Greek”; Porter, “Did Paul Baptize Himself?”; Campbell, *Advances*, 91–103; Allan, *Middle Voice*; Aubrey, “Motivated Categories,” 563–625; Bakker, “Voice, Aspect and Aktionsart,” 23–47; Hopper and Fox, *Typological Studies In Language*; Hughes, “Fallacy of the Excluded Middle,” 79–95; Pennington, “Greek Middle Voice,” 78–92; Davidse, “Transitivity/Ergativity,” 105–35.

<sup>136</sup> *IFG1*, 146–47; *IFG4*, 336–45; Porter, Porter, “Did Paul Baptize Himself?,” 100–109.

<sup>137</sup> Mathewson, *Voice and Mood*, 44.

externally by the agent (ergative) or internally (self-engendering, nonergative).<sup>138</sup> In the former, the process is depicted as being caused by the agent. In contrast, in the latter the process is depicted as self-caused irrespective of whether there is an external agency in reality.<sup>139</sup> The depiction of the relationship between the participant and the process is a subjective choice of the speaker or author.<sup>140</sup>

Porter brought Halliday's insight into developing his view on the Greek voice system. According to him, "the Greek voice-form system grammaticalizes the causality system in Greek, that is, the semantic relationship between actions and their causes, and whether and how these causes are linked to the subjects as agents and patients in these processes."<sup>141</sup> With the use of active voice, the grammatical subject is a direct cause of the action. This view is common sense. With the passive voice, the grammatical subject is the patient affected by the action. The external agent could be present in the form of a preposition plus a noun or not. The speaker focuses on the affected, to use Halliday's term, medium. In contrast, with the middle voice, there is no indication of the agent. The grammatical subject is not the cause of the process; instead, the endpoint of the process. The process is depicted as internally caused.<sup>142</sup> What is focused on is the direct or

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<sup>138</sup> *IFG1*, 146–47; *IFG4*, 342–43.

<sup>139</sup> *IFG4*, 342–43.

<sup>140</sup> See O'Donnell's definition of voice as "a semantic category by which a speaker/writer grammaticalizes perspective on how a process is caused through the selection of a particular voice form" (*Corpus Linguistics*, 371). See also Fletcher, "Voice in the Greek," 245; Mathewson, *Voice and Mood*, 39.

<sup>141</sup> Porter, "Did Paul Baptize Himself?," 109.

<sup>142</sup> The mental, verbal, and behavioural processes serve to reflect the inner workings of our consciousness, speech, and thoughts. Verbs denoting the introspective process in general tend to be more likely middle. Robertson notes that the force of the middle voice "is partially seen in verbs of mental action" (*Grammar*, 812). While lexical semantics can certainly influence the choice of voice, this study, as presented by Porter ("Did Paul Baptize Himself?," 108), views the Greek voice system as being primarily driven by the causal relationship between the subject and verb. Thus, this study presumes that the middle-only or deponent verbs retain the middle force (internal causality). See Mathewson, *Voice and Mood*, 71.

personal involvement of the grammatical subject in the process.<sup>143</sup> This understanding is captured by O'Donnell as follows:

Direct causality is the meaning of the active voice form: the cause of the process is attributed to the actor of the process (grammatical subject for finite forms or logical subject for nonfinite forms) of the verbal form.

External causality is the meaning of the passive voice form: the cause of the process is attributed to some external entity, which may or may not be grammaticalized in the immediate clause structure or the surrounding co-text.

Internal causality is the meaning of the middle voice form: the cause of the process is attributed to elements within the process itself, in which the actor is involved.<sup>144</sup>

Agency and causality of the Greek voice system will help us to examine the way the speaker or author presents 'the cause-&-effect aspect': what or who causes the process, who is involved, and who is affected.<sup>145</sup> Also, this framework offers us a better view of the middle voice as highlighting "subject-affectedness, or the heightened involvement of the grammatical subject in the action."<sup>146</sup>

The examination of transitivity is undertaken to answer if there is a recognizable patterning in the speaker's choice of process type and verbal aspect in all primary clauses.<sup>147</sup> As Stillar notes, "identifying patterns of process type in text enables the analyst to begin to get a picture of how the text constructs 'reality,' how it 'slices up' what is a

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<sup>143</sup> Mathewson and Emig, *Intermediate Greek*, 148; Porter, "Did Paul Baptize Himself?," 102.

<sup>144</sup> O'Donnell, *Corpus Linguistics*, 371. O'Donnell's view presumes a tri-voice system. For a discussion of the number of voice in Koine Greek and an argument for the tri-voice system, see Mathewson, *Voice and Mood*, 45–46. I found Mathewson's view convincing on the ground of (1) the presence of distinguishing endings for the middle and passive voices in aorist and future and (2) the semantic difference at the level of causality between the middle (internal causality) and passive (external causality) voices.

<sup>145</sup> Halliday and Matthiessen, *IFG 4*, 340.

<sup>146</sup> Mathewson, *Voice and Mood*, 64.

<sup>147</sup> Martín-Asensio, *Transitivity-Based Foregrounding*, 69.



continuum of phenomena into processes that reflect and construct particular perspectives on experience.”<sup>148</sup> In addition to process types, verbal aspect is another ideational resources of Greek language enabling the language user to present the unfolding of events in terms of perfective, imperfective, and stative aspect. Along with process types and verbal aspect, participants will be analyzed through the Greek voice system in terms of agency and causality. The participant analysis will focus on who is directly or indirectly engaging in the process and whether there is an external cause of this process. Through transitivity analysis of a discourse unit, one expects to grasp the details of who is doing what to whom within the unit.

### ***Interpersonal meaning***<sup>149</sup>

#### Grammatical Person

Grammatical person analysis examines the person and number of the finite verb to reveal the distribution of the first, second, and third person along with their singularity and plurality. Changing verbal patterning with respect to person and number signals the semantic shift of interpersonal meaning of segments across discourse.<sup>150</sup> The examination also includes the identification of referents, when possible, to see participants in interactions. Burggraaf Philip plausibly attributes the higher frequencies of the second

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<sup>148</sup> Stillar, *Analyzing Everyday Texts*, 25–26.

<sup>149</sup> Hasan, giving primacy to tenor, argues that “most variation in language is directly related to the contextual parameter of relation” (“Wherefore Context,” 13).

<sup>150</sup> Porter and O’Donnell, “Semantics and Patterns,” 180. Philip recognizes the contribution of the person-number analysis to locating text segmentation. See Philip, “Verb Analysis of the Pauline Letters,” 327–44. Many found the relation of the shift in person and number to semantic shift. See Porter, *Idioms*, 301; Guthrie, *Structure of Hebrews*, 51–52; O’Donnell, *Corpus Linguistics*, 409; Reed, *Discourse Analysis*, 95–96.

person singular in the Pastoral epistles to the nature of communication between individuals, unlike other letters, for example, between Paul and the church as a whole.<sup>151</sup>

Greek finite verb forms grammaticalize person—first, second, and third person—and number (singular/plural) with inflected endings.<sup>152</sup> The following chart addresses a typical semantic system of person.

	Singular	Plural
First	[+speaker; -listener]	[+speaker; ±listener]
Second	[-speaker; +listener]	[-speaker; +listener]
Third	[-speaker; -listener]	[-speaker; -listener]

Distinct semantic values of each person allow the grammatical person to serve as a reference for participants playing particular “textual roles,” to use Hasan’s term, in verbal interaction.<sup>153</sup>

	Singular	Plural
First	speaker	people including the speaker
Second	hearer	hearers
Third	any thing(s) or being(s) other than the speaker(s) or hearer(s) <sup>154</sup>	

Any communicative exchange requires and consists of at least two participants: (1) a speaker, the one who speaks; and (2) an addressee, the one who is spoken to. They are the primary participants in that they are participating in speech event. First person is typically used by the speaker to refer to him or herself. Second person is typically used for addressee(s). Other than these two primary participants, there is a third character, who is

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<sup>151</sup> Philip, “Verb Analysis of the Pauline Letters,” 341–42.

<sup>152</sup> Porter, *Idioms*, 76.

<sup>153</sup> Hasan, “Text in the Systemic-Functional Model,” 232. Kummerow definition of third person pronoun as referring to “spoken-of referents” is noteworthy (“The Person That Isn’t,” 282).

<sup>154</sup> For the impersonal use of the third person, see Porter, *Idioms*, 77.

neither speaker nor the addressee. This third character(s) is a secondary participant in that it does not directly engage in a dialogue and often is absent. It, however, could be the major topic of the dialogue.

Grammatical person analysis excludes verbs in direct speech or quotation. In a grammatical person analysis, the focus is on how the writer or speaker uses these different forms of reference in their language and what this can reveal about their relationship to his/her audience. However, direct speech is a way for the writer to represent the speech of others. This can create problems when performing a grammatical person analysis, because the grammatical person in direct speech does not always reflect the author's choice. For this reason, the inclusion of verbs in quoted speech is likely to skew the data in that the grammatical person used in direct speech is not necessarily determined by the author of the text being analyzed.

Determining a referent is necessary since it allows us to map a more detailed participant structure. However, this process is not always smooth or easy, even with the aid of co-text. For instance, it is hard to determine whom Paul includes in his first person plurals in his letters. Technically, it could refer to anybody with Paul himself (e.g., co-author(s), recipient(s), any third party).<sup>155</sup> Even the referent of the first person singular is not always evident (e.g., Rom 7:7–25). Consequently, any identical person form could serve as a reference for different entities in one discourse.

Other than the function of referential markers, grammatical person has bearing on social distance. As Siewierska rightly puts it, “the person system is one of the chief

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<sup>155</sup> Porter, *Idioms*, 76; Robertson, *Grammar*, 406–7; Moulton, *Prolegomena*, 86, and many more.

grammatical means of indicating social distance in language.”<sup>156</sup> Concerning social distance, cross-language scholarly works center around personal pronouns and their effect on creating or reducing the level of intimacy between the interlocutors.<sup>157</sup> The focus of studies has been on an inclusive/exclusive opposition in relation to the first person singular/plural pronoun.<sup>158</sup>

To translate this framework into Greek study, I examine person and number of Greek finite verbs.<sup>159</sup> Regarding the first person, when the speaker chooses to include the hearer(s) in the first person plural, the level of closeness increases. Being referred to by the same personal marker, the interpersonal distance between the speaker and hearer(s) decreases, and this establishes a bond.<sup>160</sup> This is the inclusive use of the first person plural. In contrast, when the speaker chooses to exclude the hearer(s) in the first person plural, the level of closeness decreases. This is the exclusive use of the first person plural. The use of the second person singular is a means of singling out an individual, while the use of the second person plural is a means of addressing a group of people, in which an individual is not directly confronted. Anna Siewierska notes that “the use of third person

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<sup>156</sup> Siewierska, *Person*, 215. Hasan defines social distance based on the previous interactions of interactants (“Text in the Systemic-Functional Model,” 231–32). However, what Siewierska means by social distance is the degree of intimacy between the primary interlocutor observed in a text.

<sup>157</sup> For the discussion regarding the inclusive ‘we’ and exclusive ‘we,’ see Forchheimer, *Category of Person*, 118–121.

<sup>158</sup> Jane Mulderrig offers an example of how the use of the pronoun *we* in the political sphere can promote “collective identity” by including readers (“Manufacturing Consent,” 566).

<sup>159</sup> As well known, Greek verbs grammaticalize person and number in agreement with the grammatical subject. This causes the frequent omission of the personal pronouns for the grammatical subject. Therefore, grammatical person analysis for Greek examines person and number of the finite verbs. Participles and infinitives are excluded as well because person is not grammaticalized in both.

<sup>160</sup> Siewierska insists that “in certain varieties of Malay . . . the use of the first-person plural inclusive for address is deferential or expresses solidarity” (*Person*, 223).

for address is typically an indication of formality or at least lack of familiarity, or of deference towards the addressee”<sup>161</sup>

In James, the author is consistently referred to by the first person singular after being referred to by the third person in the salutation (Jas 1:1). The readers referred to by the second person plural are another primary participant as the letter recipients. Regarding the recipients, we remain clueless about which historical figures or groups they represent. Thus, their identities, roles, and social relationships are to be defined intra-linguistically without directly relevant historical data. One thing to keep in mind, however, is that the author’s interlocutor changes from time to time. In Jas 5:1, for example, James calls the rich out—*Ἄγε νῦν οἱ πλούσιοι*—and then a subsequent series of the second person plural refers to them, not the recipients. This indicates that not all referents of the second person singular or plural are necessarily the addressees. Therefore, the analyst should sensitively follow James’s conversation partner in a certain paragraph or segment.

### Speech Function

This study analyzes linguistic actions in terms of speech functions, in the sense of the author’s act of giving or demanding information and goods-and-services.<sup>162</sup> The basic speech roles, for Halliday, are either giving or demanding, and people exchange either information or goods-and-services. When someone gives information, s/he is making a

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<sup>161</sup> Siewierska, *Person*, 222.

<sup>162</sup> The following discussion of speech functions is indebted to Halliday and Matthiessen, *IFG4*, 135–39.

statement. When someone demands information, s/he raises a question. When someone gives goods-and-services, s/he is making an offer, whereas when a demand for goods-and-services is made, s/he is making a command. These are the four basic speech functions Halliday identifies in English.

Because SFL is English-oriented, Porter calls into question the direct import of Halliday's speech functions for analyzing Greek.<sup>163</sup> The model in need is the one that is able to account for the mood system of Greek. According to Porter, "the mood forms are used to grammaticalize the language user's perspective on the relation of the verbal action to reality."<sup>164</sup> Greek has four mood forms—indicative, imperative, subjunctive, and optative; only the first three are found in English.<sup>165</sup> Reed illustrates the semantic contribution of each mood is as follows:

Indicative	(assertion)
Imperative	(direction)
Subjunctive	(projection)
Optative	(projection + contingency) <sup>166</sup>

Based on these semantic properties, Porter develops the tentative Greek attitudinal system, as seen in Table 1. Then, he provides a set of possible Greek clause types as the foundation for constructing Greek speech functions (see Table 2). Justifying his model of

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<sup>163</sup> Some of this section is taken verbatim from my article in the LENT series (Romans and Galatians) to be published soon.

<sup>164</sup> Porter, *Idioms*, 50.

<sup>165</sup> The domain of the optative mood overlaps with that of the subjunctive mood. See Wallace, *Beyond the Basics*, 468, where the tendency of the optative to be replaced by the subjunctive in the Koine period is illustrated. Fewer than 70 optatives occur in the New Testament, which provides support for this trend.

<sup>166</sup> Reed, *Philippians*, 82. For a detailed discussion, see Porter, *Idioms*, 50–61. With regard to the future form, Porter relates it "to the semantic feature of the non-indicative forms (projection), with a greater sense of certainty." See Porter, *Idioms*, 44. For a detailed discussion of terminology and definitions, see Porter, *Verbal Aspect*, 163–77. The recent volume by David Mathewson summarizes how recent scholarship has treated Greek mood (Porter, Young, McKay, Wallace, Black, Mathewson and Emig, and Siebenthal). See Mathewson, *Voice and Mood*, 79–88.

the speech functions based on clause types, Porter points out that “even though SFL claims to begin with contextual situation and then semantics, it is difficult for Halliday to avoid at least the appearance of dependence in his formulation upon the MOOD system of the English language.”<sup>167</sup> So, Porter chooses to move up from lexicogrammar to semantics.

Attitudinal Values	Clause Types	Explanation
+assertive: -interrogative	declarative statement	(assertive clause with indicative mood form)
+assertive: +interrogative: +affirmative	positive question	(assertive clause question formulated so as to expect a positive answer, with indicative mood form)
+assertive: +interrogative: +denial	negative question	(assertive clause question formulated so as to expect a negative answer, with indicative mood form)
+assertive: +interrogative: +tonal	open question	(assertive clause, with question tonally indicated)
+assertive: +interrogative: +elemental	$\tau$ -question	(assertive clause, with question with one of the question words, with indicative mood form)
-assertive: +projective: -interrogative: -contingent	projective statement	(non-contingent projective clause, with subjunctive mood form, as in hortatory or prohibitive use when negated)
-assertive: +projective: -interrogative; +contingent	projective contingent statement	(contingent projective clause, with optative mood form, as in volitive use)
-assertive: +projective: +interrogative: +tonal; -contingent	projective question	(non-contingent projective clause, with subjunctive mood form, as in deliberative use)
-assertive: +projective: +interrogative: +elemental; -contingent	projective $\tau$ -question	(non-contingent projective clause, with question with one of the question words, with subjunctive mood form)
-assertive: +projective: +interrogative: +tonal; +contingent	projective contingent question	(contingent projective clause, with optative mood form, as in deliberative use)
-assertive: +projective: +interrogative: +elemental; +contingent	projective contingent $\tau$ -question	(contingent projective clause, with question with one of the question words, with optative mood form)

<sup>167</sup> Porter, “Further Modeling,” 24.

Attitudinal Values	Clause Types	Explanation
-assertive: +directive	command	(imperative mood form)

Table 1. Tentative Greek attitudinal system<sup>168</sup>

<i>Exchange role</i>	<i>Goods and services</i>	<i>Information</i>
<i>Giving</i>	open question	declaration
<i>Projecting</i>	projective question	projective statement
<i>Wishing</i>	projective cont. statement	positive/negative question
<i>Demanding</i>	command	τ-question
<i>Enquiring</i>	projective cont. question (?)	projective (cont.) τ-question (?)

Table 2. Porter's Major (Greek) speech functions<sup>169</sup>

As a result, Porter adds three more exchange roles to Halliday's—projecting, wishing, and enquiring. His model is compelling and plausible since he begins with what is obvious (clause types) toward what is unknown (speech function). This is the viable path to be taken when there is no native Koine Greek speaker, the language informant who can guide us to the world of Greek language in the first century. His model, however, may give the false impression that there is a one-to-one match between clause types and speech functions. I believe speech functions need to be at a higher level of generality than clause types. For instance, various clause types can be used to express the same speech function according to different situational factors.<sup>170</sup> This means that one clause type can serve different speech functions in different situation types. For instance, the following English clauses can serve the same speech function, say, the command, depending on the speaker's role in relation to the hearer and a situation type:

<sup>168</sup> Porter, "Further Modeling," 28. Porter notes that person and number are not included.

<sup>169</sup> Porter, "Further Modeling," 29.

<sup>170</sup> For the sake of brevity of this study, there is no need to develop the full scale of speech functions.



- (1) Religious teacher to her disciple: “Do not drink”
- (2) Daughter to her father: “I don’t want you to drink”
- (3) Mother to her son: “Do you still drink?”

These examples reveal two points. First, the contextual variable of the tenor relation is a critical factor that leads one to select one clause type instead of another. Second, different clause types can carry out the same speech function on different occasions. This proves that differences in clause types do not necessarily mean different speech functions. Rather they are options that speakers select to convey nuanced expressions. In sum, while each clause type retains its semantic values, their functions are to be determined in light of the immediate context of relations. In Porter’s Greek speech functions, clause types of both imperative clause and projective statement may function as COMMAND.<sup>171</sup> Therefore, a projective statement is better not to be distinguished as one speech function. Also, as known, the optative form is rare in the New Testament (only 71 times), and none in James. The subjunctive form is not found in a primary clause in James. Therefore, these two mood forms usually appear in a secondary clause, which is not examined.

For this reason, this study takes a slightly different direction from Porter’s. He moves from Greek clause types to speech functions with the result that, as he acknowledges, his speech function is not so much different from clause types.<sup>172</sup> My take is as follows. First, I will retain Halliday’s speech functions as a base. Then, I will explore to what extent his speech functions can account for the semantic potential of Greek clause types. Some clause types will fit into Halliday’s model; others may not. I

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<sup>171</sup> This does not mean that they have no difference in nuance. The former is more direct whereas the latter is a roundabout way of giving an order.

<sup>172</sup> Porter, “Further Modeling,” 30.

add a new speech function only when Greek clause types stay out of the category of Halliday's speech functions. In this way, the following tentative speech function model remains minimal and appropriate for analyzing Greek finite verbs.

### Greek Clause Types

Porter's Greek clause types can be grouped as assertive and non-assertive. Greek clause types with assertive semantics are declarative statements, open questions,  $\tau$ -questions, positive questions, and negative questions.<sup>173</sup> Clause types carrying non-assertive semantics are the following: projective statements, projective contingent statements, projective questions, projective  $\tau$ -questions, projective contingent questions, projective contingent  $\tau$ -questions, and commands. I will first deal with the assertive clause types and then move on to the non-assertive ones.

In general, a declarative statement is the default form for STATEMENT, whereas an open question and a  $\tau$ -question are the default for QUESTION.<sup>174</sup> However, positive and negative questions are not easily located in Halliday's speech function model. In

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<sup>173</sup> For Greek clause types, see Porter, "Further Modeling," 28.

<sup>174</sup> For clarity, speech functions are capitalized. While it is relatively easy to identify  $\tau$ -questions due to the interrogative pronouns (τίς, τί, ποῖος, ποία, ποῖον, πόσος, and so on), open questions utilize the indicative mood as the default so that no structural or morphological difference appears between declarative statements and open questions. Not only is Greek non-configurational, but there is no specific mood form is assigned to questions, as is the case of many other languages. This fact allows us to infer that intonation must have been an important factor in determining whether a given sentence with the indicative mood was a declarative statement or an open question. This is why Porter includes tone in his model: "+tonal does not indicate that we know the sound system of ancient Greek, but that we believe that tonal patterns were involved in some way" ("Further Modeling," 27n66). Given that we cannot access the real verbal communications of ancient Greek users, intonation cannot be a clue. Instead, we ought to depend on other clues, such as the co-text. Because of this limitation, different readings sometimes lead to different exegetical conclusions. For example, μεμέρισται ὁ Χριστός (1 Cor. 1:13) can either be a Question or a Statement.

Greek, the inquirer can form a question with the anticipation of a positive or negative response by employing negative particles (οὐ for a positive answer on the side of the speaker; μή for a negative response).<sup>175</sup> This kind of expression is likely to be chosen in a context where the speaker appeals to common sense or intends to build common ground for further communication or negotiation.<sup>176</sup>

In Halliday's speech roles and the expected response, the author makes a statement expecting acknowledgement on the part of readers. A Greek leading question allows the author to check whether his/her expectation has been fulfilled or not. In 1 Cor 9:1, Paul asks his recipients, Οὐκ εἰμι ἐλεύθερος; οὐκ εἰμι ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα. It is often rendered in the form of three questions: "Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?" (NRSV).<sup>177</sup> But, in Greek, these clause types also convey the value of wishing to gain the consent of the respondent. As such, it is hard to assign this type of question to any of Halliday's speech functions. Hasan uses the term "assumptive question" for this kind of question in English. Here is her explanation of the function of this question: "The asking of an assumptive question implies that the enquirer presumes to know what the addressee's mental map is or should be like. The personal distance between them is greatly reduced."<sup>178</sup> In a similar vein, Dvorak writes: "leading questions are ideologically powerful insofar as they project certain value positions as 'universal' and as 'common sense,' with the result that any other point of view that does not align with the one being presented by the presumed

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<sup>175</sup> Porter, *Idioms*, 281–82.

<sup>176</sup> See Dvorak, "Position the Readers," 218–19, where he calls these types of questions "leading questions."

<sup>177</sup> Unless otherwise noted, translations of the Bible follow the NRSV.

<sup>178</sup> Hasan, "Ways of Learning," 543–44.

answer to the question is illegitimate and should be rejected.”<sup>179</sup> In this way, positive/negative questions serve to express the speaker’s wish to be agreed with. This function is not carried out by statements or questions. Thus, positive questions and negative questions need their own category.

Regarding non-assertive clause types, Greek projective statements, projective questions, projective  $\tau$ -questions, and commands could be handled within Halliday’s speech functions. First, the Greek imperative clause type is a default mood form for COMMAND. Second, projective statements select the subjunctive mood and function as either OFFER or COMMAND. The example of Matt 7:4 illustrates this: ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου. This projective statement could fit well into the offering function.<sup>180</sup> However, the plural hortatory subjunctive appears more frequently in Greek (approximately 70 times in the New Testament) to “urge someone to unite with the speaker in a course of action upon which he has already decided,” which can function as command.<sup>181</sup> For example, Jesus orders his disciples to go to the other side of the lake in Luke 8:22, saying, διέλθωμεν εἰς τὸ πέραν. This is different from a declarative statement in the indicative mood in that the subjunctive mood projects an imaginary situation that has not happened yet. It is also noteworthy that the use of the negated aorist subjunctive

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<sup>179</sup> Dvorak, “Position the Readers,” 219.

<sup>180</sup> Some may raise a question as to why there is no specific clause type realizing the speech function of OFFER. Halliday and Matthiessen’s explanation is that commands and offers aim to achieve “what are essentially non-linguistic ends” (*IFG4*, 139). Along the same line, Thompson explains: “Command normally needs to be verbalized (though the response need not to be), whereas an offer can be carried out without using language (as when someone hands you a cup of tea)” (Thompson, *Functional Grammar*, 48). In almost all languages, however, commands are usually grammaticalized into an imperative verb-form, but offers are not. This is also the case with Greek.

<sup>181</sup> Chamberlain, *Exegetical Grammar*, 83. See also Porter, *Idioms*, 58–59.

in appears to have been conventionalized grammatically as the default for prohibition or negative command.<sup>182</sup>

Third, in a broad sense, projective questions can be included in question. In Mark 6:37, the disciples respond to Jesus when he commanded them to feed the crowd with something: ἀπελθόντες ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν. Wallace renders this as follows: “Should we go and buy two hundred denarii worth of bread and give it to them to eat?”<sup>183</sup> The disciples are asking Jesus’ opinion or advice regarding the projected situation of buying food that costs a lot of money. Even though projective questions have an additional layer of projection, they are still best assigned to question. In projective  $\tau$ -questions, the range of answer is limited by what is asked (e.g., who, what, how, where, when), but within that scope the replier is free to give any answer.

However, projective contingent statements, projective contingent questions, and projective contingent  $\tau$ -questions need their own category in that they serve to express the speaker’s wishes or desires.<sup>184</sup> Semantically, they have the value of contingency, “slightly remoter, vaguer, less assured, or more contingent,” in addition to that of projection.<sup>185</sup> These three clause types, whether a statement or question in form, fit well with the linguistic situation in which speakers want to express wishes obliquely, such as through prayer. In Mark 11:14, Jesus says to the unfruitful fig tree on the way to Jerusalem,

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<sup>182</sup> See Porter, *Idioms*, 221–22.

<sup>183</sup> Wallace, *Beyond the Basics*, 466.

<sup>184</sup> Young defines the semantics of the optative as a wish. See Young, *Intermediate New Testament Greek*, 136–37. See also McKay, *New Syntax*, 53. Mathewson and Emig (*Intermediate Greek Grammar*, 173–76) also finds the usage of the optative as “volitive” (wish, prayer, request) and “potential” (direct and indirect questions).

<sup>185</sup> Porter, *Idioms*, 59–60.

μηκέτι εἰς τὸν αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. This could be rendered as, “I want no one ever to eat fruit from you again.” In Acts 8:31, an Ethiopian eunuch says, πῶς γὰρ ἂν δυνάμην ἐὰν μή τις ὁδηγήσῃ με. Although it is a question in form, it likely means, “I wish that I had someone guide me.” English speakers utilize such lexical items as hope, wish, and want to manifest their hopes and wishes; the Greek mood system allows speakers to do so with the optative mood. This observation leads to include the speech role of expressing wishes in Greek speech functions.

As shown in the above discussion, clause types expressing speakers’ wishes and desires are not consistently located within one of Halliday’s speech functions. This leads me to place the speech role of wishing in between giving and demanding. As a result, I include WISH in proposal and LEADING QUESTION in proposition. Clause types with the optative mood can be assigned to the speech function of wish as default. The speech function of leading question is best captured in positive and negative questions as the default.<sup>186</sup> Positive and negative questions are often used in a context where the speaker intends to build common ground or appeal to common sense. Such questions serve to express the speaker’s wish to be agreed with, a function not carried out by statements or questions. My network for Greek speech functions is presented in the Table 3.

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<sup>186</sup> This view is indebted to Porter’s model. See Porter, “Further Modeling,” 29.

Exchange Role	Goods & Services	Information
Giving	offer	statement
Wishing	wish	leading question
Demanding	command	question

Table 3. Tentative Greek speech functions

Greek speech functions are realized in primary finite clauses.<sup>187</sup> Thus, the analysis of primary finite clauses provides a grip of the progressive moves in discourse.

However, there are some exceptions that demand an individual treatment. Unlike English, Greek has verbless clauses, which is not unusual. The determination of the speech function of verbless clauses will follow on a case-by-case basis, only when possible. In addition, there are other types of preface in Greek where a single act of giving, wishing, or demanding information or goods-and-services is not fully construed through the primary predicator. For example, in Jas 1:19 the act of demanding goods-and-services is wholly realized only when we take into account the catenative construction of finite + infinitive: ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι.<sup>188</sup> Through the imperative, the speech role of a command is realized; then, the content of commanding is specified in the infinitive clause, τὸ ἀκοῦσαι. In this way, we come to realize the author's single act of making a command that everyone be quick to listen. The ancient Greek language offers various ways of prefacing, so that case-by-case examination is necessary.

<sup>187</sup> Land, *Integrity of 2 Corinthians*, 63–65. See also Hasan, “Semantic Networks,” 119–20.

<sup>188</sup> Unless otherwise noted, all Greek is from the NA28.

## Summary

This dissertation explores whether the organizing principle of the ancient wisdom literature is also found in the structure of James. Wisdom literature is related to transmission, preservation, instruction, and socialization in a pedagogical setting, and that it is often didactic in nature. The collections were attributed to a sage for legitimacy and retranslated and contemporized for the contemporary trainee. To see if this ordering pattern is relevant to James's letter, I have employed a systemic functional linguistic framework. SFL is a text-based linguistic discipline with a view of language as social-semiotic. This functional approach views text as a window into context. This view is well captured in Hasan's genre theory, which is concerned with the unfolding of a text within a situational context. This theoretical base sets the stage for the examination of the structural unfolding of James.

For a linguistic analysis, I modeled linguistic methods for Greek texts. Such methodologies are categorized as textual (semantic chain and cohesive harmony), ideational (transitivity, verbal aspect, and voice), and interpersonal (grammatical person and speech function) meanings. Linguistic data collected from the three metafunctional meanings will help us identify stages that are characterized by a particular constellation of meanings. These meanings also reveal the function each stage performs. When we know how James locates stages, we are likely to access the author's rationale underlying the structure of the letter.

Despite the modeling, my methodologies cannot be conclusive but tentative. Nevertheless, the study will demonstrate the heuristic benefits of SFL in New Testament studies. This dissertation argues that James's letter enacts a Christian teaching to form the



moral character of its readers, organizing the discourse in such a way as to contemporize old wisdom for the present.

### CHAPTER 3 GENERAL INSTRUCTIONS

This chapter attempts to answer two critical questions. What role does Jas 1:1–27 play in the entire book of James? How do semantic and lexicogrammatical patterns realize this function? James 1 has been long and widely recognized as an assortment of themes and topics later reiterated and developed throughout the book.<sup>1</sup> This texture provides an optimal environment for the thematic approach, enabling scholars to map topical elements in the remainder of James from the first chapter. The major setback of this method, however, is the lack of an explicit rationale for the arrangement of topics in this way. The possible explanation so far offered is James’s adaptation of macro-chiasm. The application of chiastic structure, however, left us with a complicated web of lines between topics. Moreover, no agreement has been reached about James’s structural outline among scholars implementing a chiastic analysis. This disappointing outcome promotes an alternative approach to the structure of James.<sup>2</sup>

Narrowing down to the structure of Jas 1, a topic-oriented approach is still not productive. Identifying topical relations between neighboring linguistic units other than

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<sup>1</sup> Francis, “Opening,” 110–11; Frankemölle, “Jakobusbriefes,” 163; Johnson, *James*, 15; Penner, *James and Eschatology*, 138–39, and many others.

<sup>2</sup> See Porter and Reed, who call into question the plausibility of a chiastic approach to the structure of Philippians and other New Testament texts. They point out “a lack of methodological rigour in explication of the concept” of chiasm (“Philippians as a Macro-Chiasm,” 213–21). The burden of proof is placed on the shoulders of scholars using it.

the links via catchwords is challenging.<sup>3</sup> This observation resulted in various proposals regarding the identification of topical units of this chapter.<sup>4</sup> While previous studies have been tilted to the topic-oriented approach, the present study investigates the text from a functional perspective. Linguistic units are identified and characterized in terms of who is doing what to whom, what social relations participants engage in, and how lexical items are woven to make the text cohesive.

### Analysis of James 1:1

James 1:1 is the most clearly identifiable unit because of its formal features of the ancient epistolary opening. The book of James conforms to the conventional epistolary prescript.<sup>5</sup>

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<sup>3</sup> Countering Dibelius, Westfall rightly puts it, “The assumption that ‘link words’ create discontinuity is rejected as an oxymoron. Repetition creates cohesion. So-called ‘link words’ can signal cohesion between two discrete units and contribute to the texture of the discourse” (“Mapping the Text,” 19n26). Repetition is one type of co-extension building lexical cohesion. See Halliday and Hasan, *Language, Context, and Text*, 82.

<sup>4</sup> See Appendix 1 (segmentation by Greek Texts and Bible versions) and Appendix 2 (segmentation by various analysts).

<sup>5</sup> In this regard, Dibelius concluded, “the prescript in 1:1 is the only epistolary element in the entire document” (*James*, 2). Until Dibelius, it was a dominant view to categorize James as a letter. However, Dibelius reoriented scholarship away from their presupposition and turned their attention to the contents of James, which depart from the conventional letter-writing in the ancient world. I agree that defining James as a letter on the basis of this one verse is seemingly undue. That is, it should not be taken for granted that James be examined in terms of the epistolary structure like the salutation (thanksgiving), body, and letter-closing. My position is that James was primarily written to give moral instructions, and it employs the epistolary prescript to meet its purpose to be encyclical to those living in exile from Jerusalem. Regarding the encyclical nature of James, scholarly consensus has been reached. See Bauckham, “Messianic Jewish Identity,” 104–5. Indeed, many types of genres took the mode of epistle as letters were a major means of long-distance communication. On the use of letter for moral instruction; see Malherbe, *Moral Exhortation*, 79. Therefore, it is natural that a text instantiates elements drawn from multiple registers/genres according to its current need. As Llewelyn puts it, “a letter might function much as the homily of an absent apostle or ecclesiastical leader” (“Prescript of James,” 392). Along similar lines, the book of Revelation is identified as an apocalypse irrespective of its letter-opening. See Bauckham, *Wisdom of James*, 12. The scholarly dispute over originality or later interpolation of the prescript of James goes beyond the scope of this study. This study approaches a text in its final form. As far as the text of James is concerned, it is relatively stable with few textual variants. On homogeneity of James’s text, see Johnson, *James*, 4–6. Regarding Jas 1:1, Witherington (*Homilies for Jewish Christian*, 395) insists on the lack of textual support for later interpolations. On pseudonymous authorship of James, see Dibelius, *James*, 17–20; Nienhuis, *Not by Paul Alone*, 172; Theissen, “Die pseudepigraphie Intention,” 54–82. Contra Johnson, *James*, 108–21; Moo, *James*, 9–22.

The epistolary opening provides valuable clues to the letter's context.<sup>6</sup> It introduces the primary participants, the sender and the receiver. From the point of view of wisdom literature, the identification of the author is a crucial feature in the opening. It is so because the authority attributed to the sage (e.g., Proverbs ascribed to Solomon) secures the legitimacy of wisdom instruction.<sup>7</sup> The identification of the receiver is also vital in that it narrows down the relevant social context of the letter.<sup>8</sup> Unlike some of Paul's letters written to a relatively specific group of people, James appears to be written to several groups in Dispersion who share a common life experience (e.g., forced deportation or voluntary migration, anti-Semitism, Hellenization, etc.) as exiles.<sup>9</sup> Given the lack of historical data, however, the analyst should restrain from claiming more than what the text says.

As to field, the epistolary opening explicitly states the nature of the social activity, the letter-writing. The nominative case indicates Ἰάκωβος as the sender and the dative

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<sup>6</sup> See Eggar, *Has God Not Chosen the Poor?*, 138; Moo, *James*, 47.

<sup>7</sup> This does not mean that wisdom writings depend entirely on the authority of the sage. The universality of sayings and proverbs is also achieved by appealing to the common experience of the readers. See Grillo, "Wisdom Literature," 190. In Pauline letters, there are other situational factors of Paul being authoritative in relation to his recipients as the founder of the churches to which his letters were addressed. See Adams, "Paul's Letter Opening," 38. However, James contains no such explicit information regarding the relationship between the author and the recipients. Johnson argues that James promotes an egalitarian outlook in the community based on kinship language. He further puts it, "the author [of James] does not assume a parental authority over his readers, completely eschewing the traditional 'father/son' transferred relationship found so widely in moral literature in Jewish and Hellenistic culture and attested even in Paul (1 Cor 4:14–17; Gal 4:19; 1 Thess 2:11)" (*James*, 82). I dissent from Johnson's view in three regards: (1) The authority is more heavily weighted on the renowned name of the sage than the metaphorical setting of parental discipline in wisdom literature. This is likely to be the case especially when the author's name should be famous enough to be recognized at once by the public. (2) The kinship language is broadly employed in Pauline letters, which is compatible with his authoritative position in relation to his recipients. (3) Without presuming the already established authority of the author, it would be hard to explain the text freighted with the imperative tone from the very beginning. As Nienhuis notes, "the overall verbal mood of the letter corresponds with the historicized picture of James as the one to whom 'all owe obedience'" (*Not by Paul Alone*, 153). See also Westfall, "Mapping the Text," 18n23.

<sup>8</sup> Lockett, *Purity and Worldview*, 70.

<sup>9</sup> On common experience of those living away from their homeland, see deSilva, "Jews in the Diaspora," 278–82. Perrin, "Exile," 25–35; Piotrowski, "Concept of Exile," 215–38.

case ταῖς δώδεκα φυλαῖς as the receiver. The sending of a letter is a material process. The direct cause of the process of sending mail is the author of the letter, James. The formal greeting χαίρειν is a verbal process the author also initiates. James, the author, is the cause of the first two processes of the letter, while the recipients are the patient of the processes.

The letter opening introduces two primary participants and specifies their identities through brief expansions. The author of James characterizes himself as a servant of God and Jesus.<sup>10</sup> The nominative case Ἰάκωβος is elaborated by the appositional noun δοῦλος, which is modified by a series of genitive nouns (θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ). The term δοῦλος belongs to domains 37 (CONTROL/RULE) and 87 (STATUS). The genitive nouns refer to divine beings exercising control and power over the finite. The word groups, Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος, establish James's servitude relation to God and Jesus on the one hand. His servanthood is further

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<sup>10</sup> The name "James" identifies more than one man in the New Testament: (1) James the Just or the brother of the Lord (e.g., Matt 13:55; Gal 1:19); (2) James the Less (e.g., Mark 15:40); (3) James the son of Zebedee (e.g., Matt 4:21); (4) James the son of Alphaeus (e.g., Matt 10:3); and (5) some unknown early Christian whose name was James. The identification of James, the writer of this document, has revolved around these men. It goes beyond the scope of this dissertation to identify the actual writer of this document. But the bottom line is this, as Batten puts it, "most contemporary scholars, whether they think that the letter was actually written by someone named James or not, concur that the text claims to be by this particular James, the James of Jerusalem" (*What Are They Saying*, 29). Considering the brief self-introduction in the prescript, Werner Georg Kümmel notes: "in fact in primitive Christianity there was only one James who was well known and who occupied so significant a position that he is designated by the simple names James the Lord's brother. Without doubt James claims to be written by him, and even if the letter is not authentic, it appeals to this famous James and the weight of his person as authority for its content" (*Introduction*, 412). See also Witherington, *Homilies for Jewish Christians*, 395–401; Johnson, *James*, 89–111. Moo also claims that "None of the other names mentioned in the NT lived long enough or was prominent enough to write the letter we have before us without identifying himself any further than he does" (*James*, 10). Porter may shed light on this matter from a linguistic perspective. In his functional letter perspective, he proposes reading the first position as thesis (to use his terms), in which the commonly shared knowledge is placed then to be elaborated further in what follows (elaboration). If this implication applies to James, James self-represents himself as a known figure among the addressees by taking the first position. See Porter, "Functional Letter Perspective," 22. The above discussions allow us some ground, though not conclusive, to assume the implied author of this composition as James, the brother of Jesus.

amplified by the contrasting title of Jesus (and God) as κυρίου. On the other hand, the use of servanthip language indicates James's status as a religious authority. According to Louw and Nida, "in some languages of the ancient Middle East a phrase meaning 'slave of the king' or 'servant of the king' had become the title of an important person in the government."<sup>11</sup> It is well known that Paul also uses the term δοῦλος along similar lines (Rom 1:1; Gal 1:10; Titus 1:1).<sup>12</sup> Through this technical term, the author establishes the socio-religious status between God and himself and the audience. This is of significance because the validity of the following sayings and teachings are predicated mainly upon who the author is.

This letter was sent to a group of people described as δώδεκα φυλαῖς whose location is specified in the prepositional phrase ἐν τῇ διασπορᾷ. The exophoric reference of the recipients has been broadly disputed. Some prefer a literary reading of the twelve tribes as sons of Jacob, Israel in covenantal relationship to God in the Old Testament (cf. Gen 49:28; Exod 24:4; 28:21; Ezek 47:13).<sup>13</sup> Therefore, they regard this letter as having been sent to Messianic Jews.<sup>14</sup> Others prefer a symbolic reading of the twelve tribes (Jewish and Gentile Christians in exile from heaven) as the assembly of Jewish and

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<sup>11</sup> Louw and Nida, *Greek-English Lexicon*, 741. See also *BDAG*, 260; Martin, *James*, 4.

<sup>12</sup> Porter, *Romans*, 42. Israel is also called Yahweh's servant (Isa 41:8).

<sup>13</sup> This view is related to the Jewish hope in the eschatological restoration of the twelve tribes in dispersion; see Jackson-McCabe, "Twelve Tribes in the Diaspora," 515. See also Davids, *James*, 64; Hartin, *James*, 52; Lockett, *Purity and Worldview*, 70–71. Penner is also aware of eschatological resonance in this designation when he notes: "One could still have a spiritualization of 'twelve tribes' with an eschatological interpretation" (*James and Eschatology*, 182–83).

<sup>14</sup> Regarding Jas 2:1 as a later interpolation, Allison and Kloppenborg argue that the letter was targeted to believing and non-believing Jews. See Allison, *James*, 32–50; Kloppenborg, "Diaspora Discourse," 242–70.

Gentile Christians forming the new and eschatological Israel.<sup>15</sup> Despite different views on the historical identity of the recipients, the common sphere of experience is of living in exile.<sup>16</sup> If the author is James the brother of Jesus and one of the pillars in the Jerusalem church as presumed in this study, the geographical contrast between the author and the recipients is stressed; a linear movement from the center to the outside is in view.<sup>17</sup> Other than this general description, it is hard to be specific about the historical settings of the recipients. Nevertheless, it is presumed that the choice of topics and materials is reflective of and, to some degree, corresponds to the situation of the recipients as perceived by the author. Bauckham notes, “In my view, James is portraying a typical situation, that might be true of many communities to which the letter would come, rather than one specific community in an atypical situation.”<sup>18</sup>

The interpersonal analysis concerns how social interaction is enacted intralinguistically.<sup>19</sup> The prescript presents essential participants in the letter: James, God, Jesus, and the twelve tribes. The interpersonal dynamic between the primary participants is analyzed in terms of speech function. James 1:1 consists of two clauses. James 1:1a is an offer. James offers a message to the addressees that is inscribed in a letter. James 1:1b

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<sup>15</sup> Dibelius, *James*, 66–67; Edgar, *Has God Not Chosen the Poor?*, 100–101; Johnson, *James*, 171; Penner, *James and Eschatology*, 182–83; Ropes, *James*, 124–26; Laws, *James*, 47–48; Vouga, *Saint Jacques*, 37; Wall, *Community of the Wise*, 11–13, 42–43.

<sup>16</sup> The identification of the referral of James and the recipients goes beyond the scope of this study and at best is a matter for conjecture.

<sup>17</sup> On Jewish letters from authorities in Jerusalem to the diaspora, see Bauckham, “Messianic Jewish Identity,” 104; Nienhuis, *Not by Paul Alone*, 153. Cf. Acts 15:22–29; 21:25.

<sup>18</sup> Bauckham, “Messianic Jewish Identity,” 113n35.

<sup>19</sup> Julius Victor, a Roman writer of rhetoric (4<sup>th</sup> century), notes: “the openings and conclusions of letters should conform with the degree of friendship (you share with the recipient) or with his rank, and should be written according to customary practice” (*Ars Rhetorica* 27,” 2:7–12, translated by Jerome Neyrey).

(χαίρειν) is the greeting categorized as a wish.<sup>20</sup> It projects the hope for the recipients' good health and well-being. Viewed from the social world of antiquity, writing a letter was essential to maintaining the relationship between friends and family living apart and retaining ethnic or religious identity. Given this context, the author's knowledge is limited and possibly does not stay up to date. Even if the author acquaints himself with some information regarding the social setting of the recipients, it is not necessarily something contemporary at the time of letter writing. Related to this previous point, the author's awareness of the makeup of the recipients is also limited. As a religious leader of Jerusalem, James mediates his presence through the letter (cf. Phil 2:12) to foster consistency in the moral standards of the religious community.

Lastly, lexical items in Jas 1:1 are cohesive in that it is freighted with the religious language of Israel. Its compliance with the formulaic feature of ancient letter writing makes its function clear. It is not face-to-face communication, but a monologic discourse in which instant responses from interlocutors are not expected. Therefore, it is the author who plans beforehand how to develop the message without impromptu digressions caused by constant ongoing interactions between interlocutors.

The prescript, through identifying the primary participants and establishing the social standing between them, paves the way for James's instructions regarding ethical norms of life. The primary function of the prescript is the introduction of the writer and the addressees. However, the above analysis has delineated further how the author establishes the social relationship with his recipients in relation to God and Jesus.

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<sup>20</sup> Cf. Reed, *Philippians*, 351, where he reads Paul's greeting, grace, and peace in Philippians, as an offer.



Through the lexical item “servant,” the author exhibits his total allegiance to God and Jesus, which at the same time sets his status as a God’s official. Considering the situation of readers living scattered in the land of Gentiles away from the center of faith, James’s servanthship to God legitimates his authoritative position over his recipients. Acts of writing the letter and wishing for the recipients’ happiness implies the author’s leading role in the development of the letter.

### Analysis of James 1:2–27

#### Mode

#### *Semantic Chain*

Reaching a consensus on the structure of Jas 1 appears elusive.<sup>21</sup> Apart from 1:1, there has been a strong position that divides James 1 into two parts, often called “a double opening statement.”<sup>22</sup> Even within this position, however, units are delimited differently. This situation is not much different among those who oppose the double opening.<sup>23</sup>

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<sup>21</sup> As regards the delimitation of Jas 1, proposals display both agreement and disagreement among Greek texts (UBS4 and NA28) and translations (NRSV, NIV, NASB1995) (see Appendix 1). All Greek texts and translations implement the ideas of different levels of discourse unit. Paragraphs are marked by the indentation of the first line, along with the use of upper case in Greek texts. Sections consisting of paragraphs are clustered by section headings. For example, UBS4 groups Jas 1:2–8 under the heading of “Faith and Wisdom.” One exception is NA28 which only deals with paragraph divisions. By paragraph, I refer to a group of sentences or clauses, not necessarily presuming the author’s acknowledgment of the concept of paragraphing. Greek manuscripts do not utilize punctuation to mark sentences or clauses as opposed to English. In this regard, Porter mentions the possibility that there was no concept of sentences in ancient Greek writings but of paragraphs. He notes that “the term ‘paragraph’ comes from the Greek *paragraphos* as a horizontal stroke made in the margin of a manuscript to indicate some break between groups of clauses” (Porter, “Pericope Markers,” 183). The concept of sentences marked by punctuations is only relevant to modern written texts. In spoken language, the boundaries of sentences are ambiguous. This may be related to the oral characteristics of ancient texts.

<sup>22</sup> Francis, “Opening,” 111–17; Davids, *James*, 22–27. According to Taylor, Guthrie is also an advocate for a double opening. See Taylor, “Recent Scholarship,” 111.

<sup>23</sup> Timothy Cargal, based on Greimasian structural semiotics, identifies four discursive units: 1:1–21; 1:22–2:26; 3:1–4:12; and 4:11–5:20. The first unit is identified by the “inverted parallelisms” between 1:4 and 1:21. See *Restoring the Diaspora*, 52–53. Penner limits the opening to 1:2–12 on the basis

Semantic chain analysis alone does not provide concrete data for a division into 1:2–12 and 1:13–27. Yet, I will stick to this delimitation as the starting point of investigation. Later, my multi-functional analysis will underpin that Jas 1:2–12 and 1:13–27<sup>24</sup> share global semantic patterns and constitute one segment. SCs are listed according to their frequency.<sup>25</sup>

- MORAL/ETHICAL QUALITIES (D88) [18x]
- POSSESS/TRANSFER/EXCHANGE (D57) [15x]
- COMMUNICATION (D33) [13x]
- HOLD A VIEW/BELIEVE/TRUST (D31), BE/BECOME/EXIST/HAPPEN (D13) [12x]
- ATTITUDE/EMOTIONS (D25) [11x]
- SUPERNATURAL BEINGS/POWERS (D12) [10x]
- SENSORY EVENTS/STATES (D24) [8x]
- PERFORM/DO (D42), WHOLE/DIVIDED (D63), ASPECT (D68) [7x]

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of an *inclusio* pattern A (1:2–4)–B (1:5–11)–A (1:12) and regards it as the introduction to the body. See Penner, *James and Eschatology*, 143–49. Vouga regards 1:2–19a as the first section—out of three, 1:19b–3:18 and 4:1–5:20—which conveys the theme of the testing of faith. Within the second section, Vouga thinks of 1:19b–27 as the introduction of the body section. See Taylor, “Recent Scholarship,” 95–96. Wuellner, using new rhetoric, identifies 1:2–12 as an introduction—A (Brief prescript, 1:1), B (*Exordium*, 1:2–4), C (*Narratio*, 1:5–11), and D (Comprehensive proposition, 1:12)—and 1:13–27 as the first speech section out of six in *argumentatio* (1:13–5:6). See Taylor, “Recent Scholarship,” 103–104. Applying the rhetorical perspective, Frankenmölle identifies 1:2–18 as an *exordium* in which the opening ends with all the themes introduced for the later development in the body. See Taylor, “Recent Scholarship,” 104–105. Note that the historical survey of the structural discussion of James is indebted to Taylor’s article (“Recent Scholarship”).

<sup>24</sup> Porter and O’Donnell categorize reference types into three according to their degrees: (1) grammaticalized reference (e.g., proper nouns); (2) reduced reference (e.g., pronouns or articles); and (3) implied reference (e.g., a subject encoded in verbal suffix). See Porter and O’Donnell, *Discourse Analysis*, 181; Lee, *Paul’s Gospel in Romans*, 44–45. Grammaticalized reference is often used to introduce a new participant (cf. Gal 2:9) or to indicate a shift of the scene (cf. Gal 2:11). Whereas God or the Lord is referred by the pronoun (a reduced reference) in Jas 1:12, God, though not a new participant, appears in a grammaticalized form in 1:13. The move from reduced to grammaticalized reference may signal a transition in 1:13. However, 1:12 has textual variants. As regards 1:12, some manuscripts have *κύριος* or *θεός* as the subject of *ἐπηγγείλατο*. However, not only is the current reading attested in early manuscripts (D<sup>23</sup>, *κ*, A, B, Coptic), but also the scribal intention for later insertion is in view. See Varner, *James a New Perspective*, 65; Allison, *James*, 235.

<sup>25</sup> Note that the following list of SCs cannot be exhaustive. Louw and Nida’s semantic domains serve as a reference for categorization of SCs. The semantic domain numbers are noted in the parentheses. For the thorough semantic domain analysis of each lexical item, see Appendix 3.

- RELIGIOUS ACTIVITIES (D53) [6x]

The list of SCs provides some preliminary insights as to the semantic contours of Jas 1.

First, several chains spread across Jas 1: SUPERNATURAL BEINGS/POWERS, BE/BECOME/EXIST/HAPPEN, ATTITUDE/EMOTIONS, HOLD A VIEW/BELIEVE/TRUST, COMMUNICATION, WHOLE/DIVIDED, and ASPECT. These SCs show a relatively extended range of distribution. Except for the two last SCs, the first five SCs appear continuously in the next segment (Jas 2). Thus, WHOLE/DIVIDED and ASPECT are characteristic of Jas 1.

The frequent use of WHOLE/DIVIDED conveying the sense of totality affects grammaticalizing the semantics of generality or all-inclusiveness in Jas 1:

- Jas 1:5 God is the one who gives all ( $\pi\alpha\sigma\iota\nu$ ) things
- Jas 1:8 The doubtful person is unstable in every way ( $\pi\acute{\alpha}\sigma\alpha\iota\varsigma$ )
- Jas 1:17 God's every ( $\pi\alpha\sigma\alpha$ ) act of giving and all ( $\pi\alpha\lambda\upsilon$ ) gifts
- Jas 1:19 Everyone ( $\pi\alpha\varsigma$ ) should be swift in listening<sup>26</sup>
- Jas 1:21 One should remove all ( $\pi\alpha\sigma\alpha\nu$ ) moral impurities<sup>27</sup>

Indefinite language makes the instruction more inclusive enough to be relevant to generalized situations. Related to this, the frequency of the indefinite pronoun (1:5, 7, 18, 23, 26) also supports the tendency to avoid concretization. Things and entities tend to be presented without being specified.

ASPECT is a semantic cousin of WHOLE/DIVIDED. In most instances, tokens of WHOLE/DIVIDED can also be classified as ASPECT. Tokens of ASPECT consist of

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<sup>26</sup> Mayor observes James's tendency in "keeping  $\alpha\nu\theta\rho\omega\pi\omicron\varsigma$  for more general expressions," which is modified by " $\epsilon\chi\epsilon\iota\nu\omicron\varsigma$ ,  $\pi\alpha\varsigma$ , and  $\omicron\upsilon\delta\epsilon\iota\varsigma$ " (James, 42).

<sup>27</sup> The concentration of ALL in Jas 1 is contrasted with the fact that it only occurs five times in the remainder of James (2:10; 3:7, 16; 4:16; 5:12).

τέλειος-words. These words convey the sense of the aspect (i.e., perspective) “complete or finished.”<sup>28</sup> It is used where the author illustrates the state that endurance and desire reach their full growth (vv. 4, 15). Second, ASPECT functions as a definer to attribute the sense of fullness and completeness to what is from God: the perfect gift (τέλειον, 1:17) and the perfect law (τέλειον, 1:25). As a result, these two characteristic SCs add the semantics of totality, completion, thus grammaticalizing generality to Jas 1. By way of contrast, lexical items such as διακρινόμενος and διψυχος grammaticalize division.

I found one loophole in my semantic chain analysis. In Jas 1, there are words related to trial or temptation: πειρασμοῖς (v. 2), δοκίμιον (v. 3), πειρασμόν, δόκιμος (v. 12), πειραζόμενος, πειράζομαι, ἀπείραστός, πειράζει (v. 13), πειράζεται (v. 14), and θλίψει (v. 27). My analysis fails to grasp this obvious SC. Therefore, this SC should be taken into account as part of semantic domains evoked repeatedly in Jas 1.

Compared to the SCs distributed widely across Jas 1, some SCs are clustered in short stretch of verses: MORAL/ETHICAL QUALITIES, SENSORY EVENTS/STATES, and RELIGIOUS ACTIVITIES. These SCs emerge after Jas 1:13. MORAL/ETHICAL QUALITIES rapidly expands with high density and forms the major semantic thread after 1:13 until the end of Jas 1.<sup>29</sup> Even though this SC is the most frequent one in Jas 1,

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<sup>28</sup> Louw and Nida, *Greek-English Lexicon*, 68.23.

<sup>29</sup> It should be noted that the rise of domain 88 from 1:13 onwards is attributed to the shift in the classification of test/temptation words as follows:

V. 2	πειρασμοῖς	(D27)
V. 3	δοκίμιον	(D27)
V. 12	πειρασμόν	(D27, 88),
	δόκιμος	(D30, 73, 87)
V. 13	πειραζόμενος, πειράζομαι, ἀπείραστός, πειράζει	(D88)
V. 14	πειράζεται	(D88)

almost all of tokens are found in the latter half (Jas 1:13–27) with one exception (*ταπεινώσει*, v. 10).

Along with domain 88, the latter half unfolds with concentrated tokens of PERFORM/DO, SENSORY EVENTS/STATES, and RELIGIOUS ACTIVITIES. The appearance of new domains in clusters implies a change in the semantic landscape within Jas 1. PERFORM/DO prepares the main discussion of faith and works in Jas 2.<sup>30</sup> SENSORY EVENTS/STATES (vv. 11, 19, 22, 23 [3x], 24, 25) and RELIGIOUS ACTIVITIES (vv. 18, 26 [2x], 27 [3x]) give distinctive semantic features to Jas 1 because they rarely appear throughout the remaining of the letter. On the other hand, however, given the linearly unfolding nature of the text, a semantic terrain in the beginning has a function in orienting a text toward a certain setting, that is, hearing the word and doing religious activities. How these chains form topical flows through chain interactions will be discussed in cohesive harmony.

Semantic chain analysis shows that several SCs—SUPERNATURAL BEINGS/POWERS, BE/BECOME/EXIST/HAPPEN, ATTITUDE/EMOTIONS, HOLD A VIEW/BELIEVE/TRUST, COMMUNICATION, WHOLE/DIVIDED, and ASPECT—spread across Jas 1:1–27. These SCs constitute the semantic backbone and hold the passage together. Among these, the spread of WHOLE/DIVIDED and ASPECT infuses the sense of totality and completion into Jas 1. Nevertheless, my semantic chain analysis detects a semantic shift after 1:12. This is done by bringing new SCs such as MORAL/ETHICAL QUALITIES, SENSORY EVENTS/STATES, and RELIGIOUS ACTIVITIES in the latter half

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<sup>30</sup> In light of James's use of *νόμος* and *λόγος* in 1:21–25, Thomas R. Schreiner concludes that “doing the ‘word’ and keeping the ‘law’ are synonymous for James” (“Law,” 645).

of Jas 1. This fact supports the division between 1:2–12 and 13–27.

### *Cohesive Harmony*

James 1:2–12

According to cohesive harmony analysis of Jas 1:1–12, in terms of the number of interactions, all SCs interact twice: D11/87 (vv. 1a, 9), D25/27 (vv. 2, 12a), D31/63 (vv. 2, 8), D12/57 (vv. 5b, 7b), D9/31 (vv. 7a, 8).<sup>31</sup> Among these chain interactions, two chain interactions are worthy of attention because their interactions involve more than two tokens. More involvement of tokens denotes a higher density of interaction, which distinguishes the two interactions from the remaining ones.

First, the interaction between GROUPS/CLASSES OF PERSONS (D11) and STATUS (D87) consists of tokens as follows.

- Jas 1:1a φυλαῖς, δοῦλος
- Jas 1:9 ἀδελφός, ταπεινός, ὑψει

It is apparent that the tokens of GROUPS/CLASSES OF PERSONS are references denoting the identical group of people, the recipient group. That said, the author addresses the readers as a group with respect to their social position. STATUS is not ranked among the most frequent SCs in Jas 1. However, cohesive harmony analysis reveals how STATUS plays an important role in the current sub-segment in terms of coherence. This insight provides some clues to understanding the nature of the difficulties the readers encounter. Since the scholarly majority understands “poor” and “rich” (1:9–10) as a socioeconomic

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<sup>31</sup> This study does not cope with all chain interactions for the sake of brevity. It could be selective based on the frequency and the density of tokens involved in the interaction. The presumption is that (1) the more frequently involved in interactions, the more prominent; and (2) the more tokens involved in interactions, the more prominent.

distinction, many scholars tend to read the life problems in Jas 1 as mostly associated with socioeconomic affliction, with emphasis on the financial dimension.<sup>32</sup> However, this chain interaction upholds the idea that the nature of the hardship is related to their social status in jeopardy.<sup>33</sup> The lexemes *καυχάσθω*<sup>34</sup> and *στέφανον*<sup>35</sup> also resonate with the sense of honor and shame. This is not to say that the issue of poverty and wealth is not one of the concerns in James,<sup>36</sup> but James's use of honor/shame language points to the social nature of trials in 1:1–12.<sup>37</sup> This view is congruent with the honor-shame cultures of the

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<sup>32</sup> Morales traces how poor and rich in James have been interpreted and concludes that “Dibelius’s concept of *Armenfrömmigkeit* has almost been relegated to a secondary plane. Although the religious concept of pious poor seems to be present in the epistle, socioeconomic distinctions are predominant” (*Poor and Rich in James*, 14). See those foregrounding material deprivations as the kernel of trials in James: Roberts, *General Epistle of James*, 51–56; McKnight, *James*, 94, 133; Westfall, “Mapping the Text,” 28. However, POSSESS/TRANSFER/EXCHANGE only interacts with SUPERNATURAL BEINGS/POWERS, through which God is depicted as one gracious giver of all.

<sup>33</sup> According to Wayne A. Meeks (*First Urban Christians*, 53–55), the term class that classifies social groups according to their income level is not as relevant to the ancient society as our modern society (e.g. the middle-class). He offers “the category of status as the most generally useful one for forming a picture of stratification in the Greco-Roman cities,” which is multidimensional in nature. Not one factor determines one’s social status; rather, several factors such as social power, occupation, education level, wealth, ethnicity, family reputation, religion and so forth work in combination. One’s social highs and lows are determined by the complicated interplay of the variables in a given society. Also, which factor counts more varies among cultures. deSilva notes that “considerations of honor were important motivators in the ancient Mediterranean world” in his discussion how Ben Sira rhetorically uses this cultural value system to make his instructions compelling. According to him, “Ben Sira . . . promises that those who adhere to the Law, that is who pursue wisdom, will not suffer any loss of status but rather will enjoy prestige and elevation above those who have not committed themselves wholly to the Lord” (“Wisdom of Ben Sira,” 445). Maynard-Reid and Lockett also stress the *social* aspect of James’s distinction between “poor” and “rich.” See Maynard-Reid, *Poverty and Wealth in James*, 40–41; Lockett, *Purity and Worldview*, 89. See also Batten, “The Degraded Poor,” 71, where she notes “being poor in the ancient world often involved a loss of status, which may not primarily be an economic loss, but a loss of honor or family. But it also usually had an economic dimension that forced one to survive through manual labor or, worse, begging.” To underlie this point, she proposes rendering the poor in James as “degraded poor” (“The Degraded Poor,” 71).

<sup>34</sup> deSilva notes Spicq’s rendering of the Greek word *καύχημα* as “claim to honor.” See deSilva, “Wisdom of Ben Sira,” 440.

<sup>35</sup> The crown was perceived as a “symbol of honor, victory, or as a badge of high office.” See Louw and Nida, *Greek-English Lexicon*, 76. Sirach 1:11 says, “Fear of the Lord is reputation and boasting and gladness and a garland of rejoicing” (φόβος κυρίου δόξα καὶ καύχημα καὶ εὐφροσύνη καὶ στέφανος ἀγαλλιάματος) (NETS). See also Prov 15:33.

<sup>36</sup> Peter H. Davids calculates that 47 verses out of 105 (45%) attend to the topic of poverty and wealth. See Davids, “The Test of Wealth,” 354. See also Warden, “The Rich and Poor,” 249.

<sup>37</sup> In 2:6, James interprets the issue of favoritism according to one’s wealth from a perspective of honour and shame. This point will be discussed more in detail when I will deal with the verse.

first-century Mediterranean society. As deSilva puts it, “First-century Mediterranean people were oriented from early childhood to seek honor and avoid disgrace, meaning that they would be sensitive to public recognition or reproach.”<sup>38</sup>

Second, chain interactions between ATTITUDE/EMOTIONS and LEARN (D27) are related to attitudinal and emotional handling of difficult life situations. These two go together in the sense that one’s character or nature is revealed in the time of hardship through his/her attitudinal/emotional reactions. Lexical items for the two domains are as follows:

- v. 2            χαράν, πειρασμοῖς, δοκίμιον, ὑπομονήν
- v. 12a        μακάριος, ὑπομένει, πειρασμόν.

As one can see, the lexical and semantic affinity of the above two clauses is self-evident. The author addresses the proper reaction to tribulations at the outset. Then, his teaching goes on to describe how blessed those enduring troubles are and what to expect as a reward. In fact, however, no chain interaction occurs in-between. This is the reason Jas 1:1–12 is often viewed as loosely woven text with proverbial sayings and maxims related through catchwords.

Therefore, Jas 1:1–12 appears to show low coherence. However, crucial chain interactions help us acknowledge which SCs come into the interaction to form a topical flow. The hardship encompassing the socio-economic life of the recipients exists, and their emotional and attitudinal reactions to their circumstances are criteria for receiving the promised reward.

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<sup>38</sup> deSilva, “Honor and Shame,” 518.



## James 1:13–27

From 1:13 on, the rise of new SCs signifies the change in the semantic environment. In Jas 1:13–27, James begins to deal with deceptive misconceptions regarding Christian faith and life and gives instructions for the recipients to let the word of truth guide their speech and actions.

Among SCs in 1:13–27, there are some SCs that stand out due to their frequent involvement in chain interactions. Such SCs are MORAL/ETHICAL QUALITIES (D88), COMMUNICATION (D33), and PERFORM/DO (D42). In contrast to Jas 1:1–12, in which chain interactions were limited in number, this sub-segment shows more active chain interactions. MORAL/ETHICAL QUALITIES alone interacts with thirteen SCs. There is no point to examine all interactions in detail. For the sake of brevity, I will examine the most frequent chain interactions with a high density of tokens.

First, MORAL/ETHICAL QUALITIES is the most active SC in Jas 1:13–27.<sup>39</sup> The fact that this SC gets involved in thirteen chain interactions denotes that it constitutes the major thematic backbone. While most chain interactions take place twice, it interacts four times with SUPERNATURAL BEINGS/POWERS (D12): two times in the beginning (vv. 13b, c), once in the middle (v. 20), and once at the end (v. 27). The first two interactions consist of God and temptation-words (*πειράζομαι, ἀπείραστός, κακῶν*). These interactions occur in the co-text in which the author corrects a misunderstanding as to the agent of

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<sup>39</sup> D88 with D9 (vv. 19b, 20), D12 (vv. 13b, c, 20, 27), D13 (vv. 15b, 20), D23 (vv. 15a, b), D24 (vv. 19b, 22b), D25 (vv. 14, 15a), D26 (vv. 21, 26a), D31 (vv. 14, 26a), D33 (vv. 19b, 21), D53 (vv. 26a, 27), D 59 (vv. 14, 21), D63 (vv. 19b, 21), D68 (vv. 15b, 21).

temptation: God is neither an initiator nor a receptor of the evil-intended testing.<sup>40</sup> In Jas 1:20, James uses God as a qualifier modifying righteousness (δικαιοσύνην θεοῦ), and God's righteousness is contrasted with human anger (ὀργὴ γὰρ ἀνδρός).<sup>41</sup> In Jas 1:27, James gives details about the pure form of religion with respect to God (θεῷ) as staying unstained (ἄσπιλον) by the world. These chain interactions create the most crucial topical flow, God's holy and righteous moral and ethical character, penetrating Jas 1:13–27.

Another intriguing chain interaction consists of three SCs—BE/BECOME/EXIST/HAPPEN (D13), COMMUNICATION (D33), and PERFORM/DO (D42). All three SCs interact three times (vv. 18, 22a, 25a). All three tokens (λόγω, λόγου, νόμον) of domain 33 refer to the scripture. They serve as a hinge that binds other SCs together. By the word of truth (λόγῳ ἀληθείας), God gives birth to all (ἀπεκύησεν ἡμᾶς), including the author and the readers, so that they are required to become the doers of the word (γίνεσθε δὲ ποιηταὶ λόγου) by looking into the perfect word (νόμον τέλειον). As such, the topic that the existence of readers originates in the word and that their works of lives must also abide by the word is established in Jas 1:13–27.

If we extend our perspective to the entirety of James 1, other interactions stand out. The first interaction is between BE/BECOME/EXIST/HAPPEN (D13) and ASPECT (D68) (vv. 4a, 15b, 25a). Interactions of the two SCs, which illustrate the ultimate state of

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<sup>40</sup> Until 1:12 all lexical items, denoting a trial or test are nominals (πειρασμοῖς, δοκίμιον, πειρασμόν, δοκιμος). However, beginning from 1:13, the idea of trials and testing appears in the verbal form (πειραζόμενος, πειράζομαι, πειράζει, πειράζεται) with one nominal ἀπείραστός. Issacs also notices the shift from “the noun ‘trial’ to the verb ‘to test’ or ‘tempt (to sin)’” (“Suffering in the Lives of Christian,” 190). This shift is related to transitivity: the author brings the issue of the agent of trials, which is to be discussed in transitivity structure.

<sup>41</sup> Controlling anger is one of the recurring themes in moral admonition. Cf. Plutarch (*De cohibenda ira* 459B); *Od.* XI. 560–64. See also Kloppenborg, “James 3,” 119.

something when fully expressed or grown, serve to establish the logical concatenation: trial–endurance–maturity (vv. 3–4) and desire-sin-death (v. 15).<sup>42</sup> When patience is fully matured, nothing is lacking. When sin is fully grown, it bears death. This concatenation is a characteristic way James thinks through and presents the ultimate consequences of certain emotions, attitudes (i.e., ὑπομονή), and moral and ethical qualities or behaviors (i.e., ἁμαρτία).<sup>43</sup> The second chain interaction which deserves attention occurs between domain 57 and 12 (vv. 5b, 7b, 17a). Through all three instances, God is depicted as a lavish giver and a source of wisdom and all good things from above.

Cohesive analysis reveals that the most prominent topical thread of this sub-segment is God’s moral and ethical quality as neither tempting us nor being tempted by evil, but righteous. He measures religion based on its moral and ethical quality of being pure and untarnished from the world. God is also pictured as a bountiful giver of every good thing from above. On the one hand, James’s readers are newly created beings by God’s true word. Their piety is to be measured by their actual deeds and words guided by the word of God. However, they are still captured by human filthiness in their anger and uncontrolled speech. The author utilizes the interaction between BE/BECOME/EXIST/HAPPEN (D13) and ASPECT (D68) to form a concatenation structure, in which the ultimate outgrowth of human desire is death. Therefore, the most

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<sup>42</sup> Porter labels this form as a “step parallelism.” See Porter, *Romans*, 116. This formulaic structure builds an argument step-by-step by a sequence of catchwords: εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.

<sup>43</sup> This study, adopting a monosemous view of a lexeme, takes the ambivalent terms πειράζω and ἐπιθυμίας as having neither good nor bad connotations. The positive and negative senses of these terms are determined by their semantic environments. In 1:13, ἀπειραστός is modified by κακῶν and in 1:14 ἐπιθυμίας is in syntactic relations with ἐξελλόμενος καὶ δελεαζόμενος. It is from these semantic environments where πειράζω and ἐπιθυμίας denote a negative and deleterious sense.

critical topical movement is the contrast between God and human beings in their moral and ethical nature.

## Field

### *Transitivity*

In Jas 1, process types occur with the following frequencies: material [14x], relational [11x], verbal [6x], and mental [5x]. Various third person singular participants play a role of agent, a direct external cause of process. Such participants include ὑπομονή, τις, ὁ ἀδελφός ὁ ταπεινός, ὁ πλούσιος, ὁ ἥλιος, τὸ ἄνθος αὐτοῦ, μηδεὶς, God, ὑπὸ τῆς ἰδίας ἐπιθυμίας, ἡ ἐπιθυμία, ἡ δὲ ἁμαρτία, πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον, and you (pl). Regarding verbal aspect, the imperfective [18x] is the most frequently occurring aspect, followed by perfective [7x], future [3x], and stative [2x].

### James 1:2–12

In Jas 1:2–12, material clauses can be categorized by whether their participant is an animate or inanimate being. Clauses with animate beings are the ones of wisdom being given (δοθήσεται, v. 5c) to the one who asks for it and of the rich withering away (μαρανθήσεται, v. 11e). These two material clauses share two things in common: the passive voice and the future tense-form. This implies that these processes are initiated by an external cause, but in these two clauses the direct cause of the process is not mentioned explicitly. Therefore, the grammatical subject remains affected by the material process the external agent initiates. These two clauses also express the author's expectation for the processes to happen in the future. Clauses with inanimate beings are

used to construe the inner experience of endurance having (ἐχέτω, v. 4) its fullest growth and natural phenomena such as the rising of the sun (ἀνέτειλεν), the withering effect of the sun (ἐξήρανεν), the falling of the flower (ἐξέπεσεν), and the perishing of its beauty (ἀπώλετο). The former conscious experience is depicted as imperfective. By way of contrast, the latter outer experience construing natural events is described as perfective.

Verbal clauses are the second most frequent process type. They are related to the process of praying (vv. 5b, 6a) and boasting (vv. 9, 10). All verbal clauses select imperfective aspect, depicting speech events as ongoing. All verbal clauses have animate beings as their agent (the addressees, someone, the lowly brother, and the affluent brother). The cause of the act of praying (αἰτείτω) is attributed to the grammatical subject. In the case of the act of boasting (καυχάσθω), the middle voice implies this process is internally caused, and the involvement of the grammatical subject, the poor and the rich, is heightened.

Through relational clauses, the author identifies or classifies one participant, be it an event, act, or fact, by relating to another participant.<sup>44</sup> First, one with a divided mind is likened (ἔοικεν, v. 6b) to fluctuating waves. As a result, the inner state of consciousness is vividly illustrated as the state of outer experience, the wavering motion of the sea. Second, the quality of being blessed (μακάριος, v. 12) is attributed to those enduring hardship. In so doing, the author relates the material experience, the event or act of suffering, to the mental experience, the sense of blessedness.

Lastly, there are two mental clauses by which the author construes the inner

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<sup>44</sup> Darani, "Persuasive Style," 182.

experience of considering (ἡγήσασθε, v. 2) and expecting (οἰέσθω, 7a). In the first instance, the author attempts to change the view of the addressees toward trials. In the second instance, he divulges the incompatibility between being divided in trust in God and receiving his favor. The middle voice highlights that the grammatical subject participates in the internal causality of the mental process with the result that it is affected, rather than directly initiating the process.

In sum, material clauses predominate in which all processes illustrating natural phenomena with inanimate participants select the perfective aspect. In contrast, the author consistently selects the imperfective aspect for verbal and mental clauses whose grammatical subjects are human beings. Therefore, the focus is on processes of human speech and consciousness. Such processes are praying for wisdom, boasting about being exalted (for the poor) and being humble (for the rich), holding a positive view of trials, and avoiding a self-contradicting attitude toward God.

#### James 1:13–27

In 1:13–27, relational clauses (vv. 13c, 19b, 22a, b, 25b, 26b, 27) come to the fore along with material (vv. 13d, 14, 15a, b, 18, 20) and mental clauses (vv. 16, 19a, 21). Verbal (v. 13a) and existential (v. 17a) processes occur only once. Overall, the first half is carried by material clauses, whereas the latter half by relational clauses.

The function of relational clauses, according to Halliday and Matthiessen, is characterization and identification.<sup>45</sup> The author characterizes God as untemptable

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<sup>45</sup> *IFG4*, 259.

(ἀπείραστός, v. 13c) and doers of the perfect law as blessed (μακάριος). One attributive relational clause occurs in v. 19b, where the trait of being quick and slow to a certain behavior is an attribute of all humans.<sup>46</sup> Two identifying relational clauses are used to command the recipients to be doers of the word (v. 22a), not just hearers (v. 22b). James concludes Jas 1 with two relational clauses to define what kind of piety (θρησκεία) is futile (μάταιος, v. 26b) or pure and undefiled as to God (καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ, v. 27).

Material processes are generally divided into two types: happening and doing. All material clauses in Jas 1:13–27 are the second type, which is further divided into creative and transformative.<sup>47</sup> The first two material clauses (vv. 13d, 14) are considered the transformative type in that participants (οὐδένα, ἕκαστος) are construed as being lured into sin as the process of testing (πειράζει, πειράζεται) unfolds. Other material clauses can be categorized as a creative clause, in which “the Actor or Goal is construed as being brought into existence as the process unfolds.”<sup>48</sup> Such verbs include τίκτει (v. 15a), ἀποκύει (v. 15b), ἀπεκύησεν (v. 18), and κατεργάζεται (v. 20). In the first three clauses, the grammatical subject—ἐπιθυμία, ἁμαρτία, God, respectively—is the direct cause of producing: (1) desire produces sin; (2) sin produces death; and (3) God gave birth to us. If there were no negative particle οὐ, the middle voice (κατεργάζεται) would have heightened human anger’s participation in the process of producing God’s righteousness. However, the heightened effect is working in reverse, so that its participation is strongly

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<sup>46</sup> *IFG4*, 263.

<sup>47</sup> *IFG4*, 230.

<sup>48</sup> *IFG4*, 230.

rejected, which denies the production of God's righteousness by human anger. Out of six, five material clauses take the imperfective aspect. Only one material clause construing God's creation of humans selects the perfective aspect.

Mental clauses consist of deceiving (πλανᾷσθε, v. 16), knowing (ἴστε, v. 19a), and accepting (δέξασθε, v. 21). They are all associated with the cognitive process of the addressees.<sup>49</sup> With the imperative verb, James appears to attempt to influence the addressees' process of consciousness.<sup>50</sup> Each verb selects the imperfective, stative, and perfective aspect, respectively, so that no consistent pattern is observed.

Even though there is one verbal process, its importance cannot be underestimated. First, it is the first process with which Jas 1:13–27 opens. Second, the author prevents the addressees from speaking out of their mouths such a wrong, but probably widely spread, premise that God is the agent of temptation. The following verses correct this misunderstanding. One existential process occurs in v. 17a, which notifies the location (or origin) of all good and perfect gifts as from above (ἄνωθεν).

Regarding process types, the author utilizes relational clauses predominantly through which he offers his general view of concepts (i.e., piety) and characters (i.e., God) by defining, characterizing, and identifying experiences. Through relational clauses, the author allows the readers to grasp the bottom line upon which he is going to build up his moral teaching. Material clauses are concerned with figuring out what causes or produces what. For example, what does desire produce? In Jas 1:2–12, the author employed the perfective aspect to depict natural phenomena. In 1:13–27, however, these

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<sup>49</sup> Other sub-types of the mental process are perceptive, desiderative, and emotive. See *IFG4*, 257.

<sup>50</sup> The verb ἴστε could be either indicative or imperative.



cause-and-effect relations are depicted by the imperfective aspect.

Tenor

### ***Grammatical Person***

James 1:2–12

Grammatical person is concerned with who participates in the interaction. Overall, James's instructions are directed toward ἀδελφοί μου.<sup>51</sup> However, a detailed analysis will reveal James's rhetorical strategy to establish interpersonal distance through shifts of grammatical person.

In Jas 1:2–4, after the second person plural ἡγήσασθε, there follows a series of second person plurals referring to the recipients: περιπέσητε, ὑμῶν, and ἦτε.<sup>52</sup> Having made a general exhortation to all the members of the community, James goes on to focus on some unspecified members, those characterized by a specific trait in 1:5–8. James modifies the indefinite pronoun τις by the second person plural genitive pronoun ὑμῶν (v. 5a). The restrictive semantic feature of the genitive limits the referent of τις to the recipient group. As a result, though the author makes the third person singular command in v. 5, it is still directed to some members of the recipient group.<sup>53</sup>

Next, James develops another hypothetical instance of dubious supplication in v.

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<sup>51</sup> This word includes male and female members of the religious group, so this rendering, despite its masculinity, is justifiable. No doubt that not only did female members join the early church but they also occupied an important position (e.g., Phil 4:2–3). This form of address is preferred and continuously used throughout James. Moo (*James*, 53) notes that this word group is found in 2:1, 14; 3:1, 10, 12; 4:11; 5:7, 9–10, 12, 19 and the variant ἀδελφοί μου ἀγαπητοί in 1:16, 19 and 2:5.

<sup>52</sup> The participle γινώσκοντες modifies the main predicator ἡγήσασθε (1:2).

<sup>53</sup> On the use of the indefinite pronoun, see Porter, *Idioms*, 135.

6. This doubtful petitioner, further illustrated as a double-minded person, receives a negative evaluation. What catches our attention is the use of the third person singular to describe those lacking in wisdom and being double-minded. The shift from the second person to the third reduces interpersonal tension. The author seems to avoid confronting the entire addressees by negative evaluation at the outset. Instead, drawing on different types of character in the third person (ὁ διακρινόμενος, ἀνὴρ διψυχος) creates distance from which the recipients can objectify the case under consideration.

In Jas 1:9, James continuously proceeds with the third person singular. In his efforts to keep readers tied to his exhortations, however, James adds kinship language to the third person singular (ὁ ἀδελφὸς ὁ ταπεινός). Given that the author invariably calls the entire group of brethren recipients as in Jas 1:2 and across the entire text, the third person singular ὁ ἀδελφός (1:9) can be taken as a referent to some portion of the recipient communities. The substantive ὁ ἀδελφός is modified by ὁ ταπεινός in an attributive construction (article-substantive-article-adjective) so that it refers to the humble or lowly members. Structurally, Jas 1:9 is in parallel with 1:10. Hence, it is plausibly assumed that ὁ πλούσιος is a modifier (like ὁ ταπεινός) for the elided substantive ὁ ἀδελφός.<sup>54</sup> Therefore, despite the commands geared toward the lowly and the affluent in the third person singular, they are meant to be understood as brothers and sisters.

As regards the blessed one in 1:12, James's use of a nominal ἀνὴρ could indicate the person's membership in the recipient group. In general, the term ἄνθρωπος designates

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<sup>54</sup> Hartin, *James*, 69. Davids (*James*, 76–77) admits that the sentence structure supports the idea of the rich believers, but he is doubtful if James regarded those deemed to perish as true believers. On divergent views on whether James mentions the Christian rich, see Morales, *Poor and Rich in James*, 3.

people in general. If James had intended to make this macarism deliver a general truth applicable for any human beings, *ἄνθρωπος* would have been the best choice. As well known, *ἄνθρωπος* refers to males in general. However, Louw and Nida notes that *ἄνθρωπος* can be used as a reference to the “in-group,” member of a particular community.<sup>55</sup> If this is the case, James deliberately uses *ἄνθρωπος* to limit the referent to the recipient group.<sup>56</sup> It can be said that this maxim was said with the recipient group in mind. That is, the character of withstanding trials may hold special relevance to the current situation of the addressees. Also, the author does not want to give a misconception that it is a general rule valid for all agents and at all times, regardless of whether that person belongs to the community or not.

One observation can be made regards the semantic shift in number. In the beginning, the second person plural is used to refer to the recipient group. Then, using the third person singular, James sorts the group into certain types of groups such as the unwise, the doubtful, the poor, and the rich, and issues detailed guidance for them. In v. 12, the third person singular *ἄνθρωπος* seems to be used in a deliberate way to refer to an unspecified member of the addressees. In so doing, the range of applicability of the suggested principle is restricted to his readers. This creates an in-group boundary. In the context of outlining community rules, the use of the third person allows the author to deliver admonitions in a generalized and abstracted, and roundabout way.

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<sup>55</sup> Louw and Nida, *Greek-English Lexicon*, 9.1.

<sup>56</sup> For the proverbial use of *ἄνθρωπος*, see Westfall, “Mapping the Text,” 19. The word *ἄνθρωπος* appears six times in the book of James, four of which appear in Jas 1 (1:8, 12, 20, 23, 2:2, 3:2).

## James 1:13–27

Regarding interpersonal dynamics in 1:13–27, the author goes back and forth between the second person plural and the third person singular, as is the case in 1:2–12. In terms of interpersonal distance between the author and the recipients, James attempts to build a more intimate relationship by calling the recipients “my beloved brothers [and sisters]” (1:16, 19). Also, by using the first person plural for the first time, he promotes a homogeneous identity with the recipients as being born by the word of truth.

After the use *ἄνθρωπος* in 1:12, the third person singular continues to appear until 1:15.<sup>57</sup> Until v. 11, the third person singular has been related somehow to the readers. However, no explicit grammatical reference relates the recipients to the imaginative interlocutor blaming God for testing. James’s warning not to shift the responsibility onto God for trials is directed toward the unspecified third person. James’s continuous use of the third person singular has an effect on widening the interpersonal distance between himself and the recipients, which moderates the tone of his warning. Simultaneously, James makes statements about general principles relevant to a range of cases rather than being specific to the recipients.

In Jas 1:16–18, James attempts to promote closeness with his audience. First, James moves on to the next prohibition, *μὴ πλανᾶσθε*, with a nominative of direct address *ἀδελφοί μου ἀγαπητοί*. This way, the audience is resumed to the context of James’s direct teaching. This time, however, the addressees are modified by the additional word *ἀγαπητοί*. This is the first of three uses of *ἀγαπητοί* (1:16, 19; 2:5) through which James

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<sup>57</sup> The first person singular does appear in v. 13 but it is not James but some unknown person whose speech is directly quoted in the *ὅτι* clause.

exhibits affection toward the audience.<sup>58</sup> Second, the intimacy develops more with the use of ἡμεῖς—occurring twice in a row—by which the two primary participants are referred to together. They share the same divine origin and are called for the same purpose. God gave them life through the word of truth with his intention to make them the first portion of all he created (v. 18).

In Jas 1:19–21, the author’s mandate continues to be directed toward the readers. The command in the second person plural (ἴστε) is followed by another nominative of direct address with the beloved in v. 19. In so doing, the author makes sure that the recipients attend to the following wisdom admonitions, though grammatically the third person singular imperative (ἔστω) not directed toward them.<sup>59</sup> This command is immediately followed by the second person imperative δέξαθε. In 1:22–27, James begins with the second person plural imperative, commanding the audience to be an active practitioner of the word. Then, there is a shift to the third person singular until v. 27.

The interpersonal distance indicated by grammatical person is fluctuating between the second person plural and the third person singular. The author keeps relating the set of moral principles to the readers through the former while making them sounds more

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<sup>58</sup> Varner, *James*, 70.

<sup>59</sup> Unlike English, Greek has third person imperatives, singular and plural. Given no comparable form available in English, the third person imperative of Greek has often been rendered as “let him/her/it/them [do something]” as if it carries a sense of permission. However, as Porter rightly puts, “any permissive sense is a phenomenon of English translation, not Greek” (*Idioms*, 55). See also Wallace, *Beyond the Basics*, 486; Mathewson and Emig, *Intermediate Greek Grammar*, 176–77. Decker, *Reading Koine Greek*, 490, where he goes further arguing that “third-person imperatives function as indirect second-person imperatives. That is, the command, though formally stated with reference to a third party, is something that the speaker intends to be obeyed by the second party to whom the statement is addressed” (italics in original). According to him, using the third person imperative is a way of softening directive force of the second person imperative. In my view, he went too far in claiming co-textual implications as if it is an innate semantic value. The third person imperative ἔστω in Jas 1:19 retains the same imperatival force, so that my rendering would be something like “everyone *should* be quick to listen . . .”

universal and neutral. It appears to be the result of a relentless effort to connect moral principles with the lives of the readers.

### ***Speech Function***

James 1:2–12

Now we turn to what James is doing to his addressees. James 1:2–12 stands out with a series of commands and subsequent supporting or justifying materials in statements.<sup>60</sup>

Among the six types of speech function, statements occur the most (vv. 5e, 6c, 8, 11a, b, c, d, e, 12a), which are closely followed by commands (vv. 2, 4a, 5b, 6a, 7a, 9, 10a).<sup>61</sup>

Although statements are still the most frequent speech function in 1:2–12, commands mark three initial moves of each paragraph (1:2–4, 5–8, 9–11) and statements follow them.

The first speech function James employs after the opening is a command.<sup>62</sup> By locating his directive in the timeless context through the conditional-like secondary clause (ὅταν + subjunctive) “when(ever) you encounter any kind of trials,” James formulates a general prescription for trials. It is to respond with full gladness and joy to all sorts of possible difficulties. The reason for this delighted reaction is provided in the causal participial phrase: γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται

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<sup>60</sup> Note that the conventional epistolary structure does not usually expect this move. After the letter-opening, the expression of thanksgiving usually follows. On the thanksgiving, see Arzt-Grabner, “Paul’s Letter Thanksgiving”; Collins, “Significant Decade.”

<sup>61</sup> Among three verbless clauses (1:8, 10a, 12a), the parallel between 1:9 and 10a supports the reading of *καυχᾶσθω* as the verb of 10a, and the other two clauses can be categorized as statement.

<sup>62</sup> Coulthard notes that “as philosophers have frequently pointed out the two major assumptions underlying directives are that the speaker has the right to ask the listener to do x and that the listener is, in the most general sense, agreeable or willing to do x” (*Advances in Spoken Discourse*, 77).

ὑπομονήν.<sup>63</sup> In the ὅτι clause, James mentions the commonly shared knowledge that the testing of their faith yields perseverance. This common view on the character-forming effect of hardship becomes the ground for eliciting a somewhat contradictory reaction to trials. The author pushes this point further by making the next move: ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω. This command comes with a motive clause introduced by ἵνα. By ensuring that perseverance reaches the completion of its work, the recipients may get to the state of being complete and wholly integral, so lacking in nothing. This development complies with a pattern of wisdom admonitions. As Bauckham formulates, they are “either positive exhortations or negative warnings, formulated in the imperative or jussive, with or without motive clauses providing reasons for heeding the admonitions, are frequent in paraenesis.”<sup>64</sup> Commands and motive clauses are arranged to display a coherent movement toward the final purpose of giving instructions. In so doing, James inspires his recipients to pay heed to his instructions to achieve this end, perfection.

In 1:5–8, the author initiates a progressive move by urging his readers to ask God for wisdom if anyone realizes the need for it. This command comes with the apodosis of the first class conditional, which forms “conditional sayings” (cf. Jas 1:26; 3:2, Mark 8:34, Luke 17:6, Sir 27:3).<sup>65</sup> Conditional sayings typically take the form of “if-then” statements, which offer advice or consequences based on a particular action or behavior.

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<sup>63</sup> For the causal use of the participle, see Adam, *James*, 5. Disclosure formulas are common in paraenesis. See Malherbe, *Moral Exhortation*, 124; Westfall, “Moral Dilemma,” 224.

<sup>64</sup> Bauckham, *James*, 41.

<sup>65</sup> Bauckham, *James*, 38, where he recognizes this form as interchangeable with sayings beginning with ὅστις or ὃς ἐάν (cf. Jas 2:10; 4:4, Mark 3:35, Sir 3:3–4). In his exegesis of 2 Cor 2:5, Land, *Integrity of 2 Corinthians*, 102–3, puts forward a possible reading of the protasis of the first class conditional as construing “a generic situation with multiple actualizations,” in which case the pronoun τις can be anyone who does certain behaviors the protasis characterizes.

The next move is also a command. While the first command is concerned with what to ask, the second is concerned with how to ask. A suppliant should ask God in faith and never be divided. James develops a logical argument why this should be the case. The argument takes two steps, one statement and then a command, both of which come with the causal conjunction γάρ (vv. 6c, 7a). First, James uses a simile to describe the doubtful suppliant as being like κλύδωνι θαλάσσης άνεμιζομένω και ριπιζομένω. Second, this person is picked up by the demonstrative pronoun (ἐκεῖνος) and prohibited from expecting to get anything from the Lord. James concludes his discussion with a statement that the double-minded person is unstable in all his/her way.

In Jas 1:9–11, the same pattern continues. The initial command is backed up and elaborated by the following statements. James commands lowly fellow brothers and sisters to boast in their exaltation. By way of contrast, wealthy believers should boast in their humility. James enhances the latter command in the ὅτι clause (causal). He explicates the reason the rich should be humble. It is because their life is doomed to fade away like flowers. Then, the following four statements are devoted to portraying the process of withering flowers in detail. In the end, the author asserts once more that the fate of the rich (as part of the natural world) will die out.

James winds up Jas 1:2–12 with a verbless clause stating that blessed is the person who lives through trials. As most commentators recognize, Jas 1:12 adheres to the form of the beatitudes (or macarisms) with an initial μακάριος followed by a motive clause, commonly found with some variations, in the wisdom literature, apocalyptic literature,



Hellenistic literature, the LXX, and the New Testament.<sup>66</sup> In the following ὅτι-clause, James warrants his statement. Those standing for tribulations are blessed because the eschatological reward, the crown of life, is promised.<sup>67</sup> Such a statement motivates the recipients to deal with trials with patience. In 1:2–12, the dual merits of steadfastness amid trial are offered twofold. In 1:4, the result of endurance is related to one's fullness and integrity, a state in which nothing is lacking. It is concerned with the growth of the inner being gradually from one state to another. In Jas 1:12, the motivation to endure temptation includes eternal life and glory, promised and will be given by God. It is not a human achievement but God's gift.

As regards speech function analysis, one critical pattern emerges: a lead-off command is accompanied by supporting statements. In each sub-element (vv. 2–4, 5–8, 9–11), progressive moves are primarily enacted by commands such as to consider, ask, and boast. One exception is v. 12, which stands on its own. Another progressive move seems unnecessary when it is understood as a concluding remark of Jas 1:2–11. Repeatedly, commands are reasoned, justified, and elaborated not only in secondary clauses led by the logico-semantic conjunctions ἵνα or ὅτι but also in statements with the conjunction γάρ.<sup>68</sup> In sum, the speech role of the author is to demand the mental and verbal actions and then to provide justification.

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<sup>66</sup> See Bauckham, *James*, 37. See also Martin, *James*, 33.

<sup>67</sup> On the eschatological character of beatitudes, see Bauckham, *James*, 37.

<sup>68</sup> Porter and O'Donnell, "Semantics and Patterns," 179, where they note that the Parenthesis is characterized by the noticeable increase of the imperative "in frequency, combined with an increase of the subjunctive and non-finite verbal forms (participle and infinitive) and a relative decrease of indicatives." This parenetic nature is not fully realized in Jas 1:2–12.

## James 1:13–27

After the beatitude in 1:12, the author makes a progressive move by prohibition. He does not allow those undergoing trials to say (λέγω), “I am being tempted by God.” This is the first direct speech, and it charges God with being the source of trials. Then, James refutes the false accusation in the following three statements. The first statement (introduced by γάρ)—“for God is untemptable (ἀπειραστός) by evil”—is James’s assertion of God’s being impervious to evil.<sup>69</sup> The second statement (introduced by δέ) clarifies that God never engages in entrapping anyone into evil. The third statement (introduced by δέ) reveals the real origin of trials: Each person falls into temptation by one’s own desire (ὕπὸ τῆς ἰδίας ἐπιθυμίας).<sup>70</sup> The subsequent two statements that stress the result of desire (1:15a, b) are an addition (εἴτα) to the third statement.

The next move is another prohibition: μὴ πλανᾷσθε. It serves as a hinge between 1:13–15 and 1:17–18.<sup>71</sup> On the one hand, it concludes the discussion of 1:13–15 by admonishing the recipients not to be misled by thinking that God is the agent whose evil intention is to seduce his people into the chain of sin (1:13–15). On the other hand, it urges them to hold a correct view of God, which is to be posited in the following statements. James makes two points concerning God in two primary clauses with the indicative that grammaticalizes an assertion. First, God is the fount of all good and

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<sup>69</sup> Baukham defines debate-sayings as consisting of “(a) a prohibition formula: ‘Do not say’; (b) a direct quotation; [and] (c) a refutation introduced by ‘for’” (*James*, 47). Examples he provides are Eccl 7:10 and Sir 5:3, 4, 6. Crenshaw observes dominant use of the ancient debate formula in the discussion of theodicy. See Crenshaw, “The Problem of Theodicy in Sirach,” 51.

<sup>70</sup> Here I read *πειράζεται* as the middle voice. This rendering locates the moral responsibility on each person, which is, I believe, James’s point here. See also Martin, *James*, 36.

<sup>71</sup> Vouga, *Saint Jacques*, 56. The second rendering of *πλανᾷσθε* is based on Louw and Nida (*Greek-English Lexicon*, 374), which defines *πλανάομαι* as “to no longer believe what is true, but to start believing what is false.”

perfect gifts. Second, God's fatherly nature is further revealed in his planning to give birth to the (Christian) communities to which both the author and the recipients (ἡμεῖς) belong. God's intention is expressed in the infinitival construction (εἰς τὸ εἶναι ἡμεῖς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων) for purpose.

James 1:19–21 is characterized by the density of commands. This passage contains four primary clauses, out of which I identify three commands and one statement. In 1:19a, James makes the first command with respect to the understanding (ἴστε) of the recipients on the following three-fold commands.<sup>72</sup> The third person imperative with three infinitives (probably a contemporary well-known proverbial saying) introduces the content that needs to be appropriately comprehended by the recipients. That is, James puts it on the table for further explication. The saying encourages listening and discourages rapid utterance and anger. The reason for avoiding quick anger is immediately provided in 1:20. The prohibition is based on the rationale that the anger of

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<sup>72</sup> Ἰστε in 1:19a has posed several interpretive issues. First, there is a textual issue. Some other texts like Byzantine manuscripts read ὥστε instead of ἴστε. Second, the question is raised regarding whether 1:19a finishes off what precedes (e.g., Martin, *James*, 44; Issacs, “Suffering in the Lives of Christians,” 191) or introduces what follows (Varner, *James*, 74; McNight, *James*, 134–35). Third, if ἴστε is a correct reading, the remaining question is whether it is the perfect imperative or indicative, both of which take the identical form. In this regard, I follow the reading of ἴστε that is favoured by many due to its external and internal evidence. Externally, the current reading is supported by the Alexandrian family and other Western witnesses. Internally, there is a general pattern in James that the nominative plural of direct address occurs in the context of either commanding or questioning. In fact, the first pattern is predominant (1:2, 16; 2:5; 3:1; 4:11; 5:7, 9, 10, 12, 19–20) in comparison to the second case (2:1, 14; 3:12). The only exception appears in 3:10, where ἀδελφοί μου occurs with the indicative χρή. However, χρή followed by the infinitive γίνεσθαι performs a commanding function: “this should not be in this way.” This leads me to read 1:19 as follows: “know this, my beloved brothers [and sisters]: “everyone should be swift to listen, slow to speak, slow to anger.” Other two instances of the nominative plural of direct address modified by the appositional ἀγαπητοί (1:16, 2:5) appear to advocate this reading. In 1:16 and 2:5, the second person plural imperative direct attention to what follows: “Do not deceived, my beloved brothers [and sisters], with respect to God's goodness,” “Listen, my beloved brothers [and sisters], ‘has not God chosen the poor?’” These imperatives play a role in drawing readers' attention to what follows, not what precedes. Along the same lines, Varner (*James*, 74) calls this function of command by ἴστε as a “‘meta-comment’ to call attention to the imperative ἔστω, and also function to introduce the topic of the paragraph” (*James*, 74).

humans cannot produce the righteousness of God.<sup>73</sup> The third command teaches what to do if anger is not a proper tool for revealing God's righteousness. It urges the recipients to embrace the implanted word, which can save their souls. The process of receiving (δέξασθε) is modified by two adverbial word groups, putting off all filthiness and opulence of evil (ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεῖαν κακίας) and in meekness (ἐν πραΰτητι). Some commentators and translations (NRSV, NIV) regard ἀποθέμενοι as an imperatival use of the participle.<sup>74</sup> As a result, the imperatival tone is gradually reinforced.

However, being attentive to the word is an essential, but not the final, stage for the members of communities to achieve. As Martin rightly notes, "He [James] is warning against the notion of mere assent or tame acceptance of God's truth when it is viewed as an end in itself, or worse, as a substitute for practical religion."<sup>75</sup> Hence, James takes the discussion to the next level by adding (by means of the post-positive δέ) another dimension: Γίνεσθε δὲ ποιηταὶ λόγου. He further elucidates the point of the command in the subsequent verbless clause (1:22b).<sup>76</sup> James discourages the readers to become mere listeners (μὴ μόνον ἀκροαταί). Such people are entrapped in self-deception. This command is again backed up by two more compelling reasons (or motivations) why it is imperative to become doers of the word in the subsequent series of statements in primary and secondary clauses (1:23–27).

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<sup>73</sup> Note that the same predicator κατεργάζομαι is used in 1:3 when the assertion is made: "The testing of your faith produces endurance" (NRSV).

<sup>74</sup> See Martin, *James*, 48; McKnight, *James*, 1411; Varner, *James*, 72n41 (contra NASB).

<sup>75</sup> Martin, *James*, 44.

<sup>76</sup> Given the connective conjunction καὶ and a conceptual contrast between ποιηταί and ἀκροαταί, the ellipsis of the predicator γίνεσθε is plausibly assumed.

In a nutshell, it is because God's blessing is upon only those living by the liberating word of God (1:25), and one's piety is meaningful before God when hearing and doing go hand in hand (1:26). To illustrate this point, two contrasts (1:23–25, 26–27) are drawn into consideration. Both contrasts begin introducing prototypical, but the negative type of people in the first class conditional with the indefinite pronoun *τις* as the subject.<sup>77</sup> In 1:23, someone who only hears God's word without acting comes onto the scene. James draws an analogy between this mere hearer and the forgetful mirror gazer. By contrast, James depicts a person not only looking into but also abiding by the perfect law of freedom. Then, he expresses the expectation that such a person will be blessed in what s/he does.

The second contrast is unfolded in a similar pattern. First, the negative case is portrayed in the protasis of the first class conditional: “if anyone thinks him/herself to be pious while losing control in his/her language but deceiving his/her heart [by being a mere hearer]” (1:26a). In this regard, James asserts in the apodosis (a verbless clause) that such person's piety is futile. James then picks up the word *θρησκεία* and further modifies it with adjectival definers *καθαρά* and *ἀμίαντος* and the prepositional word groups *παρὰ τῷ θεῷ καὶ πατρὶ*. This true piety is defined in two infinitival constructions: to look after orphans and widows in their affliction (*ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν*) and to keep oneself pure from the world (*ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου*). The former addresses the outer actions conforming to God's word whereas the latter concerns the inner fight against defilement from the world. The author defines that losing

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<sup>77</sup> On the representative use of the indefinite pronoun, see Porter, *Idioms*, 135.

one of them means losing both and deceiving oneself.

As the above analysis has shown, the pattern of a series of speech functions unfolding in 1:13–27 goes along the same lines as that of 1:2–12. James’s exhortations set progressive moves in motion, which are, in turn, backed up and developed by a series of succeeding statements in which the author provides supportive explanations, rationales, expected results, and contrasting examples.

### **Implications**

The first chapter of James’s letter has been conceived as a collection of loosely assorted proverbial sayings to be reiterated and developed in the remainder of the text. This view is well summed up by Dibelius’s characterization of Jas 1: “the predominating form was that of the saying, the connection was loose, the thought wandered from one thing to another.”<sup>78</sup> However, my analysis offers a more detailed and analytic view of this.

My cohesive harmony analysis found that Jas 1:1–12 is indeed not coherent, as seen in the limited number of chain interactions. Nevertheless, chain interactions and other lexical items revolving around social status show that the nature of hardship deeply seated in the life of the recipients is related to the social standing issue. This topical thread forms the basis for coherence in this first sub-segment. The latter sub-segment, however, shows more active chain interactions. These chain interactions formulate the moral and ethical antithesis between God and humans. When Jas 1 is viewed in its entirety, chain interactions help recognize the concatenation structure, which scrutinize

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<sup>78</sup> Dibelius, *James*, 124.

the outcome of moral and ethical behaviors and attitudes. Also, I have pointed out the tendency of generalization (or decontextualization) grammaticalized by the frequent use of WHOLE/DIVIDED and ASPECT, the indefinite pronoun *τις*, and proverbial *ἄνθρωπος* across Jas 1. The occurrence of the temporal conjunction *ὅταν* (v. 2) and the first class conditional with *τις* as the subject (vv. 5a, 23a, 26a) is also a factor in this trend.

The field analysis opens our eyes to how the author utilizes various process types and verbal aspects to present experiences of the world. Through material clauses, the author enquires into the cause and effect of natural phenomena. Relational clauses characterize main characters such as God and define some crucial concepts like who is the blessed and what true piety is. In terms of verbal aspect, the consistent selection of the imperfective aspect for verbal and mental clauses in Jas 1:2–12, as contrasted with the perfective aspect for material clauses, emphasizes the author's interest in how to speak and think. In contrast, Jas 1:13–26 uses the imperfective aspect for material clauses to draw attention to what produces what. James motivates his recipients to give heed to the instructions by exploring the consequences of certain moral values. Endurance ends up with maturity and blessing of life whereas human desire turns out to be sins and death.

The prescript sets out to form the interpersonal relationship between the author and the addressees. The author's authority is reflected in the designation of the author as the servant of the Lord. The immediate kick-off of exhortation through the imperative is also in favor of this interpretation. Grammatical person analysis reveals the author's tactical use of the second plural and third person singular. The second person plural encourages the readers to engage in the moral principles the author presents, while the third person singular allows the readers to keep an objective distance from those precepts

with the result that they are construed as more general and universal. As I closely monitor the progressive moves the author makes in the course of the unfolding of Jas 1, one notable pattern of sequencing speech functions emerges. It is the configuration of initiating command(s) and follow-up statements accounting for the instruction(s). This pattern is observed by speech function analysis.

In sum, Jas 1 provides the general principles for the recipients under tribulation. For this purpose, a text is designated to a renowned figure in the opening. Then, each piece of proverbial sayings or wisdom exhortation is legitimated through brief reasoning. Exploration of consequences of moral choice is part of the legitimation process through which the recipients could imagine their future. In this sense, James lays a foundation in Jas 1:1–27 for further discussions on moral issues.



## CHAPTER 4 CONTEMPORIZED TEACHING

My analysis aims to demonstrate that from Jas 2:1 on, the letter sets out on a new stage. Land spells out general criteria for identification of the new phase: “the beginning of a new stage in a situation must involve *global* continuity as well as *local* discontinuity.”<sup>1</sup> The former establishes unity (or cohesion), a feature that holds parts together, and the latter moves the discourse forward. Some general linguistic contours of 2:1–26 will suffice to prove my point that James attempts to do something different with his readers.

As far as the global continuity is concerned, the continuous flow of thought from Jas 1 to Jas 2 receives a wide recognition. Martin views Jas 2:1–26 as carrying on themes of the humble and the rich in 1:9–11 and 1:22–27.<sup>2</sup> Moo reveals the connection of 2:1–13 back to 1:19–27 with reference to the emphasis of living out the word, the royal law, by being responsible for the socio-economically marginalized. He also reads “true religion” of 1:26 synonymously with “the genuine faith of 2:14–26.”<sup>3</sup> This parallel is advocated by antithetical parallels between mere hearers versus doers of the word and mere confession without deeds versus faith with deeds. In this way, the topical continuity contributes to the cohesive flow from Jas 1 to 2.

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<sup>1</sup> Land, *Integrity of 2 Corinthians*, 113. Italics added.

<sup>2</sup> Martin, *James*, 57.

<sup>3</sup> Moo, *James*, 120.

While the topical continuity goes on, however, there are some raw grammatical data indicating local discontinuity.<sup>4</sup> The ratio of second person verbs rises from fifteen percent (Jas 1) to forty-four percent (Jas 2) in comparison to Jas 1 (seven instances).<sup>5</sup> It is also noticeable that five out of seven second person verbs in Jas 1 are imperatives, and the remaining two are subjunctives (vv. 2, 4). No second person indicative verb is found in Jas 1. This implies that what the author is mainly doing to his readers is to direct their action. By way of contrast, Jas 2 contains seven second person indicatives and four second person subjunctives. These data denote that the author appeals more to his diaspora readers by stating assertions about them while also creating “a projected realm” that is “held up for examination.”<sup>6</sup> The last point to note is that Jas 2 contains a prolonged section of direct speech, which enhances its dialogical tone. Overall, James demands more active engagement of his recipients in the discussion in Jas 2. In this chapter, I will argue that James makes the abstract principles in Jas 1 more relevant (contemporizing) by using hypothetical but concrete scenarios and offers his evaluation on the issues of discrimination and inactive faith, with which he wants his readers to agree.

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<sup>4</sup> The distinctive characteristics of Jas 2 are well observed by Johnson (*James*, 218): James 2 is “the section in which the characteristic features of the Greco-Roman diatribe most abound: the direct address of the implied reader (2:1, 5, 14), the use of apostrophe (2:20), of rhetorical questions (2:4, 5, 7, 14, 20), of hypothetical examples (2:2–3; 2:15–16), of exempla cited from Torah (2:8–11; 21–25), and of paronomasia (2:4, 13, 20).” He also notes that Jas 2 is widely perceived as “the most unified and coherent” passage in the entire letter.

<sup>5</sup> See Appendix 6.

<sup>6</sup> For semantics of the subjunctive form, see Porter, *Idioms*, 57.

## Analysis of James 2:1–26

### Mode

#### *Semantic Chain*

There are two general consensuses regarding Jas 2:1–26. First, Jas 2:1–26 consists of two self-contained parts, 2:1–13 and 2:14–26.<sup>7</sup> For instance, Davids takes Jas 2 as “the first block of the body” which is “a two-part specification” of “partiality and charity.”<sup>8</sup>

Second, topics or key concepts put forward in Jas 1 are not just picked up but also developed and reified in Jas 2. Such key topics are the poor and rich (1:9–11), becoming doers, not mere hearers (1:22–25), the law of freedom (1:25), and caring for the needy (1:27). This topical continuity is well captured by SCs that appear in both Jas 1 and Jas 2.

Yet new SCs bring into new dynamics beyond mere repetition of similar vocabularies.

Semantic chain analysis will pay attention to dis/continuity with respect to the flow of semantic domains via SCs.

- COMMUNICATION (D33) [20x]
- PERFORM/DO (D42) [18x]
- HOLD A VIEW/BELIEVE/TRUST (D31) [17x]
- MORAL/ETHICAL QUALITIES (D88) [16x]
- POSSESS/TRANSFER/EXCHANGE (D57), VALUE (D65) [10x]
- GROUPS AND CLASSES OF PERSONS (D11) [9x]
- SUPERNATURAL BEINGS/POWERS (D12) [7x]
- ARTIFACTS (D6), NAMES OF PERSONS (D93) [6x]

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<sup>7</sup> Moo, *James*, 43, 99; Martin, *James*, 57. For Jas 2:1–13, see Varner, *James*, 83. For Jas 2:14–26, see van der Westhuizen, “Stylistic Techniques,” 90. Contra Johnson, *James*, 219, where he proposes reading Jas 2 as getting involved in one topic, “the necessity of living out the faith of Jesus in appropriate deeds,” through three staged and coherent arguments (2:1–7, 8–13, 14–26). This view, however, underestimates the structural affinity between 2:1–13 and 2:14–26. This point will become apparent as my analysis moves on. Dibelius asserts the pattern of “the thematic admonition” of the section and the following elaboration on the theme in the two sections. But he adds 3:1–12 as developed in a similar fashion. Along with a diatribal style, he defines the three sections as “treatises” (Dibelius, *James*, 124–25).

<sup>8</sup> Davids, *James*, 25.

The author proceeds Jas 2 with several SCs from Jas 1. Four out of the five SCs that appeared the most in Chapter 1 continue to be the most frequent ones in Chapter 2: COMMUNICATION, HOLD A VIEW/BELIEVE/TRUST, MORAL/ETHICAL QUALITIES, POSSESS/TRANSFER/EXCHANGE. These SCs create the consistency between Jas 1 and 2. COMMUNICATION, the third frequent SC in Jas 1, ranks as the most frequent SC with twenty tokens in Jas 2. MORAL/ETHICAL QUALITIES, concentrated in the second half of Jas 1, continues to prevail in Jas 2. This displays a continued interest in handling moral and ethical issues.

But the more detailed look offers more insights. PERFORM/DO, which started frequently appearing from the second half of Chapter 1, becomes the second most appearing SC in the current segment. It is also noteworthy that most tokens are concentrated in the second half of Jas 2. It is because faith is discussed in relation to works in Jas 2:14–26. The mere-hearer/doer opposition in 1:22–25 is replaced here with the antithesis of faith with/without works. This change can be interpreted as a topic briefly mentioned in Jas 1 is developed in Chapter 2.

On the other hand, the distribution of SCs exhibits a discontinuity. Some SCs disappear, or their occurrence declines. RELIGIOUS ACTIVITIES, which appeared intensively at the end of Jas 1, suddenly disappeared at the outset of Jas 2. It only appears once later in v. 21. Also, two SCs, ASPECT (all-words) and WHOLE/DIVIDED (unity/disunity-words), which grammaticalized the semantic environment of totality and wholeness in Jas 1, significantly decline in number: twice (*ὅλον, πάντων*, v. 10) and once (*ἐτελειώθη*, v. 22), respectively. Also, new SCs undertake initiative in the current segment. First, VALUE (D65) is first introduced once in 1:26 (*μάταιος*) and then begins to

unfold with more tokens in Jas 2. This chain creates the evaluative tone across Jas 2, in which the author, assuming hypothetical situations, makes evaluative statements and questions. Second, the introduction of COURT/LEGAL PROCEDURE (D56) deserves attention. This SC first appears in Jas 2:4b and occurs five times in total. Some consider legal vocabularies to be a piece of evidence for the juridical context of Jas 2:1–13.<sup>9</sup> In my view, however, judgmental language is more likely to be used to alert the readers to the divine judgment on the merciless and actionless.

In sum, SCs in the previous segment are picked up and continue to form the backbone of Jas 2. While the topical continuity is preserved, the author also brings in new SCs through which he pushes the discussion further.

### ***Cohesive Harmony***

Semantic chain analysis discloses the strands of SCs, which reveal topical distribution across Jas 2. By analyzing chain interactions, we attempt to examine how the author weaves a text in a coherent manner through topical continuity. Chain interaction refers to the occurrence of two tokens from distinct SCs within a clause. The emergence of topical continuity occurs when this interaction is echoed at least twice.

#### **James 2:1–13**

In Jas 2:1–13, the most interactive SC is COMMUNICATION. However, almost all interactions are confined to Jas 2:1–13. That means the role and effect of this SC

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<sup>9</sup> See Ward, “Partiality,” 92–93.

significantly decrease in the latter half of Jas 2. It interacts with eight SCs, out of which three—GUIDE/DISCIPLINE/FOLLOW (D36), CONTROL/RULE (D37), and MORAL/ETHICAL QUALITIES (D88)—interact more than three times. In what follows, the investigation will center around COMMUNICATION and its interactions, not losing sight of other notable interactions.

Before diving into the major chain interactions, one interaction merits a comment. The chain interaction consists of three SCs: ARTIFACTS (D6), LINEAR MOVEMENT (D15), and FEATURES OF OBJECTS (D79) (vv. 2a, b). These interactions occur at the outset of Jas 2 to project a situation where two different characters enter (εἰσέλθῃ) into the synagogue. Their difference in socio-economic status is characterized by ARTIFACTS (ἐσθῆτι, χρυσοδακτύλιος), modified by FEATURES OF OBJECTS (λαμπρᾶ, ῥυπαρᾶ). The appearance of the two contradictory characters sets the stage for the following discussion, in which the author accesses the way synagogue members greet them.

COMMUNICATION is the major SC that leads the topical movement of the first half of Jas 2. First, COMMUNICATION interacts four times with GUIDE/DISCIPLINE/FOLLOW (vv. 8a, 9b, 10, 11e). This chain interaction stresses the function of the law as the standard for the ruling. These four interactions appear intensively within the short span of the four verses. The importance of the obeying (τελεῖτε) and sticking to (τηρήσῃ) the whole law (νόμον, νόμου) is mainly communicated. If one misses one in the entire law, however, s/he is convicted (ἐλεγχόμενοι) as lawbreaker (παραβάται, παραβάτης).

Second, COMMUNICATION also interacts with CONTROL/RULE (vv. 5b, 8a, 12b): (1) the kingdom (βασιλείας) of God promised (ἐπηγγείλατο) those loving him; (2)

the kingdom (or royal, βασιλικόν) law according to the scripture (γραφήν); (3) and the law of freedom (νόμου ἐλευθερίας). What stands out is the kingdom-related cognates in vv. 5b and 8a. In 2:1, Jesus's lordship over the author and the recipients has been professed. This confession is the full acceptance of Jesus exercising God's lordship. Hence, God's kingdom now presumes the governance of Jesus on God's behalf over those who love God.<sup>10</sup> The theme of the kingdom of God continues in the use of the kingdom cognate βασιλικόν modifying the νόμος, which finds no parallel in the New Testament.<sup>11</sup> This resonates with Jesus's proclamation of the kingdom of God. Edgar claims that "the use of the adjective βασιλικός, deriving from the same root as βασιλεία, can scarcely have been used without carrying some connotation of the βασιλεία as proclaimed by Jesus."<sup>12</sup> This claim is backed up by the fact that James embraces Jesus's teaching prioritizing the love command as the epitome of the entire law.<sup>13</sup>

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<sup>10</sup> The phrase τοῖς ἀγαπῶσιν αὐτόν parallels with Exod 20:6 (or Deut 5:10), where God's steadfast love is promised to those who love him and keep commandments.

<sup>11</sup> Laato rightly interprets James's tendency to modify the law "through some kind of narrower designation (1:25: perfect, of freedom; 2:8: royal; 2:12: of freedom)" as "the intent of avoiding its identification with the Torah" ("Justification," 66). According to Foster, "the 'royal law' of Jas 2:8, when viewed through the lens of Jesus tradition quite possibly means the law of the kingdom about which Jesus taught" (*Significance of Exemplars*, 56n101). James's silence on the issue of ceremonial law such as circumcision, food laws, and sabbath is likely to indicate that the kingdom law is not ritualistic but moral and ethical. See Schreiner, "Law," 645.

<sup>12</sup> Edgar, "Use of the Love-Command," 14. See also Davids, *James*, 114; Johnson, *James*, 231; Frankemölle, *Jakobus*, 402.

<sup>13</sup> The summary function of the love-of-neighbor command of the entire law is not exclusively Christian (Matt 22:39; Mark 12:31; Luke 10:27; cf. Did 1:2; Rom 13:8–10; Gal 5:14). Instead, this view, according to Bauckham, was also present in later Jewish tradition (Sifra Lev. 19:18). See Bauckham, *James*, 142. Regarding the coupling of the two-love command of Deut 6:5 and Lev 19:18, it is also disputable whether or not it had already preexisted in earlier Jewish tradition before Jesus. Such Jewish examples are found in *T. Iss.* 5:2 and *T. Dan.* 5:3 (cf. *Spec. Leg.* 2:15). Walter Diezinger argues that the hermeneutical principle that Jesus used in combining the two love commands belongs to Judaism. See Diezinger, "Zum Liebesgebot Mk 12:28–34," 81–83. But the co-text James uses the law fits better with the backdrop of the eschatological kingdom of God, which is an overall context of Jesus's teaching.

In 2:9–11, COMMUNICATION interacts with PERFORM/DO (vv. 9b, 12b). Those exercising partiality based on appearance are committing (ἐργάζεσθε) a sin and thereby convicted by the law (νόμου) as a transgressor. So, it is urged for the recipients to speak (λαλεῖτε, 12a) and act (ποιεῖτε, 12b) bearing in mind the due ruling of God according to the law of freedom. These interactions intensify the claim that the law as the standard by which the actions of believers are measured.

But for COMMUNICATION, the emergence of judgment language, COURT/LEGAL PROCEDURES (D56) and its interaction with MORAL/ETHICAL QUALITIES (vv. 4b, 13a, b) are noticeable. A token (κριταί) of COURT/LEGAL PROCEDURES appears in v. 4b for the first time.<sup>14</sup> It interacts with πονηρῶν, a token of MORAL/ETHICAL QUALITIES. It appears in the co-text where the author expounds what it means to mistreat the poor. It is to become a judge (κριταί) with evil (πονηρῶν) thoughts. The other two interactions are found in the concluding remark of 2:1–13 (vv. 13a, 13b). For those merciless (ἀνέλεος), merciless judgment (κρίσις) awaits. By way of contrast, merciful (ἐλεος) acts will overcome the accusation of judgment (κρίσεως).<sup>15</sup> These interactions serve to stress that it is not through being an evil judge but through being merciful—much the same as putting the kingdom law into practice—that one is to

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<sup>14</sup> The eschatological or at least external judgment is foreshadowed in the use of the future passive verb *μαρανθήσεται* in metaphorically depicting the fate of the rich one in Jas 1:11. It is until 2:4 that no language of judgment is used.

<sup>15</sup> The agent of exercising mercy is a point of disagreement. Martin considers Jesus to be the defense counsel of Christians, who wins the case with the evidence of the merciful life of the defendants. In contrast, Moo identifies the agent as the believer whose merciful action itself is the defense counsel against the coming punishment. Considering the close relation of v. 13b to v. 13a, though the conjunctive particle is absent, it is more likely that the term *mercy* is a shorthand expression referring to merciful actions of believers as opposed to those showing no compassion to their neighbors in v. 13a.



be vindicated in the upcoming judgment. COURT/LEGAL PROCEDURES also comes along with PERFORM/DO (vv. 12b, 13a). That is, God's final verdict is in favor of the faithful who behave (ποιεῖτε) in such a way as to be aware of the coming judgment (κρίνεσθαι) and extend mercy (ἔλεος). In this way, the court language is mingled with ethical and behavioural language. These chain interactions prepare for the main concern in 2:14–26 in advance, the necessity of actual deeds of faith.

Many scholars agree that James 2 deals with socioeconomic disparities symbolized by attire and discriminatory treatment of the rich and the poor. My cohesive harmony analysis shows that there is a chain interaction (ARTIFACTS, LINEAR MOVEMENT, FEATURES OF OBJECTS) when the author makes outward portrayals of characters in hypothetical situations. However, the most active chain interactions are concentrated in where the author elaborates on the discriminatory situation. The author specifies that the law is the criterion for judging one's behavior through the chain interactions that occur around COMMUNICATION. It emphasizes the life of fully observing the entire law, not missing even one. In this co-text, through judgmental language, James reminds the readers of the final judgment on merciless actions.

The author opens the door to a new segment through the sharp contrast of new characters through chain interactions between ARTIFACTS, LINEAR MOVEMENT, and FEATURES OF OBJECTS. These interactions are useful for the author to draw the readers' attention to their outfits. Differences in attire convey the socio-cultural meaning regarding their social position: one is rich and high and the other is poor and lowly. James proceeds with this uncomfortable reality where discrimination is exercised. In this co-text, COMMUNICATION forges a topical network linking to other SCs by way of

chain interactions. Its interaction with GUIDE/DISCIPLINE/FOLLOW stresses the law as guidance for an undefiled life. Its interaction with CONTROL/RULE resonates with the theme of the kingdom of God, the central teaching of Jesus. Its interaction with PERFORM/DO highlights the dual function of the law: it convicts a person of his/her transgression and stresses the importance of living a life that complies with all laws and practices merciful deeds. This life is suggested as the preparation for the coming judgment. It is commonly believed that partiality is the main theme of this unit. However, upon closer examination, it becomes evident that partiality is just one example of judging others with evil intentions, which completely contradicts Jesus's command to love one's neighbor.

#### James 2:14–26

While the incompatibility of faith with the permeation of an evil tendency to discriminate against people based on their appearance was highlighted in 2:1–13, the author delves into faith itself, which is deficient without concomitant actions confirming what is confessed. However, James 2:14–26 is not totally disconnected to what precedes. The link between 2:1–13 and 2:14–26 is evidenced by one chain interaction and by the continuity of chains crossing the two sections. SUPERNATURAL BEINGS/POWERS (D12) interacts with HOLD A VIEW/BELIEVE/TRUST (D31) (vv. 1a, 5b, 19d, 23b). All tokens of domain 12 denote God except for *δαιμόνια* (v. 19d). Common to these four interactions is that God is the object of faith. On the other hand, what makes Jas 2:14–16 different is PERFORM/DO (D42), the most active SC after 2:13.

The most frequent and overriding chain interaction occurs between PERFORM/DO and HOLD A VIEW/BELIEVE/TRUST (D31) (vv. 14b, 17, 18d, e, 20b, 22b, c, 26d). After 2:14–26, this interaction no longer occurs. Thus, this chain interaction is a characteristic feature of the sub-segment. All tokens of PERFORM/DO are *ἐργον* cognates, while tokens of HOLD A VIEW/BELIEVE/TRUST are *πίστις* words. James's discussion of the relationship between faith and works increases coherence. Hardly does one miss this apparent thematic movement. This sub-segment tackles the question about the salvific effectiveness of faith devoid of works.

The other significant chain interaction occurs between PERFORM/DO and VALUE (D65). It occurs once before 2:14, but the remaining interactions take place in 2:14–26. This significant chain interaction adds a thematic feature to this sub-segment. Through these interactions, the author's value position is conveyed and communicated. James's evaluative comments are made on an action fulfilling the law of loving neighbors (v. 8d), belief in God's oneness (v. 19c), and a concept—faith without deeds (vv. 17, 20b, 26b). Intriguingly, HOLD A VIEW/BELIEVE/TRUST also participates in the last three interactions. Thus, three chains are brought into interaction three times where the author makes a value judgment on the faith-without-works as dead (*νεκρά*, vv 17, 26b) and useless (*ἀργή*, v. 20b).

PERFORM/DO also interacts with MORAL/ETHICAL QUALITIES (vv. 9b, 13a, 21, 24b, 25). In the preceding sub-segment, these chain interactions were about committing sins (v. 9b) and doing mercy (13a). From verse 14 onwards, tokens of MORAL/ETHICAL QUALITIES consist of righteousness-vocabulary. James draws upon two well-known paraenetic, pre-Torah era, figures to corroborate his point that actions complete faith (v.

21): sacrificing his only son on the part of Abraham and showing hospitality to messengers on the part of Rahab (v. 25). James takes such well-known instances to prove his point that one is justified or remains righteous by works (ἐξ ἔργων δικαιοῦται ἄνθρωπος, v. 24b).<sup>16</sup>

The coherence of this sub-segment is established by chain interactions that center around PERFORM/DO. Works as an act of faith are emphasized, faith without works are evaluated, and faith with works is linked to righteousness. In particular, the interactions of PERFORM/DO with VALUE and HOLD A VIEW/BELIEVE/TRUST displays the highest degree of compactness, in which the author's evaluation is communicated.

## Field

### *Transitivity*

James 2:1–13

In Jas 2:1–13, the most frequent process type is relational (vv. 1, 4b, 10, 11e, 13a, b), which is closely followed by material (vv. 6b, c, 8, 9b, 12b), mental (vv. 4a, 5a, b, 6a), and verbal (vv. 7, 11a, 12a).

A relational process defines, identifies, classifies, or modifies the grammatical subject. In this sub-segment, the author's use of relational clauses tends to project the resultant state of the entity. Three relational clauses encode the process of becoming

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<sup>16</sup> However, this statement should not be misunderstood as if praxis is everything. The function of actions is to reveal what is unseen. Faith is invisible; so is justification. Acts are essential in the sense that it is external demonstration of what is internal. As Laato rightly puts it, "Faith (n.b.: called into life by God) is primary. To works comes certainly a very great importance, but not one of the first order" (Laato, "Justification," 67 and 67n115). In vv. 18d, 20b, and 26b, for instance, πίστις is a head term which is modified by ἔργον, the object of the conjunction χωρίς. This grammatical relationship denotes the centrality of πίστις in its relation to ἔργον.

(cognates of γίνομαι: ἐγένεσθε, γέγονεν, γέγονας) a judge, guilty, and a transgressor. The grammatical subjects—the recipients, someone who fails to keep the whole law, and a hypothetical murderer, respectively—of these processes are depicted negatively. Notably, the last two verbs select the stative aspect, which specifies the state of affair of the grammatical subject. Verse 13a is a verbless clause, but it is a relational clause in which an attribute of being merciless (ἀνέλεος) is assigned to κρίσις. The last relational clause depicts the state of ἔλεος being superior over κρίσεως.

The outer experience depicted by the material clauses is related to acts of the rich (vv. 6b, c) and the recipients (vv. 8, 9b, 12b). The rich are the agent of the process of oppressing (καταδυναστεύουσιν) and dragging by force (ἔλκουσιν). The recipients are the goal of these brutal actions of the rich. The other three material clauses picture the process in which the readers engage. In vv. 8 and 12b, the readers are the agent of being well-behaved (ποιεῖτε). In v. 9b, the middle voice highlights the readers' involvement in committing (ἐργάζεσθε) sin. However, the two processes (vv. 8, 9b) occur in the apodosis of the first class conditional. Thus, whether these material processes are true, or hypothetical is not apparent. As a result, these two processes are less likely to reflect the reality in the author's perception. A noticeable pattern of material clauses with respect to verbal aspect is the consistency in selecting the imperfective aspect throughout Jas 2:1–13. As a result, the author depicts the experience of the outer world in terms of the deeds of the rich and the recipients through material processes.

Mental clauses include the process of being divided (διεκρίθητε, v. 4a), listening (ἀκούσατε, v. 5a), selecting (ἐξελέξατο, v. 5b), and dishonoring (ἡτιμάσατε, v. 6a).<sup>17</sup> The first process takes the passive voice without the external agent, who brings a division among the recipients. The second and fourth mental clauses have the recipients as the sensor. In the third process, God is the grammatical subject of the middle voice. God is the internal cause of the process and, at the same time, affected by this process. Mental clauses' persistent selection of the perfective aspect is in stark contrast to the material clauses' continuous selection of the imperfective aspect.

Verbal clauses are used to depict the process of the rich speaking blasphemy (βλασφημοῦσιν) against God's name, quoting (εἶπεν) words from God, and the readers' speaking (λαλεῖτε). By active voice, all three clauses reveal the sayers: the rich, God, and the recipients. As regards verbal aspect, when quoting one of the ten commandments spoken by God, the author uses the perfective to depict it as complete. In contrast, the speaking of the rich and the readers take the imperfective.

The fact that relational process is most frequent is related to the function of the current sub-segment. In particular, the author utilizes the process of becoming as a means of expressing his negative evaluation of some entities who are characterized by certain behaviors. James depicts what to expect when someone does such an action as discriminating the poor and breaking one law. By selecting stative aspect in two relational clauses, the author stresses the current state of some entities.

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<sup>17</sup> For the meaning of διεκρίθητε, see Kim, "Minding the Gap," 110. Adam also discusses its meaning. See Adams, *James*, 38.

The author of James 2:1-13 uses relational, material, mental, and verbal processes to depict the state and behavior of different entities. The relational process is the most frequently used and tends to project the resultant state of the entity in a negative light, particularly when the grammatical subject is depicted as becoming a judge, guilty, or a transgressor. The material process depicts the experience of the outer world through the actions of the rich and the recipients. The rich appear as the direct cause of some material and verbal clauses which consistently select imperfective aspect. Therefore, the author depicts the outer world through the wrongdoings of the rich.

#### James 2:14–26

James 2:14–26 have nine clauses to investigate in a total of thirteen verses.<sup>18</sup> Relational clauses are again the most frequently used (vv. 14a, 16f, 17, 26b). There are two mental clauses (vv. 24a, 25), one material (v. 14c), and one verbal (v. 18a).

Out of four relational clauses, the first two clauses are verbatim (τί τὸ ὄφελος, vv. 14a, 16f). They function as the apodosis of the third class conditional (vv. 14b, 15a–16e). The clauses are to identify the benefit of particular actions described in the protasis. The latter two relational clauses (vv. 17, 26b) are also similar in form and meaning, in which the quality of lifeless is attributed to the grammatical subject ἡ πίστις. The repetition of two pairs of similar relational clauses is how the author emphasizes his main position regarding the described actions and concepts of faith-without-works.

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<sup>18</sup> Direct quotations account for a large part of Jas 2:14–26. However, this analysis excludes them.

Mental clauses occur twice (vv. 24a, 25). The first mental clause takes the recipients as the agent of the inner experience of coming to understand (ὁρᾶτε). This process is depicted as ongoing. In the second mental clause, the grammatical subject, Παῖβ ἡ πόρνη, is perceived as righteous, and the sensor remains unexpressed explicitly. This process selects perfective aspect, thus depicting the process as complete.

The verbal clause in v. 18a introduces the words of an unknown interlocutor with the future tense-form. One material clause is found in the catenative construction: μὴ δύναται ἡ πίστις σῶσαι αὐτόν (v. 14c). The process of saving has as its direct agent ἡ πίστις. This process is depicted as incomplete (imperfective aspect).

Transitivity analysis discovers one consistent pattern. Relational clauses are predominant in 2:14–26, as with 2:1–13. That is, the major ideational function of the current sub-segment is to depict the world through describing, defining, and identifying. In his use of relational clauses, the author raises an issue of what is good and useless, through which one can get a glimpse of the author's moral value system. Due to the limited number of clauses, it is hard to find other patterns in terms of transitivity, voice, and verbal aspect.

#### Tenor

##### ***Grammatical Person***

James 2:1–13

In Jas 1, I found one pattern of grammatical person. It is the alternation of the second person plurals and the third person singulars. The second person plural refers to the audience, and the third person singular refers to some members or an unspecified



individual of the recipient community. In Jas 2, the drastic increase of the number of the second person verbs promotes the involvement of the recipients in the discussion.<sup>19</sup>

This new segment begins by James calling the recipients ἀδελφοί μου. Although this expression is not new (1:2, 16, 19), it is often overlooked that it appears in the first position of the clause for the first time, thereby having some resuming effects on the recipients' attention. This order occurs once more in 5:19 when the author draws his letter to a close.<sup>20</sup> Two first person pronouns (μου, ἡμῶν) in 2:1 build an intimacy between the primary participants. In Jas 1:1, it is only the author whose allegiance to God and Jesus has been notified. However, the phrase τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης (2:1) reveals the conception of the author as to the recipients' relationship with Jesus.<sup>21</sup> The allegiance of both the author and the addressees to Jesus

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<sup>19</sup> See Appendix 6. In Jas 2, the ratio of the second person to the first and third person has changed significantly from 16% to 45%.

<sup>20</sup> Varner (*James*, 85) also points out the prominent location of ἀδελφοί μου. But, on the basis of the paralleled fronted position of ἀδελφοί μου, he further insists that 2:1 forms an *inclusio* with 5:19, with these two sentences marking the opening and closing paragraphs of the body section. It seems that more evidence other than this stylistic formula would make his case more plausible.

<sup>21</sup> James contains only two direct references to Ἰησοῦ Χριστοῦ. They have been the subject of interpolation debates. According to Dibelius, Spitta and Massebieau proposed erasing the Christianizing emendation in 2:1: ἡμῶν Ἰησοῦ Χριστοῦ and Ἰησοῦ Χριστοῦ respectively (*James*, 22). See also Allison, *James*, 382–84. Dibelius indeed agreed on a scribal interpolation to clarify the Christian nature of the text, not to Christianize an otherwise Jewish text as assumed by Spitta and Massebieau. However, the interpolation hypotheses lack textual evidence. See Moo, *James*, 100. It also needs to be noted that there are strong indications of James's association with Jesus tradition. See Bauckham, *James*, 30; Bauckham, "James and Jesus Traditions," 11; Kloppenborg, "Diaspora Discourse," 251; Batten, *What Are They Saying*, 75–82. In this regard, Tamez's words are worth quoting: "Is it not James who makes most mention of the sayings of Jesus? The Sermon on the Mount appears almost in its entirety in the letter. Why should we give importance to what is said about Jesus and not to what Jesus said?" (*Scandalous Message*, 3). Another issue related to this verse is its translation. Some take τῆς δόξης adjectivally: "our glorious Lord Jesus Christ" (NASB, NET, NIV, NRSV). See also Dibelius, *James*, 128; Martin, *James*, 59. This reading modifies the Lord Jesus with the quality of glory, which is only been attributed to God in the Old Testament. Others take all genitives as modifying κυρίου: "our Lord Jesus Christ, the Lord of glory" (KJV, RSV). See Moo, *James*, 101, where he understands "glory" as the state of "being-like-God," taking τῆς δόξης as a title for the Lord Jesus Christ. Despite these differences in grammatical detail, it is unambivalent that the glory, the exclusive attribute of God, has been ascribed to Jesus.

Christ is plausibly assumed here.<sup>22</sup> This shared identity was first established in 1:18 as the reborn, the first fruit of God's creature. Now, a strong bond of sharing the same fealty to the Lord Jesus is forged. A commitment to the same Lord is the ground upon which James affects the recipients' ways of living. The sense of brotherhood and intimacy is also revealed in and buttressed by the affectionate ἀγαπητοί (v. 5).

All second person singular pronouns in Jas 2 appear in the direct quotation of speech or the Old Testament. The first second person singular pronoun appears in v. 3 to refer to one in fine clothes with gold rings and the other in shabby clothes in a hypothetical but highly probable scenario that can take place in a religious assembly.<sup>23</sup> The second instance is in the Old Testament quotation (Lev 19:18): ἀγαπήσεις τὸν

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<sup>22</sup> Contra Allison, *James*, 282–83; Land, “Torah Observance without Faith,” 77. Both contend that the letter was sent to the diaspora Jews. However, this does not exclude the possibility of the recipients being Christians.

<sup>23</sup> If my supposition of originality of 1:1 and 2:1 is accepted, it is a type of Christian gathering. Scholars are divided regarding the nature of the gathering. There are at least three poles with two opposite ends: (1) Christian vs. non-Christian; (2) human gathering or physical building, be it a house or church building; and (3) worship or judicial meeting. Different combinations of these variables yield different portrayals of the συναγωγὴν ὑμῶν. Allison proposes six possible cases with some advocates. See Allison, *James*, 385–86. Recently, the judicial background of Jas 2 gains more advocates. See Morales, *Poor and Rich in James*, 118n13. Also see Ward, “Partiality,” 89–91, where he argues that the exhortation on partiality in a court is well attested to rabbinic texts. Also, words like προσωποληψίαις, ἐπιβλέψητε, διεκρίθητε, and κριταὶ διαλογισμῶν πονηρῶν resonate with legal proceedings. The tradition leveling against discriminatory behavior in a court is well-founded (Lev 19:15). In my view, however, James's judicial language relates more directly to the judgmental *manner* of the recipients, which is not necessarily restricted to legal proceedings. Moreover, for the rich one and the poor to be a litigant, they must be a member putting themselves under the legal command of the community. But the arrangement of seats fits better in the context of newcomers in which it is natural for them to be guided where to sit. See Dibelius, *James*, 135; Morales, *Poor and Rich in James*, 121; Rope, *James*, 191. Also, James tends to make a clear distinction between whether or not a certain group of people or individuals are a member(s) of the recipient group in Jas 1 (1:5, 9). It is also the case of the poor in 2:15 being labeled as a brother and sister. Thus, it is less likely that these two persons who received the description of their apparel are part of this religious group to be tried in court and more likely to make a visit to a religious meeting. The hypothetical nature of James's examples is grammaticalized by the third class conditional construction. As Allison (*James*, 377–78) rightly points out, if these scenarios were completely out of touch with the real experience of the readers, their rhetorical potency would be significantly diminished.

πλησίον σου ὡς σεαυτόν. In the original co-text, the use of collective singular is in view in that it refers to the entire Israelites.

James's use of participant reference discloses his emphasis on the entities of wrongdoings. Out of twenty-nine verbs, fourteen clauses (approximately 48.2 percent) have second person plural predicators in 2:1–13. While most clauses have the implied subject, there is one exception in 2:6. The subject of ἠτιμάσατε takes a reduced reference ὑμεῖς.<sup>24</sup> It occurs in the co-text where the author makes an evaluative comment on the mistreatment of the poor in the imagined situation. By way of contrast, it is the rich who treat the recipients in a coercive manner and haul them to the court. Even they profane the name of God upon which the readers are called. In the description of what the rich have done to the recipients, James grammaticalizes the subject οἱ πλούσιοι first (v. 6b) and then uses a reduced reference αὐτοὶ twice as the subject of ἔλκουσιν (v. 6c) and βλασφημοῦσιν (v. 7). Given that the author chooses to use reduced references twice rather than otherwise possible implied references, it is reasonably deduced that it is the entity of misdeeds in focus.<sup>25</sup>

The antagonistic relation between the recipients and the rich underscores the ironic favoritism of the former toward the latter. The purpose of the author is to appeal to the incongruity in the recipients' treatment of their neighbors. I do not see the author's intention as sarcastic, however, since he deliberately addressed the readers in a more friendly expression in 2:5.

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<sup>24</sup> This type of reference only occurs once more in 5:8.

<sup>25</sup> Porter and O'Donnell, *Discourse Analysis*, 185.

In sum, the use of the first person plural pronoun (τοῦ κυρίου ἡμῶν) and more affectionate titles (ἀδελφοί μου ἀγαπητοί) fosters the communal bond between the author and his diaspora readers. More second person predicators encourage the active participation of the recipients in examining the exploratory case. In so doing, the author directly communicates with his readers. The reduced references are used to mark the entity of the action under examination.

#### James 2:14–26

The latter half of Jas 2 begins with the reiterated address ἀδελφοί μου, the expression with a “unifying” effect.<sup>26</sup> In 2:1–13, the second person plural verbs are predominant; but the frequency of the second person plural verbs decreases in 2:14–26 (two out of fourteen verbs). Also, no second person singular verb is found. The decrease of the second person verbs is attributed to a large portion of the direct speech (vv. 16b–c; 18b–23), in which nine second person verbs appear.<sup>27</sup> However, the third person verbs occur twelve times,

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<sup>26</sup> Dawson, “Function of the Diatribe,” 182.

<sup>27</sup> I read that the imaginary interlocutor’s retort ends in v. 23, and James takes over and turns back to his audience in v. 24. This shift is notified by the shift from βλέπεις to ὁρᾶτε. Bauckham (*James*, 58) also reads the direct speech as continuing to v. 23. Some view v. 19 as the end of the interlocutor’s utterance before James’s retort begins in v. 20. See Mayor, *James*, 99–100; Adamson, *James*, 124–25; Mussner, *Jakobusbrief*, 136–38. One of the difficulties analyzing the diatribe in the ancient Greek is noted by Stowers: “Often these dialogical flourishes are obscure and difficult to punctuate and edit since much which was communicated by voice intonation is now lost” (Diatribe, 55). The identity of τις (v. 18a) whose direct speech occupies a significant portion of 2:14–26 is a highly controversial issue. However, it goes beyond the scope of this study since my grammatical person analysis excludes direct speech. For a summary of different views and their weaknesses, see Dibelius, *James*, 155–158; Martin, *James*, 86–87; Moo, *James*, 127–30; Heath, “Righteous Gentile Interjects,” 274–76; Watson, “James 2,” 109–11. Among many, the view that has become the majority renders σὺ πιστὶν ἔχεις, καὶ γὰρ ἔργα ἔχω as “one person has faith; another has works” (Moo, *James*, 129). See also Ropes, *James*, 208–14; McKnight, “James 2:18a,” 355–64. What James objects to is the interlocutor’s separation between faith and works. The problem is, however, that this rendering works in English grammar, but not that of Greek. In English, it is not unusual to find the indefinite use of the second person. According to Wallace, however, “in the Greek NT there is, most likely, *no indefinite second person* as there is in modern colloquial English” (*Beyond the Basics*, 392,

whose ratio of grammatical person increases with the decline of the second person verbs. Nevertheless, the overall ratio of grammatical person in Jas 2 shows an increase of the second person (15 to 44 percent) and a decrease of the third person (85 to 56 percent).

In comparison to Jas 2:1–13, the involvement of the recipients is limited. The increase of the third person and the decrease of the second person show less interaction between the primary participants. Instead, the frequent use of the third person verbs adds the tone of formality. This can be seen as a rhetorical strategy by the author or speaker to create more interpersonal distance with his readers. In so doing, the author's value judgment or evaluation on the issue of actionless faith is communicated in a more objective way. James has disputed the actionless faith through the vivid example of merciless actions toward the brothers and sisters in need, out of which he could draw a general principle in v. 17 (οὕτως). Also, the effect of borrowing the ally's voice is effectual in reducing the interpersonal tension created by the critical and even sarcastic

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emphasis his). What he means by 'indefinite' is the case when the second person pronoun substitutes for the first or third person. Thus, this view is not without a problem. What sounds most convincing is to consider τις (v. 18a) to be an ally of James (or more likely James himself in the voice of another person) with taking the ἀλλά as emphatic ("indeed, someone will say"), not adversative. I read the direct speech in 18b–23 as a response to the person who says to have faith but did not have works in v. 14. The ally of James engages in a dialogue with someone in v. 14 with the presumption that s/he is a Jew at least, given the appeal to the indisputable Jewish belief in one and only God (v. 19b, cf. the *Shema* in Deut 6:4–5) and self-perception of being Abraham's offspring (Ἀβραάμ ὁ πατήρ ἡμῶν, v. 21). When our thoughts have reached this point, we may wonder if the question of the importance of works (whatever it may mean) can be raised. For Jews, it is taken for granted. The responsibility for Jews to live by the law was never lifted in Judaism. If this letter were directed to those who had converted from Judaism to Christianity, it is unlikely that this quintessential rule was ever eradicated since Jesus taught the necessity of works (Matt 7:21, 26; 25:34–43). It is highly unlikely, therefore, that any Jew would ever claim to have no works but only faith. A similar line of question is raised by Land, "Torah Observance," 89. However, the understanding of the exchange in direct speech could have been obscured or even skewed by scholars' well-established position to take vv. 18–19 as typical of the diatribe, expecting opposition to the author. However, the interlocutor's role is not limited to an opponent, rather, according to Porter, s/he could speak "as a helper, or even for the author" (Porter, "Argument of Romans 5," 661). According to Tobin, it is not unusual in Epictetus's diatribes that a widely held lifestyle everyone should embody is presented in a very contentious way albeit, in fact, little contentious. See Tobin, *Paul's Rhetoric*, 95. See also King, *Speech-in-Character*, 122.

tone (see ὦ ἄνθρωπε κενέ).<sup>28</sup> What is more, James allows the overhearing position of the recipients to secure a mental distance from which they can objectively access the scene. Projecting moral jeopardy might have been a valid rhetorical strategy for James to use for instruction.<sup>29</sup>

### ***Speech Function***

James 2:1–13

According to Dvorak's counting, there are eighteen questions in the entirety of the letter of James; of the eighteen questions, ten (vv. 4a–b, 5b, 6b–c, 7, 14a, c, 16f, 20a, 21, 25) appear in Jas 2.<sup>30</sup> In Jas 1:1–26, the typical pattern of the flow of argument is that the author demands goods-and-services from the part of the readers and then gives information to justify his command. Yet, the analysis of speech functions in Jas 2:1–13 shows a change. If v. 1 is included in the count,<sup>31</sup> Jas 2:1–13 contains five leading questions (vv. 1, 4a–b, 5b, 6b–c, 7),<sup>32</sup> along with three commands (vv. 5a, 12a, b) and

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<sup>28</sup> A censure by nature is contentious. However, embedded into the diatribe, it mainly serves a pedagogical goal with some exceptions of Epictetus's polemical diatribes. See Stower, *Diatribes*, 55. See also King, *Speech-in-Character*, 122–23.

<sup>29</sup> Dawson, "Function of the Diatribe," 187.

<sup>30</sup> Dvorak, "Position the Readers," 196.

<sup>31</sup> Whether Jas 2:1 is a command (ἐχέτε as imperative, NA28, NIV, NASB) or a question (ἐχέτε as indicative, NRSV) is open to debate. Varner regards the pattern of the imperative verb plus the direct address as "one of the cohesive devices used by James to introduce a new paragraph" (*James*, 85). However, Jas 2:14 violates this pattern, and the parallelism between 2:1–13 and 2:14–26 forms a local cohesion. The interpersonally interactive feature of Jas 2:1–13 is also in favor of the indicative reading that formulates a leading question. It is also natural to read other three instances of the second plural present active indicative/imperative verbs ἐχέτε as indicative (3:14, 4:2 [2x]). Thus, I am more inclined to the indicative reading, though not decisive. Contra Adam, *James*, 33.

<sup>32</sup> My speech function model includes two types of questions: a question and a leading question. They serve distinct, though related, purposes. They are related in terms of the dialogical feature of asking a question; nevertheless, they carry out different semantics. The former is an open question in the sense that the inquirer does not constrain the range of the answer whereas the latter is a closed question in the sense that the questioner has the responder come up with the expected yes-or-no answer. An equivalent of a leading question is what we traditionally call a rhetorical question. However, it seems that the use of the

eight statements (vv. 6a, 8d, 9b, 10, 11a, e, 13a, b).<sup>33</sup> James 2:1–13 begins with demanding information, not goods-and-services (vv. 1, 14). The following conditional clauses project a quasi-narrative, hypothetical circumstance that exposes a moral pitfall of those gathering at the synagogue. Subsequent leading questions check the consensus between the author and the readers, upon which the author's evaluative comments are made on certain behaviors in an assertive manner (vv. 6a, 8d, 9b, 11e). Concrete commands (vv. 12a, b) are issued as a result of the inferential process.

The most characteristic feature of Jas 2 is James's use of leading questions. Greek leading questions present a specific viewpoint as a given and seeks the reader's agreement.<sup>34</sup> By employing leading questions, the author aims to elicit the reader's consent to the proposed ideas.<sup>35</sup> This is a way of building up or checking the common ground between interlocutors. In the beginning, the author gets it straight that faith in Christ rules out any forms of unfair preference and biased discrimination. The favoritism toward the classy and discrimination against the shabby exemplified in the protasis of the third class conditional (vv. 2–3) discloses the divided inner-being of the readers and evil intent skewing such judgment. Discrimination also nullifies God's election of the poor to be an heir of his kingdom.<sup>36</sup> Concerning the affluent, the author's negative perceptions are projected with the expectation for the readers' concurrence. The powerful are accused

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rhetorical question is not based on a clear criterion for its identification. For example, Watson ("James 2," 110) identifies v. 20 as a rhetorical question, which is a question in my framework. But in other places, he identifies questions in vv. 4, 25 as a rhetorical question on the basis of negative particle (*οὐ* and *οὐκ*).

<sup>33</sup> In the OpenText.org, v. 2 is the protasis beginning in v. 2a with *ἐάν*. In fact, however, it includes v. 3 and the apodosis appears in v. 4. My counting is based on this understanding. Also, clauses in the direct quotations are not counted. I identify the verbless clause (v. 13a) as a statement.

<sup>34</sup> Mayor observes a clear distinction between *οὐ* and *μή* in the letter. See Mayor, *James*, ccxlv.

<sup>35</sup> Dvorak, "Position the Readers," 219.

<sup>36</sup> What v. 5b means is not that God *only* chose the poor, excluding the rich, but the poor make up part of his kingdom.

of maltreating the readers by hauling them up before the court. The rich files a lawsuit against them. Moreover, they blaspheme the name by which the readers are called. Through leading questions, the portrayal of the rich is communicated as common knowledge for James and the readers. Thus, it becomes evident that not only does the recipients' discriminatory treatment of rich and poor in the hypothetical example contradict the faith in Jesus, but also it reveals that the recipients are mired in self-contradiction.

The function of statements in Jas 2:1–13 is also different from that of Jas 1. Providing supporting material is not the primary role of statements anymore. Instead, statements serve to deliver the author's value judgment on certain behavior in a hypothetical situation in an assertive manner. In v. 6, James evaluates that the unfair distribution of seats (vv. 2–3) brought dishonor to those in destitution. In vv. 8 and 9, statements in the protasis of the first class conditional are intrinsically tentative.<sup>37</sup> They are placed in the co-text in which James further envisions the outcome of partiality. The first case is when the recipients fulfill the love-your-neighbor command, which by nature resists any forms of discrimination. The author compliments them on doing great (καλῶς ποιεῖτε). Moreover, since breaking one aspect of the law is equal to breaking the entire law, the one who practices partiality is not different from the murderer and fornicator. In this way, the author goes through predictable consequences of acts of partiality with his diaspora readers.

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<sup>37</sup> Armitage, "Exploration of Conditional Clause," 390.



In some cases, statements are still used to provide supporting material. Three statements put forth supporting explanation along with the γάρ (vv. 10, 11a, 13a).<sup>38</sup> Verse 10 provides a reason why one ends up being a sinner by showing favoritism (v. 9) in the form of a general principle: to obey all the laws but trip over one commandment amounts to breaking the entire law.<sup>39</sup> This point is further rationalized in v. 11, again connected by γάρ to what precedes: it is the same entity, God, who imposed the prohibition against adultery and homicide. As such, they carry the same binding power. Lastly, the statement in v. 13a serves to supplement the preceding command to speak and act with an eye on the future judgment (v. 12 a, b). It is because the merciless will come upon merciless judgment. The last statement serves to deliver the concluding proverbial comment of 2:1–13: κατακαυχᾶται ἔλεος κρίσεως.<sup>40</sup> The theme of showing mercy leads the smooth transition to 2:14–26, where exercising mercy is one example of living out the faith.

The use of commands to initiate discussion in Jas 1 is diminished in Jas 2. Taking 2:1 as a leading question and excluding imperative verbs in direct quotations, the first imperative predicator is ἀκούσατε in v. 5a, by which the author draws the recipients' attention to the points he is about to make.<sup>41</sup> Verse 12 contains the double command, λαλεῖτε and ποιεῖτε, each of which is preceded by the adverbial particle οὕτως for emphasis.<sup>42</sup> In v. 11, the author expounds on a specific case when someone is still judged

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<sup>38</sup> Though v. 13a is a verbless clause, I identify it as a statement.

<sup>39</sup> The substantival relative clause (ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί) has “a conditional-like construction” with the subjunctive verbs (τηρήσῃ, πταίσῃ). See Porter, *Idioms*, 247. The proverbial nature of v. 13a is detected in the interruption of third person singular in the middle of the second person plurals in preceding and succeeding co-text. See Moo, *James*, 114.

<sup>40</sup> The translation is borrowed from Louw and Nida, *Greek-English Lexicon*, 74.11.

<sup>41</sup> Similar usage of imperative is found in 1:19 (ἴστε, ἀδελφοί μου ἀγαπητοί).

<sup>42</sup> These two verbs could be either indicative or imperative. Considering the co-text, it is plausible to them together as a concluding admonition (οὕτως) in light of the previous discussion.

to be a lawbreaker by violating one commandment while keeping others. Then, the author carries on his exhortation by presenting it as a general rule of life—talk and act in such a manner, being mindful of judgment to come. These instances demonstrate that commands no longer function to initiate the discussion in Jas 2:1–13 as they did in Jas 1.

One last aspect that needs our attention is the frequent use of conditional constructions in Jas 2: three first class conditionals (vv. 8a–c, 9a, 11c–d) and four third class conditionals (vv. 2–3, 14b, 15–16e, 17).<sup>43</sup> This number of occurrences is not negligible as compared to the sum of total instances of sixteen conditional clauses in the entire book of James. The appearance of a third class conditional in Jas 2 necessitates further treatment. This form of conditional structure is typical of a context where a hypothetical action or event is projected for consideration.<sup>44</sup> Semantically, the third conditional presents a circumstance purely hypothetically (note use of the subjunctive verbs in protasis).<sup>45</sup> The scenario serves to elicit a cognitive exploration on the part of readers. This exploration is led by quasi-narrative structures in the protasis, such that an actual unfolding scene emerges. Having gone through a series of actions and intercourses, the author posits a leading question in the apodosis: for instance, οὐ διεκρίθητε ἐν ἑαυτοῖς. Though its expected answer is confined to yes, the author still promotes the readers' participation in thinking about their actions in a specific situation, as depicted in the hypothetical scene.

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<sup>43</sup> In Jas 1, there are three first class conditionals (vv. 5, 23, 26).

<sup>44</sup> Porter, *Idioms*, 262. See also Wallace, *Beyond the Basics*, 696–97.

<sup>45</sup> The use of third conditional does not necessarily discard the possibility that the scenario could be a real-life situation.

In sum, Jas 2:1–13 appears as an interlocutory instruction in that leading questions dominate Jas 2:1–7. James utilizes leading questions to expose his stance on an issue and to express his wish for the respondent to provide the answer that James believes is true or correct. In this sense, the stretch of text is dialogical but not fully open to debate or alternative positions. At the same time, the choice of leading questions reflects his subjective perception of common ground between himself and the reader. Reaffirmation of what has already been established strengthens the solidarity. This cannot be done without the author's confidence in his authority. These questions regarding the dividedness of the recipients' mind in making evil-oriented judgments, the status of the poor in the kingdom of God, and the evil of the rich come into being in the process of evaluating each participant and their actions in the situation hypothesized in the protasis of the third class conditional in vv. 2–3. Double commands (v. 12) are issued about the general lifestyle of those giving heed to God's final verdict.

#### James 2:14–26

Speech function is concerned with what James is doing to his readers. James devotes 2:14–26 to teaching how manifest it is that actionless faith is lifeless. He does this by employing diverse speech functions—comprising three statements (vv. 17, 18a, 26b), two leading questions (vv. 14c, 25), two questions (vv. 14a, 16f), and one command (v. 24a)—and three third class conditional constructions (vv. 14b, 15–16e, 17).<sup>46</sup> A series of

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<sup>46</sup> The analysis of the speech function is concerned with the primary clauses excluding the secondary clauses and clauses in direct quotation. I depart from the OpenText.org by taking vv. 18b–23 as constituting a direction quotation. The stretch of the text includes one leading question (v. 21) and one question (v. 20a).

questions and leading questions marks the dialogical feature. By placing questions before and after the hypothetical scenario, James takes the form of asking about the implications of the described actions of the readers in the given situation. Through leading questions, the author communicates the desire for his readers to reach a consensus regarding a particular viewpoint. In this sense, the semantics of leading question creates a regulated environment. The interpersonal dynamics between the author and the readers is such that there is a perceived obligation for the latter to conform to the former's expectations. All these semantic features make 2:14–26 didactic and instructive. The consistent use of connective οὕτως denotes the inductive process of drawing conclusions through reasoning (vv. 17, 26b). In what follows, I will delineate the roles of each speech function.

Out of three statements, two are very similar in content and form:

- V. 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστὶν καθ' ἑαυτήν
- V. 26b οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστὶν

Concerning the content, the author grammaticalizes assertions about the indispensability of the outworking of inner conviction. The author inculcates this main idea through the repetition of aphoristic statements. Concerning the form, they follow a question (v. 15–16) and a leading question (v. 25). The connective word οὕτως καί underscores the process of deducing a conclusion through logical inference. Therefore, the assertive manner of statements serves to bring a discussion to a close. The other instance of the statement (v. 18a) takes the future indicative to project the speech of a hypothetical interlocutor.

Questions and leading questions are major contributors to creating a dialogical environment of 2:14–26, in which the readers are instructed to evaluate a situation with a

proper code of thinking. James 2:14–16 consists of three questions. Two identical questions, τί τὸ ὄφελος (vv. 14a, 16f), are the apodosis of the third class conditional.<sup>47</sup> They call into question faith with no practical works. Grammatically, questions are open to either confirmation or rejection. However, James tactically places the leading question (μὴ δύναται ἡ πίστις σῶσαι αὐτόν, v. 14c) in between that denies the efficacy of such faith that produces no works. The leading question serves as a signal for the readers to respond negatively. The author desires his viewpoint to be acknowledged and affirmed by their audience.

The leading question in v. 25 is built upon the imaginary interlocutor's argument for Abraham's faith having been reckoned to be righteous through his works (v. 23). In the same vein, the author poses a leading question regarding the justification of Rahab: ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρα ὁδῶ ἐκβαλοῦσα.<sup>48</sup> The anticipated reply is a positive response (indicated by the negation οὐκ), namely that even a person like a prostitute (and even a gentile) ends up being justified by actualizing one's faith in works.<sup>49</sup> The case of Rahab could have been provocative to the Jews and Christians. She is even placed side-by-side with Abraham

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<sup>47</sup> The interrogative pronoun τί and co-text warrant the reading of it as a question.

<sup>48</sup> A Greek leading question has no grammatical equivalent in English. The closest may be a tag question. English speakers can turn a statement or an imperative into a question by adding a mini question at the end. It is similar to a leading question in that it seeks confirmation from the dialogue partner; however, it is not always the case. This kind of delicate nuance is only identifiable with the intonation of the speaker and a situation in which the language event occurs. There seems no intention of a tag question itself to give a cue for the desired answer. Thus, it is a type of open question. Nevertheless, a tag question is a better rendering for the Greek leading question since it discloses the perception or position of the speaker. For example, the question "Wasn't Rahab justified through works?" by itself does not tell us the speaker's thought as to Rahab's justification. Also, it does not lead the way the dialogue partner answers.

<sup>49</sup> Dvorak, "Position the Readers," 219. A leading question with οὐ (or οὐκ), which, according to Porter, implies "a positive answer from the standpoint of the one formulating" (*Idioms*, 278).

(ὁμοίως).<sup>50</sup> There were many other possible examples the author could have readily drawn as another archetype of faith with works. But, as Foster points out, “Having completed his argument at the end of Jas 2:24, he [James] would expect his audience to approach the Rahab example along similar lines to those he has just employed for Abraham.”<sup>51</sup> James’s use of the leading question can be viewed in this respect. James rejects any alternatives that do not align with his desired answer; instead, He continuously provides cues to guide his readers towards the correct answer.

It cannot be decided if ὁρᾷτε in v. 24a was intended to be read as an imperative or an indicative, but in either way, its function is to draw attention to what follows in the ὅτι clause. The reason I count it as command is that James has utilized command in 2:5 (cf. 1:19) to refresh or recapture the readers’ attention. This move makes sense because in the ὅτι clause James’s view of justification—out of works a human being is justified, not by faith alone—is presented as applicable to all times and locations to the diaspora readers.

Concerning the analysis of speech functions, a characteristic feature across Jas 2 is James’s use of leading questions and the creation of hypothetical conditions. He instructs his audiences not by asking their view of projected cases (note use of the third class conditionals in vv. 14b, 15–16e, 17) but by asking leading questions to hint at the desired (from the perspective of the speaker) answer. Consequently, this educational setting is not fully conducive to dialogue or argument, but rather, is to some extent controlled and regulated by the author.

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<sup>50</sup> Unlike other leading questions beginning with the negative particle (2:1, 4, 5, 6, 7, 14; 3:11, 12; 4:1), both grammaticalized subjects, Abraham and Rahab, take the initial position of the sentence for emphasis.

<sup>51</sup> Foster, *Significance of Exemplars*, 115.

### Implications

When Jas 2 is studied on its own, it has long been classified as Greco-Roman diatribe. Johnson found many characteristic features of the Greco-Roman diatribe such as “the direct address of the implied reader (2:1, 5, 14), the use of apostrophe (2:20), of rhetorical questions (2:4, 5, 7, 14, 20), of hypothetical examples (2:2–3; 2:15–16), of exempla cited from Torah (2:8–11; 21–25), and of paronomasia (2:4, 13, 20).”<sup>52</sup> Of all these, the most emblematic trait of the diatribe is its dialogical orientation.<sup>53</sup> Linguistic data such as the increased number of the second person singular/plural verbs, subjunctives, and interrogations (questions and leading questions) in comparison to Jas 1 evidence James’s attempt to invigorate the involvement of his addressees in the progression of the discussion, thus indicating a semantic shift.

My analysis of cohesive harmony reveals that the topic of partiality is too narrow to cover Jas 2:1–13 in its entirety. SCs that most actively take part in interaction are COMMUNICATION, GUIDE/DISCIPLINE/FOLLOW, CONTROL/RULE, PERFORM/DO, COURT/LEGAL PROCEDURES, MORAL/ETHICAL QUALITIES, and WORK/PERFORM/RELIGIOUS ACTIVITIES. These SCs and their interactions stress the kingdom law as a measure of judgment on each person’s words and deeds. The practice of favoritism and discrimination is one example of behavior to be condemned.

Through grammatical person analysis, the author reminds his readers of the same belief in Christ as the Lord through the first person plural pronoun. The continuous use of

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<sup>52</sup> Johnson, *James*, 218.

<sup>53</sup> Porter, “Argument of Romans 5,” 661.

kinship language reduces interpersonal distance. James motivates the readers to engage with projected but still realistic situations in which they appear as characters (vv. 2–3, 8a–c, 9a, 11c–d). This is done by using the second person singular/plural. James also frequently uses the reduced subject to clarify the entity of action or utterances. By doing so, participants—the readers, the rich, the poor, and God—is characterized by what they say or do.

Transitivity analysis found that relational process is the most frequent, through which James's negative assessment is made about characteristic behaviors of a specific group of people. One noticeable pattern is that imperfective aspect is consistently used to depict the process with the agent of the rich.

My analysis of speech function shows that Jas 2:1–13 is less imperatival but more dialogical as compared to Jas 1. Whereas James begins each paragraph with commands giving moral and ethical instructions in Jas 1, he sets a leading question (v. 1) to initiate his discussion with the following series of leading questions and evaluative statements pertinent to the example pictured through descriptive language. But this shift does not break away from the overall context of situation in Jas 1, the moral instruction. James still attempts to instruct the readers regarding their moral life in Jas 2:1–13. This time, he uses a more interactive way of teaching by demanding the readers' concurrence using questions and leading questions, which have never been used in Jas 1.

Cohesive harmony analysis of Jas 2:14–26 proves how this subsegment remains linked back to Jas 2:1–13. Both chain interactions and SCs occurring across two sections support a topical continuation between them. Second, PERFORM/DO forms the semantic pivot on which all other SCs come into interaction. Among many, the most frequent and



thus crucial chain interactions take place between PERFORM/DO and HOLD A VIEW/BELIEVE/TRUST. These interactions correspond to James's effort to pin down the relationship between faith and works. The function of external doings realizing inner conviction is highlighted. Also, the author's view of actionless faith is communicated through the interaction with VALUE. As far as interpersonal meaning is concerned, the use of third person verbs increases and the use of second person decreases, creating a more formal tone. Also, the use of a third party voice reduces interpersonal tension and allows the recipients to objectively view the scene. This framing is a way of maintaining a solid relationship between James and the addressees. At the same time, it affords them an opportunity to overhear what James has to say to those depreciating the significance of works in a faithful life.

The fundamental question posed by this study is what role Jas 2 plays in the entire epistle, especially when viewed from the perspective of the generic stage as set up to attain a social goal. With general principles and proverbial sayings, Jas 1 has outlined the proper code of praying, speaking, and behaving. In this segment, James delves into more specific topics while the previous segment brought up many topics without developing them. In the process of development of topics, there is a contemporizing moment, by which I mean that the author makes general principles in Jas 1 more relevant to the audience. The goal of a contemporizing is to help the audience connect with the moral principles and engage with them more effectively. In Jas 2, the first half is concerned with acts of partiality incongruent with and running counter to the glory of Jesus Christ the Lord. The latter half is devoted to explaining how faith becomes ineffectual without the doing of works. These two topics are contextualized by the realistic but fictive

examples of unfair distribution of seats and wordy but actionless consolation. As regards these scenarios, the author raises a series of questions and leading questions through which the proper way of interpretive view is passed down. It is because of the semantics of leading questions. They are used to present a certain outlook, conviction, or estimation as something universal and non-negotiable, thus agreeable to both James and his diaspora readers. Hence, asking leading questions is an attempt to build up and check the common ground, rather than to demand information unknown to the inquirer. It is a pedagogic strategy of leading students to reach a certain conclusion. In this sense, James's choice of the diatribal style in this segment is viable in the sense that the dialogical elements give a learning experience involving self-awareness and reasoning to the readers.

## CHAPTER 5 RE-FOCUSING (3:1–12)

My analysis has shown that Jas 1 provides readers with introductory, general, situationally independent precepts of Jewish-Christian values and moral standards. In Jas 2, the author takes a pedagogic exercise. James presents real-life scenarios relevant to his readers where he demonstrates how to assess and judge various actions based on the guidelines provided in James 1. This chapter continues to examine Jas 3:1–12 in terms of textual, ideational, and interpersonal meanings. The analysis will help identify distinguishing semantic features of this segment from those of the preceding co-text. In what follows, I will attempt to demonstrate that Jas 3:1–12 functions as a re-focusing of the readers' attention toward the perils associated with the use of language and the pervasive issue of disunified use of our speech. This topic has already been dealt with briefly, but its significance appears to make James single it out for an in-depth elaboration.

## Analysis of Jas 3:1–12

### Mode

#### *Semantic Chain*

Thanks to its clarity, the central topic of Jas 3:1–12 is not much disputed.<sup>1</sup> This segment raises a warning voice of the sage about the destructive effect of the untamable tongue. In contrast, how this segment relates to its neighboring ones is much disputed. Dibelius laid a strong claim: “There is no indication of a connection between this section and the preceding treatise, nor should one be expected given the literary character of the whole. The attempt to establish a connection despite everything inevitably leads to an artificiality in the exegesis.”<sup>2</sup> Notably, a warning against too many seeking the vocation of the teacher is so abrupt that it naturally poses a question about topical continuation with what precedes.<sup>3</sup> Indeed, Dibelius’s reading holds some truth. Nevertheless, his claim overlooks the semantic continuance of this segment with what has gone before. The analysis of the threads of SCs adduces evidence that Jas 3:1–12 is not entirely isolated from its co-text. Instead, the examination of SCs shows that SCs in Jas 1 and 2 are interwoven in Jas 3. This forms the global continuity that maintains a semantic connection to previous segments. At the same time, a set of new SCs signifies the initiation of a new segment. Here is the list of SCs arranged from the most frequent to the least:

- BODY/BODY PARTS (D8) [12x]
- FEATURES OF OBJECTS (D79) [9x]
- MORAL/ETHICAL QUALITIES (88) [6x]

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<sup>1</sup> Also, many identify Jas 3:1–12 as a coherent discourse unit. See Martin, *James*, 103; Watson, “Rhetoric of James 3:1–12,” 52; Bauckham, *James*, 63–69; Moo, *James*, 146–48. Contra Dibelius finds disconnections among clauses within Jas 3:1–13 and attributed them to stylistic characteristics in delivering school materials. See Dibelius, *James*, 181.

<sup>2</sup> Dibelius, *James*, 181.

<sup>3</sup> Martin, *James*, 103.

- COMMUNICATION (D33) [7x]
- CONTROL/RULE (D37) [6x]
- PLANTS (D3), ANIMALS (D4), PHYSICAL EVENTS (D14), QUANTITY (D59), WHOLE/DIVIDE (D63) [5x]

As far as local discontinuance is concerned, the strings of SCs indicate the topical shift between Jas 2 and Jas 3:1–12. Major SCs—HOLD A VIEW/BELIEVE/TRUST, VALUE, and PERFORM/DO—constructing the topical movement in Jas 2:1–26 diminish. New SCs substitute for them: BODY/BODY PARTS, FEATURES OF OBJECTS, CONTROL/RULE, PLANTS, ANIMALS, PHYSICAL EVENTS, QUANTITY, and WHOLE/DIVIDE.

On the other hand, some lexemes of this segment are linked back to those of Jas 1 and 2. First, Jas 3:1–12 remains connected to Jas 2 by words associated with judgment (v. 1): the rigorous and uncompromising judgment will apply to teachers.<sup>4</sup> Lexical items—*κριταί, κριτήρια, κρίνεσθαι, κρίσις κρίσις, κρίσεως* in Jas 2:1–13—belonging to COURTS/LEGAL PROCEDURES form the pre-text which sets the tone for the interpretation of *κρίμα* in 3:1 in that the object of judgment is one's words and deeds. Also, other SCs appearing across Jas 2—3:12 are COMMUNICATION (20x in 2:1–26, 7x in 3:1–12), MORAL/ETHICAL QUALITIES (16x in 2:1–26, 6x in 3:1–12), and CONTROL/RULE (3x in 2:1–26, 6x in 3:1–12). These SCs contribute to maintaining the flow of topical continuance. Tokens of CONTROL/RULE in Jas 2 were related to the language of kingdom, the governance of God over his people through the law, whereas

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<sup>4</sup> The theme of judgment will be reiterated and intensified later in the co-text of communal fellowship (4:11, 12; 5:9, 12).

some of those in the current segment are used in the co-text of human control over other creatures.<sup>5</sup>

Besides, this segment also establishes semantic bonds with Jas 1 by means of verbal links. First, WHOLE/DIVIDE occurs five times out of forty-two clauses in 3:1–12. In the previous segment (2:1–26), this SC occurs only two times out of ninety-three clauses. WHOLE/DIVIDE along with ASPECT helped Jas 1 set out to propose moral principles at the high level of generality. In the current segment, all-inclusive  $\pi\alpha\tilde{\nu}\varsigma$  and all-exclusive  $\text{o}\tilde{\upsilon}\delta\epsilon\acute{\iota}\varsigma$  carry the generalizing effect on propositions: (1) all people make mistakes; (2) all species are tamed and have been tamed; and (3) no human is able to tame the tongue.<sup>6</sup> Also, the emphasis of wholeness/dividedness (WHOLE/DIVIDE), exemplified in the antithesis of praise/curse and fresh/brackish water, resonates with the topic of being doubleminded ( $\delta\iota\alpha\kappa\rho\iota\nu\acute{o}\mu\epsilon\nu\omicron\varsigma$ ,  $\delta\acute{\iota}\psi\upsilon\chi\omicron\varsigma$ ). Third, Jas 3:1–12 comes with vocabularies referring to BODY/BODY PARTS, among which nine occurrences relate to a vocal organ such as the tongue or mouth. As regards the topic of taming one's tongue, the same lexemes first appear in 1:26 ( $\chi\alpha\lambda\iota\nu\alpha\gamma\omega\gamma\tilde{\omega}\nu$   $\gamma\lambda\tilde{\omega}\sigma\sigma\alpha\nu$ ), and caution about speaking has been stressed in 1:19 and 2:12. As evidenced by these lexical and topical links, topics

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<sup>5</sup> Davids (*James*, 139) notes that the motif of steering horses and boats (or chariot) was derived from everyday experience. What James is drawing upon, be it intentional or unintentional, is common proverbial sayings of those days. Regarding the commonality of horse, ship, and fire images, see Moo, *James*, 154. The article before  $\pi\lambda\omicron\tilde{\iota}\alpha$  seems the generic use of the article to refer to ships in general. See Moo, *James*, 153.

<sup>6</sup> James's treatment of the danger of the tongue at the general level is acknowledged by Dibelius, *James*, 182. Davids, *James*, 135, where he agrees with Dibelius in that this section appeals to "universality" by means of the compilation of "proverbs, stock phrases, [and] typical illustrations." However, Davids disagrees with Dibelius's claim that the way these literary elements are compiled is too rough to make a cohesive text.

spread out in Jas 1—2 come to merge in Jas 3, centering on inexorable evil in human utterances.

### *Cohesive Harmony*

In this segment, the focal chain is BODY/BODY PART.<sup>7</sup> It interacts with WHOLE/DIVIDE (vv. 2c, 3b, 6b), GUIDE/DISCIPLINE (vv. 3a, b), CONTROL/RULE (vv. 2c, 6b, 8a, 8b), COMMUNICATION (vv. 5b, 9a, b, 10a), and MORAL/ETHICAL QUALITIES (vv. 2c [2x], 6b, 8b). The predominant number of occurrence and chain interaction of BODY/BODY PART ensures topical coherence of 3:1–12. We will analyze the chain interactions along an axis of BODY/BODY PART.

The expression ὅλον τὸ σῶμα, the BODY/BODY PART and WHOLE/DIVIDE interaction, is reiterated thrice (vv. 2c, 3b, 6b), which stresses the wholeness of the body. Interestingly, the pair further comes into the interaction with CONTROL/RULE (vv. 2c, 6b) and GUIDE/DISCIPLINE (v. 3b). These interactions reveal the author's concern with controlling the whole body. Ultimately, putting the whole body under control is associated with MORAL/ETHICAL QUALITIES. A perfect person (τέλειος) is the one who is able to hold his/her body in check.<sup>8</sup> The perfect person controls his/her tongue, thereby

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<sup>7</sup> A focal chain refers to a chain that engages in the most chain interactions within a segment. Khoo, "Threads of Continuity," 316.

<sup>8</sup> The WHOLE/DIVIDE-MORAL/ETHICAL QUALITY interaction first appears in 1:4b (τέλειοι and δόκλιοι). According to Lockett (*Purity and Worldview*, 22), τέλειος appears nineteen times in the New Testament, among which James uses it five times (26.3%). Along with other τέλ-related words (τελέω, τελειόω), it forms the thematic coherence centered around the concept of completeness. See Moo, *James*, 46; Hartin, *James and the Q Sayings*, 199–217; Hartin, *Spirituality of Perfection*; Bauckham, *James*, 177–85; Zmijewski, "Christliche 'Vollkommenheit,'" 50–78; Elliott, "Holiness-Wholeness," 71–81.

able to gag (χαλιναγωγῆσαι) the whole body (ὅλον τὸ σῶμα).<sup>9</sup> Put differently, lack of control over the tongue is a sign of immaturity and imperfection. In v. 6b, James once again brings BODY/BODY PART, WHOLE/DIVIDE, CONTROL/RULE, and MORAL/ETHICAL QUALITIES into interaction, illustrating what the presence of the tongue (καθίσταται) among the members of the body entails: the tongue, when not controlled, defiles (σπιλοῦσα) the entire σῶμα (cf. Matt 15:11, 18; Prov 13:3, 18:6 LXX, Wis 1:11 LXX).

This far-reaching influence of the tongue is presumed in vv. 5a, b through BODY/BODY PART and COMMUNICATION interaction. The tongue, though being a petite part (μέλος) of the body boasts (αὐχεῖ) hefty (μεγάλα) things. This (introduced by οὕτως καί) rounds off horse/bridle and boat/rudder illustrations. The point James is making is well spelled out by Watson when stating “a smaller element of a larger whole can greatly impact the direction of the larger whole.”<sup>10</sup> BODY/BODY PART is also used to expose the duality in our speech life through being paired again with COMMUNICATION (vv. 9a, b, 10a). This chain interaction develops the idea of the inconsistency of our speech in blessing (εὐλογοῦμεν, εὐλογία) God and cursing (καταρώμεθα, κατάρα) people in God’s image.<sup>11</sup> Engaging in different interactions, BODY/BODY PART leads the movement from the discussion of controlling the whole body to a dividedness of our

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<sup>9</sup> A lexical link between 1:26 and 3:2 is also unmistakable for the word χαλιναγωγέω only appears in those verses in the New Testament. See also Watson, “Rhetoric of James 3:1–12,” 56n45; Lockett, *Purity and Worldview*, 120.

<sup>10</sup> Watson, “Rhetoric of James 3:1–12,” 58.

<sup>11</sup> The kernel of the self-contradiction in utterance is not that blessing and cursing come out of the same mouth, but the divided attitude towards God and his creature (cf. 2:2–3).



speech. Therefore, Jas 3:1–12 is not just about the tongue; instead, James addresses it with the framework of wholeness (or perfection) and dividedness in mind.<sup>12</sup>

The analysis of chain interactions also helps reveal how the author frames antithetical concepts. First, the uncontrollable nature of the human tongue (vv. 2a, 8a) is in stark contrast to tameable animals. The concept of disciplining wildlife is aggrandized by the two chain interactions between ANIMALS and GUIDE/DISCIPLINE (v. 3a) and ANIMALS and CONTROL/RULE (v. 7a). In the strict sense, these two interactions are independent from each other. However, GUIDE/DISCIPLINE (D36) and CONTROL/RULE (D37) are so semantically overlapped that it is plausible to see the two interactions as a similar kind. Verses 3a constructs a protasis projecting the situation in which humans put a bridle (or bit) into a horse's (ἵππων) mouth with the intention of making it obey (πείθεσθαι). This specific situation is generalized in v. 7a: every species (θηρίων, πετεινῶν, ἐρπετῶν, ἐναλίων) is held in check (δαμάζεται).<sup>13</sup> Second, chain interactions between FEATURES OF OBJECTS and NATURAL SUBSTANCES (vv. 5d, 12c) also map antithesis in terms of size—small fire (ἡλίκον πῦρ) versus great forest (ἡλίκην ὕλην, v. 5d)—and quality—salty spring (ἀλυκόν) versus fresh water (γλυκὺ ὕδωρ, v. 12c). The former interaction dramatizes the disproportionate and destructive result embers could cause to the forest. This is a metaphor of the greater influence of the tongue in our body. The latter is also a pictorial metaphor highlighting a paradoxical situation, a spring pouring sweet

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<sup>12</sup> Lockett asserts that “The phrase ὅλον τὸ σῶμα in both 3.2 and 3.6 should be understood within this group context as the concern for controlling the tongue as an issue of community harmony” (*Purity and Worldview*, 121). However, this stimulating metaphorical interpretation may go beyond what textual evidence proves.

<sup>13</sup> The verbose description of all animals into four types (cf. Gen 1:26) and the redundancy of imperfective (δαμάζεται) and stative aspect (δεδάμασται) (see Porter, *Idioms*, 23) are discourse strategies to make something stand out. Thus, the human ability to domesticate animals is presented as universal truth.

and bitter water, which goes against the laws of nature. These images of the natural world lend support to James's point.<sup>14</sup>

## Field

### *Transitivity*

The analysis of the transitivity answers the following three questions. What process type is used most frequently and what function they play? What aspect is used for the main verbs? What role does the grammatical subject play in relation to the process?

In Jas 3:1–12, material processes (vv. 2a, 3b, 4b, 5d, 7a, b, 8a, 10a, 11, 12a, b, c) dominate: *πταίμεν, μετάγομεν, μετάγεται, ανάπτει, δαμάζεται, δεδάμασται, δαμάσαι δύναται, ἐξέρχεται, βρύει, and δύναται ποιῆσαι* [3x].<sup>15</sup> All material processes are presented as on-going (imperfective). An exception to this pattern is observed in the addition of the stative aspect *δεδάμασται* (3:7b) after *δαμάζεται* (3:7a). This redundant addition of the stative aspect to the imperfective draws readers' attention to the domestication of animals, the omnipresent experience in agricultural society. Regarding voice, many material verbs take an active voice. James uses material verbs to describe what happens in the human and natural worlds from the viewpoint of cause and effect. In the human sphere, we human beings are the direct cause of making mistakes (*πταίμεν*), guiding (*μετάγομεν*) the whole body of horses, and taming (*δαμάσαι δύναται*) the tongue. In the natural sphere, fire is the cause of setting the forest ablaze (*ανάπτει*). The spring cannot

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<sup>14</sup> One of the sources formative for moral instruction in wisdom literature is the natural world. James appears to embrace this tradition in his adoption of natural law arguments. According to VanDrunen, "The natural moral order is such that the regularities of the impersonal natural world and of human society, while not identical, are intimately intertwined" ("Wisdom and the Natural Moral Order," 155). This premise underlies much of James's analogies.

<sup>15</sup> In 3:12b, 1x ellipsis of *δύναται ποιῆσαι*. In 3:12c, 1x ellipsis of *δύναται*.

pour forth (βρύει) two different types of water. The last three material verbs (ποιῆσαι) convey the principle of nature that one type of tree cannot produce another type of fruit. Material verbs taking the passive voice are all related to the process of being guided (μετάγεται) or tamed (δαμάζεται, δεδάμασται). Among these, only the first expresses the external agent of the process: ships are guided ὑπὸ ἐλαχίστου πηδαλίου. There is only one material verb which takes the middle voice (ἐξέρχεται). It is one of the middle-only verbs. But it still conveys the semantics of [+internal causality+subject/medium]. Thus, the process of water coming out of the spring is depicted as internally engendered.

The second most common process is relational (1, 2c, 5a, 6a, 8b, 10b). Relational clauses serve to define what a perfect person is like (v. 2c) and what the tongue is (vv. 5a, 6a, 8a).<sup>16</sup> In particular, the tongue is the focus and is described in various aspects such as size and negative influence. As regards verbal aspect, three clauses are verbless (vv. 2c, 6a, 8b), and one clause has an aspectually vague εἰμί-verb (v. 5a). The remaining two verbs take imperfective aspect (vv. 1, 10b). Also, both take the middle voice, by which the process of becoming (γίνεσθε) is presented as self-engendered with the highlighted involvement of the grammatical subject.

There are three verbal processes (vv. 5b, 9a, b): αὐχεῖ, εὐλογοῦμεν, and καταρώμεθα. The first two verbs are active so that the personalized tongue and human beings, the implied grammatical subject of εὐλογοῦμεν, are the direct cause of boasting and praising, respectively. The last verbal process is cursing. The middle voice

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<sup>16</sup> OpenText.org reads verse 8b as a complement. In view of the co-text, this nominative phrase appears to modify τὴν δὲ γλῶσσαν (v. 8a), though grammatical discordance.

emphasizes the internal causality of cursing. In this process, we humans, the implied grammatical subject of *καταρώμεθα*, is depicted as involved in and affected by the process. All these verbal processes are viewed as on-going (the imperfective aspect). There is one existential process of the tongue existing (*καθίσταται*, v.6b) among other parts of the body.<sup>17</sup> James presents this event as unfolding before the addressees (imperfective).

In sum, this segment is carried mainly by material processes alongside relational, verbal, and existential. No mental process occurs except the two interjections refreshing the addressees' attention. James communicates outer world phenomena, which are framed by the cause-and-effect rule. The major participants in all processes are humans and the tongue. They participate as the grammatical subject in more than one process type. Therefore, the subject matter of this segment is centered around the processes realized through and enacted by them. Though being a small part of our body, the tongue is like a fire blazing a colossal forest, boasts greatly, and is never tamed. This segment is also about those implied in the first person plural verbs, those who stumble in many ways, worship God, and put an imprecation on humans. Regarding verbal aspect, imperfective aspect is predominant with one perfective and one stative aspect. Thus, this consecutive use of imperfective aspect presents processes as unfolding in the eyes of the readers.

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<sup>17</sup> Two interjections (*ἰδοὺ*, vv. 4a, 5c) are punctuative, so that they are ruled out from my analysis.

## Tenor

***Grammatical Person***

The characteristic feature of Jas 2 in terms of the grammatical person was the rise of the second person plurals in number as compared to Jas 1. In Jas 3:1–12, a second person plural verb (γίνεσθε, v. 1) appears once. In contrast, along with two first person pronouns (vv. 3, 6), the first person plural verbs dominate after first introduced in v. 2a.<sup>18</sup> Out of seven instances of the first person plural verb in the book of James, this segment accounts for 85.7 percent (six occurrences).<sup>19</sup> The number of the third person singular verbs also rises to fourteen instances.

One of the most characteristic features of this segment is the increase of the first person plural verbs. In general, they reduce the interpersonal distance between the primary participants by evoking a sense of inclusiveness. However, one needs to look closely at who is referred to by first person plural verbs since, as we will see soon, their referents change. No doubt that the first first person plural verb λημψόμεθα (v. 1) refers to teachers and James himself. This usage is significant in terms of interpersonal dynamic since here is the only place the social relation of the primary participants is explicitly stated: James is a teacher to his readers. James is distinguished from the addressees with respect to religious status (or function) as a teacher.

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<sup>18</sup> There have been first person plural pronouns (1:18 (2x), 2:1, 21), and all of them appealed to the shared identity of the author and the audience. They were born by the true word with God's intention of making them his firstfruit of all creatures. They both are a servant of Lord Jesus and offspring of Israel's ancestral father, Abraham.

<sup>19</sup> Out of the remaining seven instances, six (4:13 [4x], 15 [2x]) are found in a direct quotation. In these cases, the referents are different from that of other instances out of direct quotations.

Then, the remaining first person plurals, I would argue, refer to human beings in general, including the readers and James. However, there is a different way of reading. Some read the remaining first person plurals as continuing to refer only to teachers and the author. As a result, McKnight views 3:1—4:12 as directed toward the teachers.<sup>20</sup> If this is the case, verse 2a could be rendered along the following line: “Because we all (teachers) make all kinds of mistakes (πταίμεν) in speech.”<sup>21</sup> However, limiting the scope of making mistakes only to teachers is not consistent with the author’s point in the latter part of the segment. Teachers are not the only ones to gag (βάλλομεν) and tame (μετάγομεν) horses. Training a horse was an ordinary task and experience for ordinary people in the ancient world. Thus, the reason James singles out teachers is not to make a specific instruction only to teachers in the middle of the letter but, as Moo points out, to use teachers as “a convenient ‘jumping off point’ for the general warning about the tongue.”<sup>22</sup> James’s concern is not limited only to teachers and their speech. He warns against the tendency to become teachers. This tendency is concrete proof that the readers are not adequately aware of the danger of the tongue.

Viewed as referring to human beings in general, the first person plural verbs except λημψόμεθα promote solidarity between the primary participants. They share the exact human nature to make mistakes in utterances. In sum, the first person plural verb is used in two respects. Λημψόμεθα reveals the participant relation, the author as a teacher,

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<sup>20</sup> McKnight, *James*, 266–67. In a similar vein, Martin (*James*, 103–5) sees the tongue as being similar to the role of a leader and views the tongue’s guiding force as comparable to the leader’s influence in a community.

<sup>21</sup> See Moo, *James*, 151.

<sup>22</sup> Moo, *James*, 147.

and the remaining verbs lay the foundation for fundamental social solidarity. Then, the solidarity based on human experiences is further anchored in religious ones. The primary participants share an experience of worshipping (εὐλογοῦμεν) the Lord and Father and cursing (καταρώμεθα) those made in the likeness (ὁμοίωσιν) of God. These verbs allow us to conjecture about who is referred by the first person plurals. They are those who profess their faith in God, the Father of lights (1:17) and the friend of Abraham (1:23). But James also points out that mistakes in words are realized in the religious realm in cursing neighbors. The inconsistency in speaking seems to be relevant to readers as a general phenomenon regardless of time and place. The third person or second person verbs were available options through which he could have adopted the third-party point of view. In this way, his argument could have attained more objectivity. However, James does not keep himself aloof from these double-faced dimensions of speech. Instead, he includes himself through the first person plural verb as part of religious hypocrisy.

Thus far, James has utilized first person pronouns to stress the religious homogeneity between himself and his addressees (1:18, 2:1, 21). This broad trend is retained in this segment. In addition, the fundamental sense of belonging to humanity is also a source of solidarity, which is evoked by the use of the first person verbs (vv. 2, 3 [2x]) and pronouns (vv. 3, 6).

In addition to the first person verbs, the resurgence of the third person singular (no plurals) predicators brings another semantic feature. With the third person verbs, no direct interaction between the primary participants is made.<sup>23</sup> They mostly take as their

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<sup>23</sup> Nevertheless, when the third person is used to refer to the general category of humankind, the author and the addressees are not excluded for their being part of it.

subject secondary participants such as inanimate beings other than humans. In two of the fourteen occurrences of third person verbs, a human agent is the subject of *πταίει* and *δύναται*. The remaining verbs take the following inanimate beings as the subject: *πλοῖα* (v. 4b), the *ὄρμη* of the pilot (v. 4c), *γλῶσσα* (vv. 5a, b, 6b), *πῦρ* (v. 5d), every *φύσις* (vv. 7a, b), *εὐλογία καὶ κατάρρα* (v. 10a), a nominal phrase (*ταῦτα οὕτως γίνεσθαι*, v. 10b), *πηγὴ* (v. 11), and *συκῆ* (v. 12). Most of these participants are grammaticalized. It is not unusual since the referent of the third person needs to be identified at the outset, and then it could be referred by the reduced references. However, the fact that the author grammaticalizes the tongue three times (vv. 5a, 6a, b) seems redundant if it were not for emphasis. It is referred to by two pronouns (vv. 9a, b). Its centrality in discussion is also evidenced by the fact that other secondary participants are all drawn upon in the co-text where the author elaborates the realities of the tongue by means of similitudes: the influence of the tongue is compared to a bridle in the mouth of a horse, a rudder of the boat, and a tongue to fire, and the paradoxical situation of blessing and cursing coming out of the same mouth to a gush of fresh and brackish water from the same spring.<sup>24</sup>

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<sup>24</sup> For discussion of similitudes, see Bauckham, *James*, 48–55. The demonstrative adverb *οὕτως* plus *καὶ* is crucial in constituting the construction of similitudes (1:10–11, 2:15–17, 26; 3:3–5). It serves to relate the principles found in the outer world (the withering of a wildflower or the steering of a boat by a rudder) to the illustrand (the rich and the tongue, respectively). Bauckham rightly spells out the effectiveness of similitudes in the wisdom instruction. They stimulate “the imagination and the aesthetic sense” for “pondering and appropriation” (*James*, 48). According to Gerhard von Rad, these comparisons are more of a noetic device, rather than a didactic one. They are based on “discoveries of communal elements discernible even between quite different phenomena” (*Wisdom in Israel*, 120). Citing Hermann Fränkel (*Dichtung und Philosophie des frühen Griechentums*, 599), he notes the premise that “the same logic and system operates in human life as in the world of nature.” Bauckham (*James*, 214n11) also identifies James’s use of metaphorical language in 1:15, 18, 21, 26; 3:2, 6b, 8b; 4:4a; 5:5b, 9b (note he seems to divide verses according to sentences in English translation). Although it is not clear what he means by metaphor, it is still a telling indicator that Jas 1 and 3:1–12 share some similarities as compared to Jas 2 without metaphorical expression. In addition, lexical items of natural objects—“wind,” “forest,” “nature” (*γενέσεως*), “poison,” “spring,” “water,” “fig tree,” “olives,” and “grapevine”—in Jas 3:1–12 has more resemblances with those of Jas 1—“waves of the sea,” “wind,” “flower,” “sun,” “light,” “shadow,”



In this segment, James as a teacher talks about something, the tongue, to his audiences. Its nature and effect are enlarged utilizing of comparisons with other creatures or natural substances. This explains the predominance of the third person. Nevertheless, the level of the involvement of the primary participants is not reduced. The sporadic, but intentional use of the first person plurals, including the primary participants (except *λημψόμεθα* in v. 1) creates the interpersonal dynamic of inclusiveness. Rather than objectively conveying the problem of language life among believers, James strengthens solidarity with his addressees through disclosing his self-awareness that he himself shares the same problem.

### ***Speech Function***

This segment shows a mixed characteristic of Jas 1 and 2 with respect to speech functions. A negative command (v. 1) serves as a point of departure, and two leading questions (vv. 11, 12a–b) brings it to a close. A series of statements (18x, vv. 2a, c, 3b, 4b, 5a, b, d, 6a, b, 7a, b, 8a, (b), 9a, b, 10a, b, 12c) fills in-between, thereby putting forward James’s point of view on the danger of the tongue in an assertive manner.

This segment contains three imperative forms (v. 1, 4a, 5c). The first imperative *γίνεσθε* with negative particle *μὴ* discourages those seeking the profession of teaching. To support this warning, the author appeals to the general truth, already known to both primary participants, by means of the causal participle (*εἰδότες*) explaining what it entails

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“fruit,” and “creature.” In contrast, lexical items in Jas 2 are more of abstract notions such as “judgment,” “mercy,” “advantage” (*ὄφελος*), “faith,” “satan,” and “the Scripture.”

to be a teacher of God's word (cf. Mark 12:40): stricter scrutinization.<sup>25</sup> The other two imperatives are identical in form (ἰδοὺ, 4a, 5c). They are more of a discourse device drawing attention to what comes next, here two analogies of ship/rudder and spark/forest, than a command motivating a particular code of moral behavior.<sup>26</sup>

Compared to relatively weak imperative force, Jas 3:1–12 is mainly carried by the indicative mood, which makes it informative.<sup>27</sup> Out of twenty-seven clauses, eighteen (66.6 percent) are identified as statement. Also, except for two protases in conditional construction (vv. 2b, 3a) and one relative clause (v. 4c), this segment consists of a succession of primary clauses with the indicative mood. As discussed earlier, instead of reading the remainder as the supporting material for the initial warning against the pursuit of a teaching role, I take it as a springboard to jump into the real point of instruction—the enormous repercussions of speech—that James wishes to address in detail. That is, the function of Jas 3:1–12 is not limited to discouraging those seeking for the esteemed position. Rather, the author illuminates how influential the tongue is irrespective of its small size, how fatal this untamed member of our body could be, and how incoherent and divided our words are.

The pattern of command and supporting material pair was characteristic in Jas 1:1–27 and reappears here. The difference is that from v. 2a onward, James weaves the text with statements almost exclusively, resulting in a lengthy explanation itself taking a

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<sup>25</sup> The only other instance of similar construction (command plus causal participle of *knowing*) appears in 1:2–3.

<sup>26</sup> For a “forward-pointing” function of ἰδοὺ, see Adam, *James*, 63. Varner’s designation of “attention-getters” (*James*, 129) also captures this discourse function. A similar discourse function of the imperative verb also appears in ἀκούσατε (2:5) and ὁρᾶτε (2:24).

<sup>27</sup> Also note that no subjunctive mood is in Jas 3:1–12.

more central position than the initial command. That is, the primary speech role of the author in Jas 3:1–12 is to deliver information. James has initiated a negative command at the outset. Then, he justifies it from the perspective of teachers by appealing to common knowledge in the causal participle (εἰδότες). James further reinforces his command with a supporting statement linked by γάρ. It remarks on the general propensity of humans to make mistakes: we all err in many ways. In v. 2b, the protasis of the first class conditional projects a case of one being flawless in words. In apodosis, James makes a statement that such a person without fault in speech is a perfect one whose whole body is in check.

Then, James delineates three visual illustrations. First, James makes another first class conditional that posits a pictorial scene in which a bridle is put into the mouth of horse.<sup>28</sup> He makes a statement in apodosis that this act allows us (humans) to control the body of the horse (protasis). Second, verse 4b is a statement that illustrates another vivid example of the greater influence of the tiny member (rudder) over the entire entity (the ship). The two participial constructions, describing the huge size of the ships driven by violent winds (τηλικάῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα), adds the effect of vividness to the illustration and dramatizes a sharp contrast between boat and rudder in size and force. From the previous two analogies of horse/bridle and boat/rudder, the author makes two conclusive (οὕτως καί) remarks on the tongue's disproportionate effect on the entire body.

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<sup>28</sup> Textual variants appear to be caused by *itacism* (ει and ι). It seems that reading of εἰ δὲ is a difficult reading (*lectio difficilior*), from which variants (ἴδε and ἰδοῦ) came with a later tendency to harmonize v. 3a with v. 4a. See Adam, *James*, 62; Dibelius, *James*, 184–85; Martin, *James*, 110. Contra Varner, *James*, 125–27.

Third and lastly, after the attention-getting puntuative ἰδοῦ, James continues to make a statement picturing the scene that a small flame burns a large forest. Then, he continuously asserts that the tongue is a fire and is put in charge of our body (καθίσταται). Triadic attributive participles vividly illustrate its damaging effect and even the source of origin: it stains (σπιλοῦσα) our whole body, sets (φλογίζουσα) the course of life on fire, and is kindled (φλογιζομένη) by hell.<sup>29</sup>

James continues to make two statements connected by καί that humans bring and have brought all animals under control. The double statements amplify the author's assertive attitude. This maximizes the effect of the contrast James makes in the following statement: humans are unable to control their tongues. Then, James seems to spit out the nominal phrase ἀκατάστατον κακόν μεστή ἰοῦ θανατηφόρου almost like a monologue. OpenText.org displays v. 8b as standing alone, playing a role of a complement. I read this independent nominal clause as epexegetic, elaborating the nature of the tongue in the preceding clause. This supplementing information is exchanged assertively.

In the next move, James digs into the divided nature of our speech, even among those believing in God. Two parallel statements address his perception of reality. On the one hand, they (including James, the first person plural) praise the Lord and the Father; and, on the other hand, they use the same tongue in condemning humans. The attributive participle further expands on the object of condemnation as being created in the likeness of God (καθ' ὁμοίωσιν θεοῦ γεγονότας). James continues to make the following statement

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<sup>29</sup> The meanig of καθίσταται could be more than just “to be located.” Adam suggests reading it as being “appointed” or “ordained” (*James*, 66). This usage of meaning is also attested to Matt 24:45. See Louw and Nida, *Greek-English Lexicon*, 37.104.

that encapsulates this ironic reality: out of the same mouth come words of worship and malediction. In this regard, the author makes a concluding remark: it should never be so, period.

The author makes two leading questions (vv. 11, 12a) by the end. They serve to make non-negotiable the last assertion by appealing to the self-evident, undeniable law of nature. James expects a negative answer to the following two questions: (1) “No (μήτι) spring does pour out of the same opening sweet and bitter water, does it?”; and (2) “No (μή) fig tree is able to produce olives, nor grapevine figs, is it?” (cf. Matt 7:16). This type of question is not to ask information unknown to the inquirer. Rather it conveys a sense of wishing that the stated proposition is confirmed by the respondent. The right answer is grammatically cued in the negative particle οὐ for yes or μή for no. In cases here, the expected answer is negative ones: “No, it is impossible for one spring to produce sweet and bitter water simultaneously”; and “No, no fig tree produces olives.” In this way, the respondent is assigned “a more restricted role” but to confirm the inquirer’s perspective.<sup>30</sup> As noted in Jas 2, a leading question could be a didactic device to help students prepared with an answer. This evokes the addressees’ participation in a teaching process of building a point of agreement with reducing the risk of getting to a wrong answer.

To conclude, James makes the final negative statement: οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ. This statement is in parallel with the immediately preceding leading question. Through this statement, the author answers his own question. As a tree cannot

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<sup>30</sup> Land, “Jesus Before Pilate,” 240.

produce the fruit of the other kind, salty pond is unable to give sweet water. This correct and self-evident answer fundamentally blocks the possibility of the wrong answer.

This segment begins with establishing James's social power in relation to his addressees. He initiates a warning against the recipients indiscreetly wanting to be teachers. Along with this, he self-identifies himself as one of the teachers, the position of authority. Exercising his authority with a succeeding series of imperatives exhorting proper verbal communication in the remaining seems one of the options available and even seemingly natural (cf. Jas 1). Nevertheless, he construes the participant relation as exchanging information. That is, James does not impose a list of do's and do-not's; instead, he facilitates and enriches the understanding of the audiences with respect to the negative potential of words. After illustrations of the influence, danger, and inconsistency of words, James puts forth two leading questions with the expectation that the addressees go along with his construal of experience. This helps the addressees keep track of the point of instruction.

### **Implications**

According to Dibelius, 3:1–12 is the last one of three treatises, each tackling an independent issue, with no discernible logical progression between them. Moo, on the other hand, views it as the starting point of a larger segment spanning from 3:1—4:12. My functional approach, however, comes to a different conclusion that 3:1–12 constitutes a stage on its own, re-focusing the most significant topic that has received a slight touch in what has gone before. This stage also prepares the following treatment of more concrete and situationally dependent issues within communities.

An analysis of cohesive harmony reveals that BODY/BODY PART is a central SC that James puts in interaction with other SCs to proceed with his argument. Its interaction with WHOLE/DIVIDE resonates with the topic of wholeness and dividedness found in the discussion of maturity (1:4), double-mindedness (1:7), divided attitude towards the poor and the rich (2:4), and integrity in words and deeds (2:14–26). James singles out the tongue as the greatest threat to one's being whole or complete, though being the smallest part of the body. He exemplifies self-contradictory attitude toward God and his creature by means of praise and curse in one mouth. Our words are a reflection of our inner world.

James finds the basis for his moral argument on the experiential phenomena in nature compared to the scripture in Jas 2. Material processes mainly carry this segment. Most processes are depicted as ongoing. Human and inanimate agents engage in controlling animals, the tongue, and a ship. On the other hand, various natural objects or plants cause or produce certain phenomena or results. The latter process follows the workings of natural law. The natural law becomes the ground upon which James discloses the downright inconsistency in human speech. All these efforts pave the way to a smooth transition to the next segment, in which readers' language life in a communal setting is evaluated.

In contrast to the frequent use of the second person plural in the previous segment, an analysis of grammatical person reveals that James employs the first person plural verbs to increase solidarity with his addressees. Through the first person plurals, the author identifies himself with some group of people like those teaching, making mistakes, keeping a horse in check, worshipping God, and cursing other human beings. The remaining is mainly filled with the third person singular. The third person singular

predominance is owing to varying secondary participants drawn to picture external human experiences of sailing, domesticating horses, forest fire, animal training, and tree planting. Among many participants, the author highlights the tongue through three grammaticalized references and two reduced ones.

An analysis of speech function adds distinguishing interpersonal semantics to this segment. The major speech role the author plays is to negotiate his perception of reality. The predominant tone in delivering his teaching material is assertive. In detail, only one command initiates the segment, which is immediately underpinned by a following statement, a succinct justification with a proverb-like observation. This pattern of coupling command and corroborative material was characteristic of Jas 1. In this segment, however, the author drastically extends the length of the supporting material, mainly consisting of statements. As a result, the initial command serves as a point of departure for the detailed discussion of the tongue. At the end of the investigation on the tongue, James stresses the dividedness in words among those professing faith in God. Here James draws upon the laws of nature to support his moral claim. In this co-text, he raises two leading questions, by which he elicits the concurrence of the addressees on the undivided nature in planting. The semantics of a leading question is wishing in that a speaker elicits an expected answer. Leading questions were one of the most significant pedagogical devices in Jas 2. James uses them to seek accord from the recipients about the interpretation of projected situations and the perception of reality. This time, James employs them to appeal to principles that are universally recognized in nature. The author utilizes universal natural phenomena as a solid foundation to establish a common ground with his readers.



The question from a functional perspective is what James is doing here or what function this segment performs. An analysis of SCs acknowledges 3:1 as the departure of a new segment. However, this segment contains many SCs found in both Jas 1 and 2. This observation allows us to read it within the larger flow of the preceding co-text. In this manner, James picks up the issue of human speech, the topic briefly touched on earlier and one of the most common topics in wisdom literature, and fully elaborates on its extensive and negative potentiality to destroy the wholeness or integrity of self. James singles out the tongue as the greatest threat to one's being whole or complete, though being the smallest part of the body. He exemplifies self-contradictory attitude toward God and his creature by means of praise and curse in one mouth. He could have distanced himself from the issue of faulty speech and dealt with it more objectively. However, his teaching is delivered on the premise that he himself is not immune to this problem and even subject to higher standards for God's final verdict. Through his self-perception as a teacher in relation to his audience, James distinguishes himself from them in terms of socio-religious role, while simultaneously identifying with them in terms of the fundamental imperfection of human nature and shared faith in God and his creation. In so doing, James warns the readers of the language life without detriment to solidarity.

## CHAPTER 6 CONTEXT-SPECIFIC ADMONITION

There are various ways of outlining the structure of the body of James. Bowden identifies 2:1—5:8 as the body proper of James, consisting of three sections (2:1–26, 3:1—4:10, 4:11—5:8). Each section begins with a characteristic combination of a negative present imperative and a warning of judgment and shows a progressive train of thought within the global theme of the call to conversion.<sup>1</sup> Moo distinguishes 3:1—4:3 from 4:4–10 based on respective sources. The former finds its source from Hellenistic moral exhortation. In contrast, the latter derives its exhortation from the OT prophetic tradition.<sup>2</sup> Penner regards the motif of humility in 4:6 as the departure point of a concluding part of the body section (4:6—5:12).<sup>3</sup> In what follows, I will identify Jas 3:13—5:12 as one of functional stages in the letter of James. This delimitation is not based on thematic coherence;<sup>4</sup> instead, it is functionally determined with respect to patterns of textual, ideational, and interpersonal meanings. The following analysis will demonstrate that the role this segment plays is to evaluate the readers' communities and then propose context-appropriate exhortations.

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<sup>1</sup> Bowden, "Fruit of Righteousness," 14–15.

<sup>2</sup> Moo, *James*, 186.

<sup>3</sup> Penner, *James and Eschatology*, 149–68. Contra Moo, *James*, 191n27.

<sup>4</sup> Johnson, "James 3:13—4:10," 334–46, attributes the origin of the *topos* of envy to the Hellenistic moralists. Contra Lappenga, "Language of Envy in Proverbs 3," 993–95, who finds Prov 3 to be the interpretive backdrop of Jas 3:13—4:10.

My cohesive harmony analysis divides this segment into two separate sections, 3:13—4:10 and 4:11—5:12. In these two sections, James examines or evaluates the current problems of the communities as perceived by himself.<sup>5</sup> The general moral principles have been laid out in Jas 1. In Jas 2 the author gives a demonstration of these moral and ethical standards as applied to hypothetical situations. Then, James expands on one most important topic in 3:1–12 before filing an indictment against the readers. Now James moves on to the assessment of his readers' communities according to what has been laid out.

### Analysis of James 3:13—5:12

#### Mode

#### *Semantic Chain*

Many scholars have attributed the structural coherence of James to Jas 3:13–18 as the most critical core of James.<sup>6</sup> Johnson, however, identifies 3:13—4:10 as one linguistic unit, attributing the origin of the topos of envy to the Hellenistic moralists.<sup>7</sup> In contrast, Lappenga finds Prov 3 as the interpretive backdrop of Jas 3:13—4:10.<sup>8</sup> Nevertheless,

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<sup>5</sup> Varner argues that “he [James] is now dealing more with specific situations that he believes to exist within the communities he is addressing. While what he wrote in 1:2—3:12 still would have general application to his hearers/readers, it is in the last half of the book where he focuses on what he believes are the specific behavior problems they are exhibiting” (*James*, 150). It should be noted that his delimitation of the structure of the book of James is not identical to mine.

<sup>6</sup> See Reese, “Exegete as Sage,” 83; Hartin, “Who is Wise,” 978; Hartin, *James and the ‘Q’ Sayings*, 29–32. Cheung (*Genre, Composition*, 75–85) and Taylor (*Discourse Structure of James*, 116) point out the linking function of the passage to what precedes and follows. Varner notes that “a number of recent scholars have also concluded that 3:13–18 is the key to pulling the seemingly disparate sections of James together into some coherent structure” (*James*, 136).

<sup>7</sup> Johnson, “James 3:13—4:10,” 334–46; Hartin, *James*, 203–7. Jackson-McCabe groups 3:13–18 and 4:1–10 as one unit based on James’s use of ἐν ὑμῖν as a replacement for kinship address ἀδελφοί in both sections. See Jackson-McCabe, “Enduring Temptation,” 173–74.

<sup>8</sup> Lappenga, “Language of Envy in Proverbs 3,” 993–95.

both concur in viewing 3:13—4:10 as a coherent unit. In what follows, I will argue that Jas 3:13—4:10 and 4:11—5:12 are an identifiable linguistic unit and at the same time constitute a segment together to carry out a function of evaluation and context-bound exhortation in the entire discourse of James. This segmentation section is mainly concerned with the demarcation of the text through semantic chain analysis, and the following analysis will focus on metafunctional patterns. SCs are listed in order of frequency.

- COMMUNICATION (D33) [29x]
- ATTITUDES/EMOTIONS (D25), MORAL/ETHICAL QUALITIES (D88) [27x]
- SUPERNATURAL BEINGS/POWERS (D12) [16x]
- POSSESS (D57) [15x]
- COURTS/LEGAL PROCEDURES (D56) [11x]
- HOSTILITY/STRIFE (D39), TIME (D67) [10x]
- LINEAR MOVEMENT (D15), PEOPLE GROUP (D11) [9x]
- UNDERSTAND (D32) [8x]

Above all, local discontinuity is observed in the decrease or extinction of some SCs that form the topical movement in Jas 3:1–12. Such SCs are PLANTS (D3), ANIMALS (D4), BODY/BODY PARTS (D8), PHYSICAL EVENTS (D14), CONTROL/RULE (D37), FEATURES OF OBJECTS (D79), and WHOLE/DIVIDE (D63). Instead, we view the increase of ATTITUDES/EMOTIONS, SUPERNATURAL BEINGS/POWERS, POSSESS, COURTS/LEGAL PROCEDURES, HOSTILITY/STRIFE, TIME, PEOPLE GROUP, and UNDERSTAND. But for COMMUNICATION, ATTITUDES/EMOTIONS becomes one most frequent SCs in 3:13—5:11, which never occurred in 3:1–12. HOSTILITY/STRIFE is another SC that characterizes 3:13—4:11 since it only occurs once (1:12a) until 3:16b, from which nine tokens occur within the span of ten verses (3:16b–4:7b). UNDERSTAND

(one instance in 3:1) also leads to semantic shift, with the domain being concentrated at the outset of a new segment (3:13a [2x], b, 15a, 17a). Despite changes of major SCs, MORAL/ETHICAL QUALITIES and COMMUNICATION serve to connect all segments, by which the global continuance is maintained.

As far as 3:13—4:10 is concerned, local SCs that shape features of this section include HOSTILITY/STRIFE (*ἀκαταστασία, πόλεμοι, μάχαι, μάχεσθε, πολεμεῖτε, ἔχθρα, ἐχθρός, ἀντιτάσσεται, ἀντίστητε*), BEHAVIOR/RELATED STATES (D41, *ἀναστροφῆς, ἔργα, ψυχική, κόσμου, κόσμου*), and SPATIAL EXTENSIONS (D84, *ἄνωθεν* [2x], *πόθεν* [2x]). The word *ἀκαταστασία*, the first token of HOSTILITY/STRIFE in 3:13—4:10, appears in the list of vice. The next three tokens (*μάχαι, μάχεσθε, πολεμεῖτε*) are used when James gives a diagnosis of internal discord within the readers' community. The last four tokens reflect James's view of the conflicts between the allegiance to God and the evil system of world. The readers are asked to resist the devil as God opposes the arrogance. All tokens of BEHAVIOR/RELATED STATES show association with practices of the secular society going against God's wisdom and kingdom. Lastly, the author traces the origin of heavenly wisdom and communal strife with which tokens of SPATIAL EXTENSIONS are associated.

James uses other local SCs to weave 4:11—5:12, by which this sub-segment becomes different from the previous one semantically. The following SCs are the ones that escalate significantly in frequency, though, of course, restrained to this sub-segment. Domains 11 and 56 are of particular importance. The fact that they crowd the initial part of the unit signals the opening of a new unit. Four tokens (*ἀδελφός* [3x], *πλησίον*) of

domain 11 come into being in 4:11a, b [2x], and 12b.<sup>9</sup> In Jas 4:12, the author utilizes the term *πλησίον* as the springboard to jump into the next topic—the treatment of *τὸν πλησίον*, which extends to 5:6.<sup>10</sup> From 4:11b onwards, domain 56, which has completely disappeared after 2:13b, comes into the scene and occurs six times within the span of seven clauses (4:11b–12b). Its tokens end up occurring eleven times in total in 4:11–5:12 and thus bring up the topic of judgment and divine retribution.<sup>11</sup> Other domains such as GEOGRAPHICAL OBJECT (D1, πόλιν, ἀτμίς, χώρας, γῆς [2x], οὐρανόν, γῆν), NATURAL SUBSTANCES (D2, χρυσός, ἄργυρος, κατίωται, ἰός, πῦρ), PERFORM/DO (D42,

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<sup>9</sup> Given that the direct address of “brothers and sisters” has been used repeatedly until 3:12a, its abrupt receding from view in 3:13–4:10 is noticeable.

<sup>10</sup> The identity of *τὸν πλησίον* is not clear. Martin (*James*, 164) interprets it to mean an outsider. In contrast, Morales (*Poor and Rich in James*, 181) argues that it refers to a fellow Christian. Louw and Nida define it as referring to “a person who lives close beside others and who thus by implication is a part of a so-called ‘in-group,’ that is, the group with which an individual identifies both ethnically and culturally — ‘neighbor, brother’” (*Greek-English Lexicon*, 11.89). This word first appears in the direct quotation of the love command (Jas 2:8; cf. Matt 22:37–40; Gal 5:13; Rom 13:8–10). Considering the co-text where the discriminatory attitude toward the poor is negatively evaluated, it is plausible to argue that the poor are referred to by *τὸν πλησίον*. I read *τὸν πλησίον* in 4:12 as referring to those standing in a gray area. They may be outsiders in terms of faith, but insiders with respect to ethnicity or culture. The previous usages of the rich advocate this position. Upon examining the way James introduce *ὁ πλούσιος* in 1:9–10, it was deduced that the rich are likely to be among the members of the James’s recipient group. In contrast, *οἱ πλούσιοι* described in 2:6–7 are less likely to be part of James’s readers. What seems obvious in co-text is that James uses *τὸν πλησίον* as a cataphoric reference to the merchants (4:13) and the rich (5:1–6). These two types of people can be further viewed as those wondering from the truth (*τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας*, 5:19). Therefore, it is hard to draw a clear distinction between the recipient group and the neighbors; instead, I admit that there are some overlaps between them.

<sup>11</sup> Whether Jas 5:12 goes with the verses before (NRSV; NLT) or after it (Adam, *James*, 99; Francis, “opening and Closing,” 125; Moo, *James*, 230–31), or it stands alone (Dibelius, *James*, 241–42, 248; Varner, *James*, 185–87) is the subject of much debate. One of the issues related to this is the function of the phrase *πρὸ πάντων*. Some argue for its introducing-the-conclusion function (Exler, *Form of the Ancient Greek Letter*, 127–32; Francis, “Opening and Closing,” 124–25; Moo, *James*, 231; Mussner, *Jakobusbrief*, 211). Others instead regard *πρὸ πάντων* as a “marker prime importance” (Louw and Nida, *Greek-English Lexicon*, 627. See also BDAG, 864; Varner, *James*, 185). I would argue that James utilizes *πρὸ πάντων* to emphasize a summing-up of what has been discussed, instead of introducing an epistolary closing. It is not the first time that James clinches a linguistic unit with an independent saying (c.f. 2:13; 3:18, see McKnight, *James*, 378). Moreover, my semantic chain analysis indicates that the chain of domain 56 ends at 5:12d, the chain that characterizes the sub-section by resonating with eschatological condemnation. Dibelius acknowledges the formal association between *ἵνα μὴ κριθῆτε* (5:9) and *ἵνα μὴ ὑπὸ κρίσιν πέσητε* (5:12) in the secondary result clauses resonating with eschatological motivation. Also, the postpositive *δέ* marks the close relation back to the preceding verses.

ποιητής, ποιήσομεν, ποιεῖν, ἔργατῶν), and TIME (D67, νῦν [3x], σήμερον, αὔριον [2x], ἐνιαυτόν, ὀλίγον, ἔπειτα, ἡμέραις) cluster together in the second sub-segment.

The above semantic chain analysis shows how the semantic flow changes from Jas 3:1–12, 3:13–4:10, and 4:11–5:12. This discernable shift of semantic environment forms a basis for demarcating linguistic units. At the same time, however, it is also true that there is a limit to explaining the functional role of a linguistic unit only with the changing trend of semantic chains. In what follows, the overarching pattern of field, tenor, and mode of 3:13–4:10 and 4:11–5:12 show the functional commonalities of the two to form a segment, although they address different topics.

### *Cohesive Harmony*

James 3:13–4:10

This segment consists of MORAL/ETHICAL QUALITIES [10x], COMMUNICATION [16x], ATTITUDES/EMOTIONS [15x], HOSTILITY/STRIFE [9x], SUPERNATURAL BEINGS/POWERS [8x], POSSESS [7x], KNOW/UNDERSTAND [6x], and BEHAVIOR [5x]. The first three chains contribute to the overall cohesion of James. COMMUNICATION is widely distributed and populated across the entirety of the letter.<sup>12</sup> The number of tokens of MORAL/ETHICAL QUALITIES decreases as the discourse moves toward the end. The decrease starts after Jas 3:13–4:10 ([6x] in 4:11–5:12, [4x] in 5:13–20). ATTITUDES/EMOTIONS is populated in some areas.<sup>13</sup> While

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<sup>12</sup> Although Porter restricts his analysis of semantic domains to lexical items of imperative clauses in James, he comes to a similar conclusion. See Porter, “Cohesion in James,” 61–62.

<sup>13</sup> [11x] in Jas 1:1–27; [5x] in Jas 2:1–26; [0x] in 3:1–12; [15x] in 3:13–4:10; [12x] in 4:11–5:11; [2x] in 5:12–20.

these popular semantic chains constitute the major thread of James, HOSTILITY/STRIFE comes into the scene, which has occurred once before (Jas 1:12a) and after (Jas 5:6c) the current sub-segment. Its concentration shapes the semantic contour here.

MORAL/ETHICAL QUALITIES is brought into play twice with many other semantic domains, including ATTITUDES/EMOTIONS (3:17b; 4:5c), KNOW/UNDERSTAND (3:13b, 17a), HOSTILITY/STRIFE (3:16b, 4:6c), and POSSESS (4:6a, 6d). As these domains are the most populated ones in this sub-section, their active interaction is not surprising. However, only one domain interacts with it thrice. It is PSYCHOLOGICAL FACULTIES (3:14a; 4:5c, 8d). This domain occurs three times in Jas 3:13—4:10, and all three instances of domain 26 come into interaction with domain 88. The first interaction occurs when James says, “if you have ζῆλον (D88) and ἐριθείαν (D88) ἐν τῇ καρδίᾳ (D26).” This apodosis presumes that the inner self is the place in which moral/ethical properties reside. The second instance appears where the author describes the animosity of τὸ πνεῦμα (D26) towards φθόνον (D 88). The third instance occurs in a co-text where the author directs the recipients to purify (ἀγνίσσατε, D88) hearts (καρδίας, D 26). These chain interactions reveal the author’s view regarding the underlying association of psychological faculties with moral and ethical characteristics.

COMMUNICATION and ATTITUDES/EMOTIONS interact with various domains, but the number of instances is confined to less than three. Meanwhile, the most outstanding interaction takes place between HOSTILITY/STRIFE (D39) and SUPERNATURAL BEINGS/POWERS (D12) in 4:4b, 4c, 6c, and 7b. As mentioned earlier, HOSTILITY/STRIFE adds semantic characteristics to this sub-segment. The first two



instances are the repeated phrase: enmity (ἔχθρα, ἐχθρός) of God (τοῦ θεοῦ). This antagonistic relationship of one with God is the outcome of wanting to be friends with the world. The third and fourth instances are anchored in the repeated word resisting (ἀντιτάσσεται, ἀντίστητε). In 4:6c, the subject of ἀντιτάσσεται is God—the subject and verb interaction—whereas in 4:7b the complement of ἀντίστητε is the devil (τῷ διαβόλῳ). The recipients are commanded to repel the devil. This behavior is aligned with what God does to the arrogant. This hostile language with respect to supernatural beings highlights the tension between the two mutually exclusive sides—this world and the kingdom of God. The tension of the two worlds echoes that of the two wisdoms in 3:13–18.

The last chain interaction that needs due attention is that of SUPERNATURAL BEINGS/POWERS and BEHAVIOR (D 41) in 3:15b, 4:4b, and c. In these interactions, lexical items of BEHAVIOR are unspiritual (ψυχική) and the world (κόσμου, [2x]). As regards the former, Louw and Nida define “behavior which is typical of human nature, in contrast with that which is under the control of God’s Spirit.”<sup>14</sup> Regarding the latter, the most relevant domain for the term is domain 41.38, where it is defined as “the system of practices and standards associated with secular society.”<sup>15</sup> The author discloses the underlying connection between the system of the secular world and its unseen patron, the devil, by listing ψυχική and δαιμονιώδης next to each other in the vice catalog

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<sup>14</sup> Louw and Nida, *Greek-English Lexicon*, 41.41. Ψυχικός is also assigned to domain 79 (Features of Objects). Given the progressive movement within the list of earthly wisdom from *earthly* (ἐπίγειος) to *unspiritual* (ψυχική) to final *devilish* (δαιμονιώδης), it is reasonable to read ψυχική as referring to just more than physical process pertaining to human life.

<sup>15</sup> Louw and Nida, *Greek-English Lexicon*, 41.38.

characterizing wisdom not from above (*οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη*).

That is why being a friend of the world is viewed as antagonizing God.

Regarding cohesive harmony, my analysis highlights three types of chain interactions. The first type relates a person's moral and ethical quality to the act of psychological faculties. As far as the second and third types of chain interactions are concerned, a supernatural being appears as a common denominator. By the second type, the author illustrates his outlook on reality consisting of the two opposing spiritual worlds. Along with the second type, the third one relates the spiritual and secular system to the readers' behavior.

James 4:11—5:12

The semantic domains of this sub-section in order of frequency are as follows:

COMMUNICATION (D 33, [20x]), ATTITUDES/EMOTIONS (D 25, [12x]), COURTS/LEGAL PROCEDURES (D 56, [11x]), TIME (D 67, [9x]), GROUPS/CLASSES OF PERSONS (D 11, [9x]), SUPERNATURAL BEINGS/POWERS (D 12, [8x]), POSSESS (D 57, [8x]), MORAL/ETHICAL QUALITIES (D 88, [7x]), GEOGRAPHICAL OBJECTS (D 1, [7x]), and DISCOURSE MARKERS (D 91, [6x]). The first two continue forming a cohesive thread penetrating 3:13—5:11. In contrast, the rise of tokens of COURTS/LEGAL PROCEDURES and TIME is what makes 4:11—5:12 distinctive from the earlier sub-segment.

What catches our attention first is the chain interaction between COMMUNICATION and COURTS/LEGAL PROCEDURES (4:11b, c, d, and 12a). The high density of interactions marks the beginning of a new sub-segment, and tokens of domain

56 appear six times afterward. The preceptive part of the preceding sub-segment (4:7–10) deals with the relationship between the readers and divine beings. Now the author moves on to verbal upbraiding and judgmental language among community members. Chain interactions highlight the point that these verbal actions are no different from evil speaking of (καταλαλεῖ) or judging (κρίνει) the law. It is because only the giver of law (ὁ νομοθέτης) is the judge (κριτής).

ATTITUDES/EMOTIONS (D 25) interacts with SUPERNATURAL BEINGS/POWERS (D 12) three times (4:15b; 5:7a, 11e), and these interactions are distributed across this sub-segment. In the first and third interactions, God is depicted as a personal being. God is a god who has a desire and wishes with respect to the course of human business life, and his great affection toward human beings has been witnessed in the case of Job, in which his purpose was revealed and completed. The arrogant and presumptuous business plan of merchants for future profits is reflective of a neglectful attitude toward God's providence over human affairs.<sup>16</sup> In contrast to the arrogant mindset, two chain interactions (5:7a, 10a) between PEOPLE and ATTITUDES/EMOTIONS emphasizes the readers' attitude of endurance until God's coming. In 5:7a, the author states that the endurance of his readers is not endless waiting. The signal that marks its end is God's parousia. After all, the end of the saints' patience is the coming of the kingdom of God.

SUPERNATURAL BEINGS/POWERS also interacts with LINEAR MOVEMENT (D 15) three times (5:4c, 7a, 8c). These interactions make the latter part (5:1–6 and 7–12) of

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<sup>16</sup> Garrett notes that “what James is criticizing is the merchants’ willful ignorance of divine prerogative” (“Message to the Merchants,” 303).

this sub-segment more cohesive. James 5:1–6 exposes the rich’s violation of God’s justice system in dealing with the poor and the just. James 5:7–12 deals with readers’ attitudes (9 tokens of domain 25) towards this reality. In 5:4c, domain 15 is used to depict the travel of the unfairly treated laborers’ cries to God. In contrast, verses 7a and 8c contain a phrase, the coming of the Lord (τῆς παρουσίας τοῦ κυρίου, ἡ παρουσία τοῦ κυρίου) that depicts the linear movement of the Lord’s coming down to the earth. The latter movement could be viewed as corresponding one to the former.

The last chain interaction is something that has never occurred until now. It is between POSSESS (D 57) and GEOGRAPHICAL OBJECTS (D 1) (4:13a; 5:4b, 7c). Domain 57 is widely distributed, showing high frequency, except for the third (3:1–12) and fifth (5:13–20) segments. Domain 1 appears across all segments, though not highly populated. This chain interaction is related to economic activities of making money (ποιήσομεν, κερδήσομεν) and going into business (ἐμπορευσόμεθα) in the city (πόλιν) and depriving (ἀπεστερημένος) of wages (μισθός) for the workers in the field (χώρας). The final interaction occurs in the clause that describes a scene in which the land (γῆς) receives (λάβῃ) the early and late rain in the Palestine region. Such seasonal rains were a natural water supply system for agriculture.

As in the previous section, cohesive harmony analysis highlights the role of supernatural beings. Chain interactions with ATTITUDES/EMOTIONS describe God’s attitudes and feelings toward human affairs. God’s concern for human beings and affairs is revealed through the chain interaction between SUPERNATURAL BEINGS/POWERS and ATTITUDES/EMOTIONS. As far as interactions between SUPERNATURAL BEINGS/POWERS and LINEAR MOVEMENT is concerned, the voices of those who have

suffered injustice are transmitted to God, and God's return could be viewed as God's reaction to this situation. In addition, the interactions between POSSESS and GEOGRAPHICAL OBJECTS make this sub-segment distinct by conveying the context of commerce and agriculture, the cultural background in which the author delivers his teaching.

## Field

### *Transitivity*

James 3:13—4:10

Transitivity analysis will provide the evidence that Jas 3:13—5:12 is made of two sub-sections: 3:13—4:10 and 4:11—5:12. The process type that carries the first sub-section is material one [20x], which is followed by relational [6x], verbal [5x], mental [5x], and behavioural [3x]. The material process was also a leading process type creating movements in 3:1—12. At first glance, there seems not much difference between the two in that what the author is doing is to picture some external processes. However, examining the participants in each process type will convince us that the author is doing something different from what he has been doing. Along with identifying process types and participants, verbal aspect of each process type will be investigated. This lends support to distinguish 3:13—4:10 from 3:1—12.<sup>17</sup>

James 3:13—4:10 includes twenty material processes (3:18; 4:2b, c, e, f, g, h, 3b, 6a, 7a, b, c, 8a, b, c, d, 9d, e, 10a, b). Most of material verbs take active voice. There are

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<sup>17</sup> Bowden insists that 3:1—4:10 constitutes a coherent section. See Bowden, "Fruit of Righteousness," 14–18.

only two agents in these processes: the recipients and God. The recipients are the agent of having (ἔχετε), murdering (φονεύετε), obtaining (δύνασθε ἐπιτυχεῖν), quarreling (πολεμεῖτε), receiving (λαμβάνετε), giving (δίδωσιν), resisting (ἀντίστητε), drawing near (ἐγγίσατε), cleansing (καθαρίσατε), and purifying (ἀγνίσατε). God is the agent of coming close (ἐγγιεῖ) and exalting (ὑψώσει). There are four verbs taking passive voice: being sown (σπείρεται), submitted (ὑποτάγητε), turned (μετατραπήτω), and humbled (ταπεινώθητε).<sup>18</sup> None of them express the external cause of the process. The recipients are the grammatical subject who is affected by two processes. Two verbs take the middle voice: disputing (μάχεσθε) and fleeing (φεύξεται). The involvement of the recipients in disputing and the devil in fleeing is highlighted. All imperatives take perfective aspect (4:7a, b, 8a, c, d, 9d, e, 10a, b) while almost all indicatives carry imperfective aspect (3:18, 4:2b, c, e, f, g, h, 3b, 6a) with some exception for non-aspectual future (4:7c, 8b, 10b). Non-aspectual future tense-forms—the devil “fleeing,” God “coming close,” and God “exalting”—also appear within 4:7–10. These processes are reactions of supernatural beings to such prior actions of the addressees as “defying” the devil, “coming near” to God, and “humbling” themselves, respectively. The author makes his addressees know what to expect after they do what is directed. No stative aspect is found here. Unlike 3:1–12, where the material processes were characterized by domestication of animals, the steering of ships, and natural phenomena, the author now move on to describing the actions of the addressees as ongoing (imperfective aspect). The concentration of the perfective aspect (4:7a, b, 8a, c, d, 9d, e, 10a, b) in 4:7–10 catches

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<sup>18</sup> On the status of ταπεινώθητε as a middle, see Adam, *James*, 83. However, it cannot be parsed as a middle, since it is a clear theta form.

our attention.<sup>19</sup> In addition, the mood for these processes is the imperative without exception. The aorist imperative presents the action as complete. The author's choice of perfective aspect for a set of imperatives stands in a sharp contrast to the imperfective aspect used for depicting physical actions of the recipients.

The next most frequent process is relational (3:13a, 15a, b, 17a, b, 4:4c).

Relational processes are specifically used to define and identify the nature of heavenly and earthly wisdom. They encompass the process of identifying who has wisdom and understanding (v. 13a), defining what is not wisdom (v. 15a), attributing characteristics to earthly wisdom (v. 15b), attributing characteristics to heavenly wisdom (v. 17a), and attributing characteristics to heavenly wisdom (v. 17b). One last relational process is defining what it means to be a friend of this world (ὅς ἐάν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου). This causes such a person to be ἐχθρὸς τοῦ θεοῦ. The process of resulting in (καθίσταται) is presented as ongoing whereas all other relational processes contain aspectually vague verbs. Overall, the author highlights the antithetical features of two kinds of wisdom by attributing and identifying processes.

James 3:1–12 contains no mental processes. In Jas 3:13–4:10, however, James uses mental processes (3:13b, 4:2a, d, 4a, 5a) primarily to describe or ask the addressees' cognition and desideration. One exception is the first mental process in 3:13b, where a person who claims to be wise and understanding is asked to prove the claim by showing

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<sup>19</sup> This consistent pattern necessitates a further investigation into speech functions. Here it will suffice to note that traditional distinction of the aorist and present imperatives for ordering specific and individual action (or forbidding the start of action) or ordering habitual or continuous actions (or forbidding action already in progress) respectively has been called into question. See Moule, *Idiom Book*, 20–21; Porter, *Verbal Aspect*, 336–47; Porter, *Idioms*, 225; McKay, “Aspect in Imperative Constructions,” 201–26; Mathewson and Emig, *Intermediate Greek Grammar*, 176–77.

(δειξάτω) his deeds. The remaining mental processes have the addressees as the agent in common. Two synonymous words ἐπιθυμεῖτε (v. 4:2a) and ζηλοῦτε (v. 4:2d) describe the process of the recipients desiring. Other two mental processes ask the audiences' thoughts—οἶδατε (4:4a) and δοκεῖτε (4:5a)—about the phenomena in ὅτι-clausal complement. In sum, mental processes in this section present the addressees' process of wanting and thinking.

Verbal process occurs four times (3:14b, c, 4:3a, 6b): κατακαυχᾶσθε, ψεύδεσθε, αἰτεῖτε, and λέγει. The first three verbal verbs take the recipients as the grammatical subject. In particular, the first two verbal processes take the middle voice, so that the recipients' involvement in the process is marked. In the process of asking, the recipients are the agent, and in the process of saying, the scripture. On the top of material process depicting what the addressees are doing, here verbal process conveys their verbal actions. This is related to James's focus on words and works in the previous segments. Regarding verbal aspect, all verbal clauses take imperfective aspect.

This section contains several existential processes (3:16b, 4:1a, b, c). Though being the most infrequent type, existential processes are used to provide essential information on what is currently at issue in the recipient community. In 3:16b, the author speaks about the general tendency that envy and selfish ambition accompany all kinds of disorder and wickedness. In 4:1, the author presupposes that disputes and quarrels exist among readers (ἐν ὑμῖν), pointing out that the readers' cravings (ἡδονῶν) are the source of them.

In 4:9, three behavioural processes (4:9a, b, c) appear in a row: lamenting (ταλαιπωρήσατε), mourning (πενθήσατε), weeping (κλαύσατε). All behavioural verbs take



the active voice, so that the grammatical subject, the addressees, is the agent of these actions. That is, all processes relate to the readers' inner psychological state expressed outwardly. Regarding verbal aspect, they take perfective aspect, conforming to a consistent pattern with the surrounding in which the succession of material processes takes perfective aspect.

The most distinguishing characteristic feature of Jas 3:13—4:10 from what precedes is the dominant use of the active voice, most of whose grammatical subject is the addressees regardless of material, mental, verbal, and behavioural processes. These processes reflect the recipients' condition, the reality perceived by the author, in terms of the process of their doing, thinking, desiring, and saying. In describing these processes, James mainly uses imperfective aspect, presenting the processes as ongoing and vivid. In contrast, perfective aspect is mainly used for imperatives clustering in 4:7–10.

#### James 4:11—5:12

In the preceding, James's exhortation was targeted toward words and deeds of his readers. Now the focus moves to the words of entrepreneurs moving from city to city and the crooked and vulturous deeds of the rich to the center of the discussion. Two things are noteworthy to mention. First, there is a shift from aorist to present tense-form. James 4:7–10 consists of a series of aorist (imperative) verbs. In contrast, present verbs and aspectually vague *ἐῖμι*-verbs predominate from 4:11 onward. Second, the occurrence of three major processes is well balanced: material and relational [11x] and mental [10x]. This section also contains verbal [5x], and behavioural [2x].

Material processes appear in 5:2a, 3a, c, d, 4c, 5a, b, c, 6b, c, and 9d. One thing to note is that all material processes are concentrated in 5:2–9. The rich engage in ten material processes directly and indirectly. They participate as the agent in the process of storing up treasure (ἐθησαυρίσατε), living in luxury (ἐτρυφήσατε), living indulgently (ἐσπαταλήσατε), fattening (ἐθρέψατε), and murdering (ἐφονεύσατε). The author consistently uses the perfective aspect to describe the actions of the rich. In contrast, James conceptualizes the process of the decay (σέσηπεν) of the rich's possessions, the travel (εἰσεληλύθασιν) of cries of the farmers, and the standing (ἔστηκεν) posture of the judge as a state of affairs.<sup>20</sup> The stative is used to construe the results of the rich's actions, which are depicted as complete. It is also noteworthy that James uses the middle voice to highlight the fact that the righteous one did not involve in resisting (ἀντιτάσσεται).

Relational process also occurs eleven times (4:11e, f, 12a, b, 14b, 16b, 17, 5:2b, 3b, 12b, c). Relational processes serve to ascribe negative attributes to participants and their actions. Those slandering and judging their brothers and sisters are negatively portrayed as becoming not doers of the law but its judges.<sup>21</sup> Those planning a business trip as if everything is in their control are compared to a mist (ἀτμός), the common metaphor of transitory life.<sup>22</sup> Human boasting of their arrogance is evil (πονηρά). Not doing while knowing what is good to do is sin (ἁμαρτία). Prohibiting the readers from

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<sup>20</sup> McKnight, *James*, 386; Moo, *James*, 213. However, Morales advocates Campbell's understanding of the perfect tense-form as the imperfective in the eschatological frame of already-but-not-yet. However, the semantics of each aspect is not defined by the co-text or pragmatic function since it is innate, so unchanging. Thus, in order for Morales's argument to be convincing, it should be underpinned by theoretical discussions about verbal aspect at the semantic level.

<sup>21</sup> On the rendering of καταλαλέω in 4:11, see Varner, *James*, 158–59.

<sup>22</sup> Moo, *James*, 204.

adding oath to their speech, the author directs them to cultivate a culture in which what one says is what one means. That is, someone's yes or no is taken at face value.

Mental process occurs ten times (4:11c, 5:6a, 7a, c, 8a, b, 10a, 11b, c, d). As mentioned earlier, no mental processes were used in Jas 3:1–13, but occurrences of this type increase in 3:13—4:10, depicting the process of the addressees' cognition and desideration, and this trend continues in 4:11—5:12. But this time mental verbs are used for more nuanced attitude, belief, perception, and emotion. Such processes include judging (*κρίνει*), condemning (*κατεδικάσατε*), being patient (*μακροθυμήσατε*, 2x), waiting for (*ἐκδέχεται*), establishing (*στηρίζατε*), considering (*λάβετε*), blessing (*μακαρίζομεν*), hearing (*ἡκούσατε*), and seeing (*εἶδετε*). All mental verbs have active voice except for the farmer's waiting for (*ἐκδέχεται*) the crop. In contrast to material verbs, most of which take the rich as the agent, many mental verbs—except for the rich condemning (*κατεδικάσατε*) the righteous one (5:6a)—take the recipients as the agent in the process of being patient (*μακροθυμήσατε*, 2x), establishing (*στηρίζατε*), considering (*λάβετε*), hearing (*ἡκούσατε*), and seeing (*εἶδετε*). These processes are depicted as complete.

Verbal processes add another experiential meaning to this section (4:11a, b, 16a, 5:9a, 12a). Four verbal verbs take the active voice. Three out of four clauses have the recipients as the agent. They are forbidden from speaking evil against (*καταλαλεῖτε*), grumbling (*στενάζετε*), and making an oath (*ὀμνύετε*). The involvement of the merchants in boasting is highlighted by the middle voice. James consistently uses the imperfective aspect in all verbal processes. This implies that James pays special attention to the verbal life of the recipients. Closely related to verbal process is two behavioural processes depicting the rich's weeping (*κλαύσατε*, 5:1b) and the outcrying (*κράζει*, 5:4b) of the

uncompensated tenant. Both behavioural clauses take the active voice, in which the grammatical subject initiates the action.

Whereas the readers participate as agent in most material, verbal, mental, behavioural processes in 3:13—4:10, the rich play the role of the agent in most material processes, and the recipients are the most frequent agent of mental and verbal processes. The author consistently utilizes the perfective aspect to depict the rich's physical actions and the recipients' mental processes. This is contrasted with the use of the imperfective to portray the reader's verbal processes. The emergence of the stative aspect depicting the current state of the rich's possessions, clothing, gold, and silver having decomposed is also worth nothing. Concerning voice, the active voice is predominant in all process types.

#### Tenor

##### ***Grammatical Person***

The most distinguishing feature in 3:1–12 with respect to grammatical person was the significantly increased number of the first person plurals. Particular importance of the first person plural was James's attempt to remind his addressees of what they share in common, especially the fallibility in speech. By contrast, the ratio of the second person singular/plural to the total number of finite verbs in the current segment is 59 percent (compared to 5 percent in 3:1–12, see Appendix 6).<sup>23</sup> Even though not all second persons

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<sup>23</sup> The ratio of first/second/third person in sections (3:13—4:10, 4:11—5:12) also shows similarity (Appendix 5).

refer to the recipients, the analysis of grammatical person indicates that in this segment the author engages more with the issues of the recipients.

#### James 3:13—4:10

Out of forty finite verbs, this sub-segment contains twenty-six second person plural verbs (65 percent) with no first person verb.<sup>24</sup> In addition, second person plural pronouns account for 85 percent. All verbs and pronouns in the second person are in a plural form and denote the addressees without exception. As has been discussed in the transitivity analysis, the second person plural verbs are associated with addressees' material, verbal, and mental actions. Some depict their actions, and others direct the expected actions on the part of the addressees.<sup>25</sup>

James's use of the second person pronouns highlights the shift from general moral exhortation to specific situations.<sup>26</sup> This is done in two respects. First, the expression ἐν ὑμῖν in the initial questions (3:13, 4:1) limits the scope of what is to be dealt with in what

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<sup>24</sup> Only one first person plural pronoun ἡμῖν occurs in 4:5. The referential range of ἡμῖν, however, depends on how we understand πνεῦμα, be it the Holy Spirit or the spirit. It is generally accepted that the Holy Spirit is only given to the believers, whereas human spirit means the spirit endowed with every human being in the time of creation. The rendering of James 4:5c has been much disputed. Bauckham summarizes different readings, sorting out exegetical issues, and at last puts forth a new proposal, reading πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν as "The Spirit [or spirit] of God made to dwell in us abhors envy" ("The Spirit of God in Us," 271–79). He further advocates the use of the capital "S" for τὸ πνεῦμα (contra Gabrielson, "Identifying a Mysterious 'Scripture'," 291–92). A "wisdom pneumatology (cf. Wis 1:3–8; 7:7, 22–25; Sir 24:3)" underlies this rendering, in which wisdom functions as the Spirit substitute. See Bauckham, "The Spirit of God in Us," 279n35. See also Kirk, "Meaning of Wisdom in James," 24–38. This reading is convincing in that God's rejection of envy corresponds to his opposition to the arrogant in 4:6c. Either way, however, its reference includes both the author and the readers, which is another base they share in common.

<sup>25</sup> The difference between statements and commands will be soon discussed in speech function analysis.

<sup>26</sup> Varner, *James*, 150.

follows.<sup>27</sup> James is about to address the recipients' material, mental, verbal, and behavioural actions. Second, along similar lines, the repeated use of second person genitive pronouns (ὁμῶν) emphasizes that things under discussion are about the addressees: ἐν τῇ καρδίᾳ ὁμῶν, ἐκ τῶν ἡδονῶν ὁμῶν, ἐν τοῖς μέλεσιν ὁμῶν, ἐν ταῖς ἡδοναῖς ὁμῶν, ἀφ' ὁμῶν, and ὁ γέλως ὁμῶν.

James even is not afraid of confronting his readers by calling them *μοιχαλίδες* (4:4).<sup>28</sup> Hunt rightly points out the risk that this feminine plural address may cause: "The semantics of *μοιχαλίδες* could have been interpreted by the addressees as an accusation to have shamefully transgressed the bounds of a fictive family group, realizing the semantics of [+exclusion] and [+power]."<sup>29</sup> Other addressees *ἁμαρτωλοί* and *δίψυχοι* also intensify the interpersonal tension. Note that the address of "brothers and sisters," by which the readers have consistently addressed so far is missing in the current sub-section. These hostile expressions imply the author's evaluation of the readers' life. Also, this drastic shift attracts attention to his accusation. The author awakens the seriousness of the infidelity of the addressees, alluding to prophetic voices in the Old Testament.

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<sup>27</sup> Varner identifies James as a "prophetic wisdom." This proposal is grounded on his view of 3:13–18 and 4:1–10, each of which forms the "thematic" and "hortatory" peak of the discourse, respectively (*James*, 143). However, my approach views them as forming one functional sub-section.

<sup>28</sup> John Schmitt summarizes various textual traditions reading *μοιχαλίδες* differently. See Schmitt, "You Adulteresses," 327. I agree with Schmitt's premise that the term, admitting *μοιχαλίδες* as the original reading, is best rendered as the feminine plural address—adulteresses. However, I am not convinced by his argument denying any intertextual relation of the term with the marital imagery figuratively used to depict the covenant relationship between Israel and Yahweh in the Old Testament (Hos 1—3; 4:13–14; 10:2; Ezek 16:32, 38; 23:43; Jer 3:8–9; Mal 3:5). See Edgar, *Has God Not Chosen the Poor?*, 102–104; Dibelius, *James*, 219–20. Kim, "Minding the Gap," 118–20. Edgar further interprets this address as the evidence of "a shared appreciation of the Jewish religious language and heritage, and also the possible influence of early Christian tradition" (*Has God Not Chosen the Poor?*, 102) between James and the addressees.

<sup>29</sup> Hunt, "Brothers, Sisters," 271.

Concerning the third person singular verbs, the percentage of the third person predicators decreases from 66 in 3:1–12 to 35 percent in 3:13—4:10. But the major difference between the two is the type of subject. In the preceding segment, the subjects of the third person singular predicators were mostly inanimate beings. However, the subjects in the current sub-segment consist of two types: animate and inanimate beings. The former includes an unidentified community member (3:13b) or an unspecified person (4:4c), God (4:5c, 6a, c, d, 8b, 10b), the Holy Spirit (4:5c), and the devil (4:7c). The latter includes wisdom (3:15a, 17a), a fruit of righteousness (3:18), friendship (4:4b), the scripture (4:5b, 6b), and laughter (4:9d). Among these, the supernatural beings are the most frequent subject of the third person predicators (8x).

In contrast to 3:1–12, where James lays a foundation for solidarity between the primary participants by exchanging meanings about themselves (the first person references), the author begins here with exchanging meanings, issues, and behaviors of the addressees (second person plural) and the consequential reactions of the supernatural beings (third person singular). James even put his relationship with the readers at risk by using disrespectful direct addresses such as *μοιχαλίδες* and *δίψυχοι*. Unless James perceives himself as an authoritative voice to his readers and presumes mutual trust, these expressions are not only improper but ineffective.

#### James 4:11—5:12

As regards the sheer proportion of grammatical person and pronoun, the current passage shows a similar pattern to the preceding one (see Appendix 5 and 7), thereby substantiating the identification of 3:13—5:12 as one segment.

In Jas 4:11—5:12, James reintroduces the diatribe style. This stylistic choice draws upon new secondary participants (or a dialogue partner)—businesspersons (4:13–17) and the rich (5:1–6). This is done by the format that a new participants' speech is quoted and then James replies with how it should be said. This exchange contains six first person plural verbs (*πορευσόμεθα, ποιήσομεν, ἐμπορευσόμεθα, κερδήσομεν, ζήσομεν, ποιήσομεν*). However, there is no effect of promoting solidarity between the primary participants because they are semantically [-speaker: -addressees], referring to the group of merchants. One exception is the last first person plural verb (*μακαρίζομεν*) in 5:11. Its semantic value is [+speaker: +addressees]. As believers, James and his addressees bless those enduring.<sup>30</sup> This highlights that the author and the readers share a common understanding of who is to be blessed. However, its effect of solidifying the relationship is limited.

James continues to use the second person plurals, but the reference of them is changing across the sub-segment. Due to the presence of the dialogue partners other than the readers, one has to exercise caution about identifying the references of the second person plural verbs and pronouns. Alternating references of the second person plurals creates the interpersonal dynamic.<sup>31</sup>

- Jas 4:11: *καταλαλεῖτε* [+addressees]
- Jas 4:14–16: *ἐπίστασθε, ἐστε, καυχᾶσθε* [-addressees: +the merchants]
- Jas 5:1–5: *κλαύσατε, κλαύσατε, ἐθησαυρίσατε, ἐτρυφήσατε, ἐσπαταλήσατε, ἐθρέψατε, κατεδικάσατε, ἐφονεύσατε* [-addressees: +the rich]

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<sup>30</sup> The announcement of blessing on the person of endurance has first been made in 1:12.

<sup>31</sup> Whether one should take *καυχᾶσθε* (4:16) as [+addressees] or [-addressees: +the merchants] is open to debate. My view is that the author tactically places the conjunction *οὖν* at the end of the dialogue before he turns back to his audiences. The parallel usage is found in Jas 5:7, where the switching of the conversation partner is more explicitly noted by the address *ἀδελφοί*.



- Jas 5:7–12: μακροθυμήσατε, μακροθυμήσατε, στηρίξατε, στενάζετε, κριθήτε, λάβετε, ηκούσατε, εἶδετε, ὁμνύετε [+addressees]

In consecutive order, the second person plurals refer to the addressees, the merchants, the rich, and the addressees. This pattern tells us that James's final interest lies with the readers. The readers overhear what James has to say to God-ignorant entrepreneurs and the exploitative, extravagant, and martyrizing landowners. This overhearing gives the readers a learning experience. We cannot completely rule out the possibility that these groups overlap with James's readers.

The third person singular/plural verbs constitute another axis of grammatical person, as with 3:13—4:10 (see Appendix 5). The pattern of taking animate beings rather than inanimate ones (prevalent in 3:1–13) as a subject remains the same: an unidentified community member, the lawgiver and judge, the Lord [3x], someone knowing what is right but not doing, the righteous one, the farmer, and the judge. Inanimate subjects include boasting, your wealth, your clothes, your gold and silver, rust [2x], the wages, cries [of the harvesters], the farmer, and parousia [of the Lord]. Among animate beings, the participant Lord stands out by being mentioned repeatedly and called by other designations, the lawgiver and judge. By contrast, most inanimate things are the rich's belongings.

In terms of the ratio of the second to the third person, James 4:11—5:12 maintains the similar ratio of the second person to the third person, as with 3:13—4:10. This is a piece of evidence which substantiates the grouping of these two sub-segments into one segment. In the preceding sub-segment, however, the second person plurals refer only to the readers. But this is not the case for the current sub-segment. The second person plurals refer to the merchants and rapacious rich. Early on, the rich were mentioned

(1:10; 2:6, 7) but not confronted with a direct address like ἄγε νῦν οἱ πλούσιοι (5:1).<sup>32</sup>

This time they are being addressed directly. In addition, this sub-segment is packed with secondary participants. The subjects of the third person verbs encompass a diverse range of entities, including the Lord and the possessions of the wealthy, such as wealth, clothing, gold, and silver. However, after a brief engagement with various interlocutors, the author reverts back to addressing his readers. The utilization of second person plural verbs in the discourse with the traveling merchants and the unjust wealthy individuals creates the impression that the author is addressing the readers themselves. Alternatively, it is also possible that James was addressing his own reader community, of which the merchants and the wealthy individuals were members.

### ***Speech Function***

Speech function analysis is concerned with the interpersonal actions the speaker enacts with different Greek mood forms.<sup>33</sup> This analysis attempts to find a discernable configuration of speech functions as the text unfolds. In this regard, Jas 3:13—4:10 and 4:11—5:12 display a similar pattern of comprising triad parts. The first part is where the author sets forth brief teaching on the issues: the distinction between earthly and heavenly wisdom and the problem of defaming and judging others with the upshot of all. Statements mainly carry this part. The second part offers a diagnostic rundown on the lives of the merchants, the rich, and the readers. The author's assertive attitude toward his

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<sup>32</sup> Martin, *James*, 172.

<sup>33</sup> As Yoon spells out, “the major question for analyzing speech function is discovering what the writer is *doing* interpersonally” (*Discourse Analysis of Galatians*, 229, italics in original).

perception is communicated through a series of statements. The third part ends up giving prescriptive directions to be taken as a corrective action to the goings-on. The succession of commands captures this move.

#### James 3:13—4:10

This sub-segment can fall into three parts: 3:13–18, 4:1–6, and 4:7–10. Interpersonal moves underpin this demarcation. Statements cluster together in the first two stretches of passages, particularly in 3:15a–18 and 4:2a–3b, and a constellation of commands occupies 4:7a–10a. The preliminary observation is that the author’s speech role moves from making the assertive exchange of his perception of the recipients’ situation to directing to take corrective action on the part of the readers.

James 3:13—4:10 commences with a question: *τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν*.

This question invites the readers to identify who is best referred to by *τίς* among themselves.<sup>34</sup> This question is followed by a follow-up command (3:13b), in which good conduct is suggested as the essential qualification to prove one’s life guided by wisdom.

Then, James exchanges his view of heavenly wisdom contrasted with earthly one. From Jas 3:15 onwards, six primary indicative clauses come to the fore in a row, being intervened once by a secondary clause (3:16a). They are used to contrast two antithetical wisdoms and to elaborate accompanying consequences of following one or the other. In 3:15–16, the author clarifies what is not wisdom coming down (*ἄνωθεν κατερχομένη*) by attributing three consecutive definers—earthly, double-minded, demonic—to such

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<sup>34</sup> Dvorak, “Position the Readers,” 229.

wisdom (αὕτη ἡ σοφία). Such earthly wisdom accompanying with bitter envy (ζῆλον πικρόν) and rivalry (ἐριθείαν) always engenders disorder (ἀκαταστασία) and all sorts of evil activities (πᾶν φαῦλον πρᾶγμα).

With the adversative δέ, the author moves on to the heavenly wisdom by a series of definers: foremost pure and then peaceable, kind, reasonable, entirely merciful, and bearing good fruit with anti-partiality and anti-hypocrisy (πρῶτον μὲν ἀγνή, εἰρηνική, ἐπεικής, εὐπειθής, μεστή ἐλέους, καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος). James 3:18 states the product of this wisdom with a metaphor of sowing seeds of fruit (here, righteousness) by peacemakers in a peaceful manner.<sup>35</sup> James's choice of indicative mood form in delivering this instruction reveals his perception of reality, where two conflicting wisdoms are at play.

Now James comes back to the readers. This second part (4:1–6) comprises questions and statements. The first question—πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν—asks about the source of conflicts. A leading question follows it: οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν.<sup>36</sup> This move is to get readers' affirmation of what James thought was the cause of strife. In this way, the author answers

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<sup>35</sup> Dibelius opposes the reading of τοῖς ποιοῦσιν εἰρήνην as a dative of agent, thereby resulting in redundancy with the phrase ἐν εἰρήνῃ. See Dibelius, *James*, 215. However, this redundancy could be read as a rhetorical tactic for emphasis in that the pursuit of peace in a peaceful fashion contradicts the value of envy or competition.

<sup>36</sup> The understanding of ἐν τοῖς μέλεσιν ὑμῶν has been the subject of disputes. It could mean either “among you [community members]” (for this ecclesial view, see Rope, *James*, 253–54; Martin, *James*, 140; McKnight, *James*, 324) or “within you [or your body parts]” (for this anthropological view, see Davids, *James*, 157; Adam, *James*, 75). On the one hand, I concur with McKnight that “it would exceed the evidence to render a judgment too firmly for either view” (*James*, 323). But, on the other hand, given the consistent use of the second person plurals to refer to the readers as a communal body, the pursuit of ἡδονῶν is more likely to be the form of an inner struggle among members expressed at the level of community. In other words, this is a situation where the interests of each are conflicting.

the first question with the following leading question implying the correct answer.<sup>37</sup> That is, the cause of conflict is not external but internal. They became embroiled in the inner-community strife due to cravings in war among themselves.

Then, another series of statements [10x] in 4:2a–3b portrays the current situation of the readers assertively. One should keep in mind that the indicative mood form conveys what the author perceives, not what it is. Therefore, the speaker's assertions could be either factual or fictional. There is nothing to be known about how James learned about the readers' communities. Nevertheless, we can only conjecture that James had some knowledge about the recipient communities in some way or another. Regarding the falling-out among the addressees, the author finds the cause of the problem in unsatisfied desires, zero prayers, and prayer with the wrong intent, characterized as a pleasure-seeking prayer.

Another leading question expects the readers' positive answer: οὐκ οἶδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν (4:4). This question appeals to the common understanding presumed to be shared between the parties to the conversation.<sup>38</sup> This principle is immediately restated in the form of, to use Bauckham's term, "whoever sayings" (ὅς ἐάν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται).<sup>39</sup> This move allows no dialogical space to challenge the author's view, making no exception to this rule.

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<sup>37</sup> McKnight, *James*, 323.

<sup>38</sup> According to Johnson, "οὐκ οἶδατε is a stock phrase in parenthesis, in which the point is remembering traditional ethical standards, not learning new ones" (*Brother of Jesus*, 208–9).

<sup>39</sup> Bauckham, *James*, 38.

The author goes one step further to establish his point in 4:1–4 by appealing to the final authority, the scripture: ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει. For those who base their faith in the word of God, the natural answer is no. Having established the readers' attitude toward the scriptural authority, James cites two quotations.<sup>40</sup> The first statement invokes the theme of divine jealousy (4:5c), and the second, God's graciousness to the humble (4:6c–d, Prov 3:34 LXX).

The current sub-section comes with fourteen commands (3:13b, 14b, c; 4:7a, b, 8a, c, d, 9a, b, c, d, e, 10a). Such a number will suffice to prove an interpersonal shift in the increased proportion of commands in 3:13—4:10 as compared to 3:1–12. In the preceding segment, there was only one command that launched the exploration of the danger of human speech (3:1). The first three commands (3:13b, 14b, c) perform a similar role. Following the question in 3:13a, the author directs the unspecified person among the readers to prove (δειξάτω) his/her wisdom that bears works in a good lifestyle. Then, he brings up the topic of envy and rivalry in the protasis of the first class conditional construction and makes two prohibitions in the apodosis (μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας). The follow-up discussion is mainly carried by statements as discussed above.

Other eleven commands appear clustered in 4:7–10. They are not individual commands unrelated to each other. Rather, a course of action is directed as a solution to the strife-torn community. The addressees are ordered to submit (ὑποτάγητε) themselves to God, resist (ἀντίστητε) satan, come near (ἐγγίσατε) God, purify (καθαρίσατε) their

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<sup>40</sup> No doubt that James believes that he is quoting a source from the scripture (γραφή). However, one cannot specify the source of the quotation. Martin, *James*, 149.

hands and double-minded hearts, lament (ταλαιπωρήσατε), mourn (πενθήσατε), weep (κλαύσατε), and be humbled (ταπεινώθητε). In the middle of a series of second person imperatives, there are two third person singular imperatives (4:9d, e), in which mental processes of laughing (γέλως), mourning (πένθος), being joyful (χαρά), and being heartbroken (κατήφειαν) is expressed in a nominal form.<sup>41</sup> Through nominalization, the author presents the readers' mental state.<sup>42</sup> Their laughter and joy are likely to be associated with "festivities."<sup>43</sup> Therefore, readers' laughter and joy are to be turned into sorrow, the mental state of those who repent. Utilizing the sequence of imperatives, James puts the recipients wise to Christian life in line with God and his wisdom. In 4:7a–10b, three future indicatives (vv. 7c, 8b, 10b) intervene in the succession of imperatives. Their role is to illustrate what to expect when the addressees comply with exhortation. In so doing, the readers are motivated to execute those commands.

According to my speech function analysis, there are three moves in this sub-segment: 3:13–18, 4:1–6, and 4:7–10. The first two parts begin with questions (3:13a; 4:1a, b). These semantically open-ended questions invite the readers to ponder what it means to be a wise person and where inner community conflicts originate. The remainder of these two parts is mostly filled with statements reflecting the author's assertive attitude toward his teaching on wisdom (3:13–18) and the evaluative assessment of the readers' situation fraught with conflicts among members and division in allegiance to the world

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<sup>41</sup> The parallel structure implies the ellipsis of μετατράπητω in the second clause.

<sup>42</sup> The second person genitive pronoun ὑμῶν is a clue as to who the sensor is.

<sup>43</sup> Martin, *James*, 154.

and God (4:1–6). Finally, in response to this situation, the last part is imbued with preceptive command directing a specific code of behavior.

#### James 4:11—5:12

This sub-segment roughly follows the triad pattern as with 3:13—4:10.<sup>44</sup> The author first sets forth a code of morals against invective and judgmental language (4:11–12a) and extends this speech code to the relation with the the entrepreneur and the rich. The question (4:12b) at the end of the first part marks the transition. Second, two new participants are introduced with the formulaic phrase *ἄγε νῦν* (4:13; 5:1). The mercantile group's overconfident speech about the future is rectified (4:13–17), and profiteering landlords who lead a life of luxury at the expense of workers' interest are critically evaluated (5:1–6). Third, the author directs the practical code of behavior as a solution to the current situation. The first two parts show a high ratio of statements to other speech functions, whereas more frequent commands characterize the third.

Twenty-eight statements (4:11b, c, e, f, 12a, 14b, 16a, b, 17; 5:2a, b, 3a, b, c, d, 4b, c, 5a, b, c, 6a, b, c, 7c, 9d, 11b, c, d) are distributed predominantly across this sub-section. This sub-segment is neither hypothetical (one first class conditional in 4:11 and one third class in a direct quotation in 4:15) nor dialogical (only one question, 4:12b). What stands out is the author's assertive attitude prominent in delivering his view of reality. The author's perception of reality contextualizes an opposite set of standards with which the readers should comply (cf. Jas 4:7–10).

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<sup>44</sup> Although one could divide the second part into two (4:13–17; 5:1–6), these two passages display a similar pattern of field, and tenor. Thus, it is better to view them to form one linguistic unit.



James grammaticalizes an assertive attitude through declarative clauses across the current sub-section. In detail, indicatives are concentrated in the first two parts (4:11–12a; 5:1–6) and occur sporadically in 5:7–11. In 4:11–12a, James makes five statements in a row to spell out what it means to speak evil against and judge fellow believers. In the first and second statements, James presents his view of denouncing or judging one's brothers and sisters. He equates these behaviors with denouncing or judging the law (*καταλαλεῖ νόμου καὶ κρίνει νόμον*). Pursuing his idea further, James draws upon a first class conditional supposing that any readers judge the law in the protasis. In the apodosis, James states that such a person is no longer a doer of the law but a judge by himself. To close his argument, James makes the last statement affirming the oneness of the lawgiver and the judge. Having finished his logical argument that those becoming the judge on their own over other fellow believers have usurped the place of the lawgiver, the Lord, James narrows down the scope of his instruction and evaluation to particular groups of people by asking a question: *σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον* (4:12b). This question marks a transition. Taking it as a springboard, James moves on to evaluating the behaviors of the merchants and the rich from God's point of view.

In 4:13, the author calls out (*Ἄγε νῦν*) self-asserting entrepreneurs. Their directly quoted speech shows their confidence in planning their future business concerning time, location, and profits. The author dismantles the presumption upon which their plans are built by putting their typical business plan into the larger theological complex of God's providence. Verse 14b, *ἀτμὶς γάρ ἐστε*, metaphorically exchanges the transiency of human life as a creature. Two participles—*φαινομένη* and *ἀφανιζομένη*—modify *ἀτμὶς*, giving the quality of being transitory. Having suggested to take God's intent into account,

the author defines any plan neglectful of it as an act of boasting in arrogance (καυχᾷσθε ἐν ταῖς ἀλαζονείαις). This argument takes one step further in the following statement that πᾶσα καύχησις τοιαύτη πονηρά ἐστιν (4:16a). This value position is declared firmly and assertively. James's typical way of concluding a stretch of passages by putting a maxim at the end is repeated here (4:17).<sup>45</sup>

Excluding the punctuative ἰδοὺ (5:4a), James 5:2a–6c consists of fourteen consecutive statements. James's (negative) portrayal of the injustice of the rich is delivered in an assertive manner.<sup>46</sup> By means of the first three statements with the stative aspect (σέσηπεν, γέγονεν, κατίωται), the author depicts the rich's possessions, clothes, and precious metals having decayed as reality. The following two future indicative clauses put forward the expected situation in which the rust (ὁ ῥός) will be used as evidence to disprove them (εἰς μαρτύριον ὑμῖν ἔσται) and consume their flesh like a fire (φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ). The author reinforces the judgmental metaphor of consuming fire in the following statement describing the act of the riches storing up [things] in the last days (ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις).

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<sup>45</sup> James 4:17 has been perceived as “an independent maxim” (Martin, *James*, 168), “a general precept” (Dibelius, *James*, 235), or a “sententious” saying (Adamson, *James*, 181). But Dibelius questions whether it fits well into the co-text, insisting that “one thing is certain: it stands isolated between two related texts [what precedes and follows]” (*James*, 231). That is, the sin of *omission* is just abrupt to him. This view, however, is losing ground as more scholars make various attempts to prove its relevance. See Moo, *James*, 207–208. Grammatically, the conjunctive οὖν ties this verse back to the preceding co-text. Laws locates the intertextual background of this verse in Prov 3 (*James*, 193–94). In my view, this maxim is relevant to its co-text. James is educating his readers by drawing upon the faults of others. The readers are encouraged to live a life different from those around them by acknowledging God's sovereignty in every aspect of their lives. In that sense, this maxim is not out of co-text.

<sup>46</sup> According to Porter, the subjunctive mood grammaticalizes “a projected realm . . . which is held for examination simply as a projection of the writer or speaker's mind for consideration” (*Idioms*, 57). In Jas 2, the subjunctive mood occurs sixteen times. This number significantly decreases to five in 3:13—5:11: δαπανήσητε (4:3d), βουληθῇ (4:4c), λάβη (5:7c), κριθῇτε (5:9b), and πέσητε (5:12d).

Refreshing attention with the punctuative ἰδοὺ, the author continues to make a series of assertions about what is happening on the other side. In contrast to the treasure piled up in the rich's warehouses, cries of overdue wages and groans of the tenant farmers have been heard by the ears of the Lord of hosts (εἰς τὰ ὦτα κυρίου σαβαώθ). This contrast files a charge against the luxurious and self-pleasing life of the rich at the expense of the poor. The author characterizes such a life as fattening their hearts, and an idiomatic expression, *ἡμέρα σφαγῆς*, notes that it is happening within a specific period. James charges the rich with condemning (*κατεδικάσατε*) and murdering (*ἐφονεύσατε*) the righteous one. These statements are used to communicate the rich's intolerant behaviors and express his expectation for the coming judgment.

Having outlined the misconducts of the rich, James returns to the paraenetic mode. Before getting into the exhortative part, however, James describes two scenes in which the farmer waits (*ἐκδέχεται*) for crops and the judge is in the state of having stood (*ἔστηκεν*) in front of the door. These statements set the specific eschatological backdrop against which James goes about his exhortations.

James 4:11—5:12 contains fifteen commands. Out of fifteen, six commands are punctuative: *ἄγε* (4:13a; 5:1a) and *ἰδοὺ* (5:4a, 7b, 9c, 11a), so these non-progressive messages are not included in speech function analysis. Among the remaining commands, the first command plays a discourse function by setting a point of departure of this sub-segment (c.f. 3:1) through a prohibition against vilifying (*μὴ καταλαλεῖτε*, 4:11) fellow believers. The second command—lament (*κλαύσατε*)—directed to the rich (5:1) plays a similar role. This somewhat abrupt command sets the stage for the accusation of their exploitative life.

Except for these two, all other commands [8x] are concentrated in the third part (5:7–12). After an exemplary handling of the God-ignorant merchants and the rich, the author turns his attention back to the entire readers, signaling the transition by means of the typical address ἀδελφοί. Not only are all five commands located nearby but also thematically related.

James makes a series of commands in view of the final day of the Lord's verdict. First, the addressees should maintain their patience (μακροθυμήσατε, 5:7a) until the coming of the Lord. The temporal preposition ἕως provides an eschatological timeline. The second command is a simple reiteration of the first command (μακροθυμήσατε, 5:8a), but this time with the explicit subject ὑμεῖς (also with emphatic καὶ, rendered here for emphasis 'indeed'). The critical attitude for those waiting for the Lord's return is patience. The third command is about making the inner self of the readers "firm and unchanging in attitude or belief" (στηρίζετε).<sup>47</sup> In the subsequent ὅτι clause, the author offers a reason. It is because of the imminence of the Lord's coming. The very first command (μὴ καταλαλεῖτε ἀλλήλων, 4:11a) of this sub-segment seems to be paraphrased in μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων. This time, the author utilizes a ἵνα clause to provide the reason: one should avoid grumbling ἵνα μὴ κριθῇτε (5:9b). The immediately following statement expresses the urgency of the judgment by depicting the judge standing at the door. The next command urges the readers to take (λάβετε) the example of prophets who had endured suffering. After a brief comment on the exemplary case of Job's endurance, James's last command comes at the end of the eschatological

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<sup>47</sup> Louw and Nida, *Greek-English Lexicon*, 74.19.

injunction: *μὴ ὀμνύετε* (5:12a). As Baker puts it, it is “the call for verbal integrity.”<sup>48</sup> The resultant secondary clause (*ἵνα μὴ ὑπὸ κρίσιν πέσητε*) once again resonates with final condemnation, as with 5:9.

By and large, the pattern of speech function of this sub-segment corresponds to that of Jas 3:13—4:10. The author uses imperatives to open the first two parts (4:11a, 13a, 5:1a, c.f. questions in 3:13a; 4:1a). The first command sets out to prevent the readers from speaking evil against one another. The subsequent statements lend theological support for the injunction. Then, using the same interjection (*Ἄγε νῦν*, 4:13a; 5:1a), the author brings the secondary participants to the fore whose faults are communicated and evaluated assertively (statements). Same as the previous sub-section, the last part (5:7–12) constitutes a precept by a series of commands, in which the readers are ordered to learn from the cases of businesspersons and the affluent.

### Implications

There are various views concerning the division of the text after Jas 3. Some people divided the text by subject, others by imperative plus title, and others according to the background from which the material was sourced. However, I have shown that the most appropriate method is to classify the text by analyzing the patterns in which semantic chains arise and end. As a result, I argued that the text begins to show a semantic shift from 3:13 onwards with the rise of new chains of semantic domains such as ATTITUDES/EMOTIONS, SUPERNATURAL BEINGS/POWERS, POSSESS,

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<sup>48</sup> Baker, “Above All Else,” 58.

HOSTILITY/STRIFE, COURTS/LEGAL PROCEDURES, TIME, and UNDERSTAND as compared to PLANTS, ANIMALS, BODY/BODY PARTS, PEOPLE, PHYSICAL EVENTS, CONTROL/RULE, and FEATURES OF OBJECTS in 3:1–12. Then, 3:13—5:12 is further divided into 3:13—4:10 and 4:11—5:12.

Now what was left for me was to prove that these two sub-segments constitute a segment with a single function. To this end, I was able to find certain patterns of the two passages with respect to field, tenor, and mode.

Cohesive harmony analysis draws attention to the role of SUPERNATURAL BEINGS/POWERS, which did not receive due attention in experiential and interpersonal analysis. As Ellis rightly points out, “throughout James, . . . the divine role and divine character is a constant point of concern.”<sup>49</sup> It is the most interactive semantic chain throughout the segment. In the first sub-segment, its interaction with other chains delivers the author’s view, the perspective of the two worlds in conflict. These two worlds are the source of two types of wisdom and the frame through which reality is to be viewed. The second sub-segment reveals that God is not ignorant of human beings; instead, he drives our life with purpose. And God’s coming as his divine reaction to human injustice and resultant suffering is revealed in the interaction between SUPERNATURAL BEINGS/POWERS and LINEAR MOVEMENT.

A transitivity analysis reveals the author’s major language choice that depicts the process of the readers’ doing, thinking, desiring, and saying. Moreover, most of them select the imperfective aspect. This shows the author’s interest in the detailed procedure of the activities of his readers. The most frequent process type is the material process

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<sup>49</sup> Ellis, *Hermeneutics of Divine Testing*, 161.

which includes such processes as possessing, murdering, obtaining, fighting, quarreling, receiving, coming near, and lowering to the readers. On the other hand, the second most frequent process is relational. Relational processes serve to illuminate the distinction between earthly and heavenly wisdom by the process of identification and definition.

In 4:11—5:12, the majority of the material processes are associated with the rich engaging in activities such as becoming wealthy, oppressing others, accumulating wealth, living extravagantly, and seeking self-pleasure. The perfective aspect is chosen to depict these actions, which contrasts with the consistent use of the imperfective aspect for the actions of James's readers. The author also depicts the outcomes of these actions by employing the stative aspect. Negative attributes are assigned to these actions through relational processes. Verbal processes are related to the recipients' verbal life, into which James continues to look.

Through the grammatical person analysis, we could observe a dramatic increase in second person singular and plural verbs in the current segment, unlike Jas 3:1–12. These data indicate that the author's interest changes from the previous segment that delved into the tongue's importance and risk. Now, the author engages in straight talk with his readers. The author makes the readers and their lifestyle the subject of objective examination by keeping a distance from the readers. In addition to grammatical person, the phrase ἐν ὑμῖν in verses 3:13 and 4:1 marks the shift that the author is now tackling issues within his audience. Moreover, neither the first person plural nor the typical direct address of brothers and sisters is found in Jas 3:13—4:10. Instead of the favorable appellation, (my beloved) brothers and sisters, the author changes his tone in calling his addressees with such adversarial ones as *μοιχαλίδες*, *ἁμαρτωλοί*, and *δίψυχοι*. These titles

imply the author's negative evaluation of his readers, which puts the solidarity between the author and the recipients at risk. Also, these language choices contrast with the previous segment, which used the most first person plurals in an attempt to narrow the interpersonal distance with the readers.

In Jas 4:11—5:12, James once again employs the diatribe style, in which the speech of the merchants and the rich and James's response are directly quoted. Among animate grammatical subjects, the Lord is designated as the lawgiver and judge. Most inanimate beings refer to belongings of the rich. The author uses the second person plural to refer not only to the addressees but also to the merchants and the rich, offering the latter God's perspective on their way of life. In the end, the author brings the discourse to a close with a series of commands (4:7–10; 5:7–12) directed to his readers on the basis of his exchanges with the merchants and the rich.

James's choice of speech function denotes an interpersonal movement from putting forward context-independent principles (3:13–18; 4:11–12) to presenting the current concerns (4:1–6; 4:13—5:6) and to issuing exhortations based on his assessment (4:7–10; 5:7–12). Each sub-segment has an introductory paragraph whereby the author integrates moral principles by which the current situation is accessed or evaluated in the second part. In these two parts, the author takes an assertive attitude towards his propositions, utilizing statements. In contrast, his attitude changes in the third part, where he adopts a series of commands to affect the way the readers speak and behave. A similar pattern of the speech function proves that the two sub-segment is mirrored in significant ways for their function.



In this segment, the author's language describes and observes real and concrete situations of the recipient community rather than general and hypothetical situations. The lives of readers and those around them become the subject of evaluation. Therefore, James's directions are contextualized, instead of being generalized as with Jas 1, to fit the perceived specific situation. The addressees have been derailed from their allegiance to God. Disputes from the conflicts of desires clearly signal that the community has failed to conform to the rules outlined in the previous segments and is concrete proof that they follow the wisdom of the earth, not from above. This co-text becomes the basis of the following commands: drawing themselves near God and being humble before him. Moreover, their judgmental attitude and language towards each other can be easily transmissible to their neighbors. By drawing upon the illustrations of non-believing neighbors, James gives an example of applying the outlined principles to a specific case. In the end, he gets back to his addressees to round off the sub-segment with some exhortations.

## CHAPTER 7 COMMUNAL DIRECTIONS

Certain topics and related formulaic features at the level of grammar, lexicon, and syntax have played an important role in determining the closing of the letter of James.<sup>1</sup>

According to Francis, the theme of prayer is “an established element of the epistolary close in the NT epistles.”<sup>2</sup> Schnider and Stenger enumerate a long list of formulaic features of the closing (*Briefschluss*) under the two formulaic categories:

*Schlussparänese* (the final exhortation) and *Postskript* (postscript). The former includes *Bitte um Fürbitte*, *Apostolische Überlieferung*, *Behandlung von Abweichlern*, *Amt*, *Fürbittender Segenwunsch*, *Briefliche Funktion*, and *Apostolische Parusie*; the latter includes *Grußteil*, *Grußauftrag*, *Grußausrichtung*, *Eschatokoll*, *Eigenhändigkeitsvermerk*, and *Namensunterschrift*.<sup>3</sup> Indeed, James’s closing contains

some elements of the final exhortation, while missing most of the *Postskript*. The lack of features of the postscript may have been one of the reasons that resulted in the frustration in identifying the letter closing of James. Nevertheless, the aforementioned criteria for the

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<sup>1</sup> The beginning of the concluding part remains contested. Suggestions vary: Jas 5:7 (Burchard, *Jakobusbrief*, 197; Davids, *James*, 181; Francis, “Opening and Closing,” 124–26; Thurén, “Risky Rhetoric in James,” 282), 5:12 (Johnson, *James*, 325–56; Laws, *James*, 218; Allison, “Ending of James,” 3–18), 5:13 (Forbes, “Structure of the Epistle of James,” 147–53; Wall, *Community of the Wise*, 248; Seifrid, “The Waiting Church,” 32; Varner, *James*, 188), or 5:19 (Crotty, “Literary Structure,” 45–57). See also Kovalishyn, “Prayer of Elijah,” 1027n2.

<sup>2</sup> Francis, “Opening and Closing,” 125. However, Varner may be right in noting that James’s way of treating the issue differs from ancient epistolography. See Varner, *James*, 188.

<sup>3</sup> Schnider and Stenger, *Briefformular*, 76–167.

letter closing make the case that the way James ends his letter does not completely differ from the other New Testament letters.

While acknowledging the contribution of these literary features or thematic elements to locating the letter closing of the letter of James, this chapter examines linguistic patterns of semantic chain, cohesive harmony, transitivity, verbal aspect, voice, grammatical person, and speech function. This approach aims to define this segment in functional terms. To conclude his letter, James rounds off his teaching with prolonged exhortations for prayer for both physical healing and eternal salvation.

### **Analysis of James 5:13–20**

#### **Mode**

#### ***Semantic Chain***

The closing segment is woven by the relatively small number of semantic domains.<sup>4</sup> This is readily attributed to its short length—only eight verses. With this limitation in mind, I will present linguistic data in terms of semantic chain analysis advocating for this segment to be distinguished from the immediately preceding one and to stand as an identifiable linguistic unit. The following semantic chains are listed in order according to the frequency of tokens.

- COMMUNICATION (D33) [11x]
- PHYSIOLOGICAL PROCESSES/STATES (D23) [7x]
- HOLD A VIEW/BELIEVE/TRUST (D31) [5x]

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<sup>4</sup> I have already contended that Jas 5:12 functions as a concluding saying of Jas 4:11—5:11, instead of leading off the closing segment. Viewed from a semantic domain chain analysis, the stretch of domain 56 until 5:12d supports this delimitation. The significance of the chain of the domain 56 cannot be overlooked, for it is a key domain that semantically distinguishes Jas 4:11—5:12 from other segments.

- MORAL/ETHICAL QUALITIES (D88) [5x]

The first implication from the above list is the resurgence of SCs such as domains 23 and 31. Tokens of the two domains have almost disappeared after Jas 2. Tokens of PHYSIOLOGICAL PROCESSES/STATES are *ἀσθενεῖ*, *σώσει*, *κάμνοντα*, *ἐγερεῖ*, *ἐβλάστησεν*, *καρπὸν*, and *θανάτου*. This semantic domain discloses the underlying semantic connections among the concepts of healing, salvation, agricultural production, and death. Alongside domain 23, HOLD A VIEW/BELIEVE/TRUST comes into the scene with such tokens as *πίστεως*, *πλανηθῆ*, *ἐπιστρέψῃ*, *ἐπιστρέψας*, and *πλάνης*. Both domains reveal the author's concern regarding some sort of restoration from the bodily and spiritual state of being unhealthy.

The second observation is the fading of some SCs that have formed the semantic contour of Jas 4:11—5:12. Such SCs are POSSESS and COURTS/LEGAL PROCEDURES. Besides these, ATTITUDES/EMOTIONS, the domain that shows a high density of tokens at the end of the previous segment (nine occurrences across five verses in 5:7–11) exhibits a sudden decrease in number (only two occurrences in 5:13–20). The flowing tide of new SCs and the ebb of old ones indicates a semantic break between what goes before and what comes after.

The resurgence of PHYSIOLOGICAL PROCESSES/STATES and HOLD A VIEW/BELIEVE/TRUST underpins a semantic shift at 5:13. Two other things are worth mentioning. First, the current segment still retains some level of semantic consistency with the preceding segments through domains 33 (*προσευχέσθω*, *ψαλλέτω*, *προσκαλεσάσθω*, *προσευξάσθωσαν*, *εὐχή*, *ἐξομολογεῖσθε*, *εὐχεσθε*, *δέησις*, *προσευχῇ*, *προσηύξατο* [2x]) and 88 (*ἁμαρτίας* [2x], *δικαίου*, *ἁμαρτωλόν*, *ἁμαρτιῶν*). The two global,

and prevailing, domains underpin overarching cohesiveness of James. Second, the eschatological tone becomes less explicit in the current segment. The author appears to tone the eschatological language down by not using COURTS/LEGAL PROCEDURES and reducing TIME [3x]. Nevertheless, considering the nature of the linear unfolding of a text, it is plausible to read the present segment against the eschatological backdrop that reaches its peak in the previous co-text.

### ***Cohesive Harmony***

This segment, given the shortness of the passage, does not show many chain interactions. That being said, one SC stands out; it is COMMUNICATION. Out of four chain interactions, it engages in three. This predominance enables us to narrow down the major thematic flow, which is closely related to verbal process of prayer and confession.

The first chain interaction of COMMUNICATION comes with PEOPLE GROUPS (D11). The tokens of domain 11 include *ἐκκλησίας* and *ὀνόματι*. Both terms resonate with the communal setting in that the church refers to a group of people whose identity is defined by being called upon the name of the Lord. This nature is reaffirmed by the second chain interaction (5:16a, b) of COMMUNICATION with DISCOURSE REFERENTIALS (D92). The tokens of D92 are the inflected form of *ἀλλήλων*, “a reciprocal reference between entities.”<sup>5</sup> This reciprocity presumes two or more participants, which again implies the community-based context of situation. These chain interactions prove that this segment is community-oriented.

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<sup>5</sup> Louw and Nida, *Greek-English Lexicon*, 92.26.

The last chain interaction COMMUNICATION engages in has a bearing on a matter of ethical and moral qualities. The interaction comes into the scene where the author demands action of confessing sins (ἁμαρτίας) to one another. Another instance comes very close to the first interaction where the author makes a statement about how efficacious the prayer of the righteous (δικαίου) is. These interactions appearing close by reveal a clear line of thematic flow that relates communal confession and prayer to the moral and ethical qualities of the community.

Another type of chain interaction take place between PHYSIOLOGICAL PROCESSES/STATES (D23) and HOLD A VIEW/BELIEVE/TRUST (D31). These interactions convert physical well-being into a matter of faith. The distinction between body and mind is destroyed. Thus, spiritual conversion is suggested as a key to physical and spiritual salvation. First, two interactions stay relatively apart (5:15a, 20b). This fact provides the ground to argue that the two widely recognized units (5:13–18 and 19–20) have a line of semantic consistency between them.<sup>6</sup> The fact that more than one token gets involved in interactions in both clauses intensifies this semantic cohesion. In 5:15a, there are two tokens of domain 23: σώσει and κάμνοντα. James 5:20b comes with two tokens of domain 31 (ἐπιστρέψας, πλάνης) and the two of domain 23 (σώσει, θανάτου).<sup>7</sup> That is, these chain interactions show a high density of tokens, which hold them tighter. This observation makes it less likely that Jas 5:19–20 is an independent unit playing the role of the letter closing by itself.

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<sup>6</sup> Davids (*James*, 198) also perceives a thematic flow between the two units. However, the theme he has in mind is that of “confession and forgiveness” whereas my cohesive harmony analysis proves the underlying relation between physiological processes and states and those that are mental.

<sup>7</sup> In this clause, σώσει could be categorized as belonging to domain 21 (DANGER, RISK, SAFE, SAVE) in the soteriological sense.

Varner made a valid point: “Much discussion has taken place over the use of oil to anoint the sick, with Roman Catholicism drawing from this passage the sacrament of extreme unction (not called ‘the sacrament of the sick’). It is important to note that the reference to the anointing is part of a secondary adjunct clause, with the primary clause describing the praying of the elders.”<sup>8</sup> Interestingly enough, Varner’s point is further substantiated by the cohesive harmony analysis. In addition, chain interactions in this closing segment stress the importance of confessional prayer at the communal setting not only for salvation of soul but for bodily healing.

#### Field

##### *Transitivity*

Transitivity analysis aims to come up with a pattern in terms of process types, the role of participants in the primary clause, and the author’s choice of verbal aspect. The high frequency of verbal processes [7x] is noteworthy. This is a clear diversion given that from Jas 3 onwards, the material process type has been the most prominent.

In Jas 5:13–20, verbal processes (5:13b, d, 14b, c, 16a, d, 17b, 18a) occur the most: *προσευχέσθω*, *ψαλλέτω*, *προσκαλεσάσθω*, *προσευξάσθωσαν*, *ἐξομολογεῖσθε*, *εὐχεσθε*, and *προσηύξατο* [2x]. In most verbal processes, the grammatical subject plays a role as medium (5:13b, 14b, c, 16a, d, 17b, 18a). That is, there is a consistent tendency for the author to choose the middle voice for the verbal process. Such grammatical subject includes an unspecified third person [2x], the elders, you (the readers, [2x]), and Elijah

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<sup>8</sup> Varner, *James*, 190.

[2x]. These participants involve in the production of these processes, but they are not depicted as the direct initiator or cause.<sup>9</sup> Only once an unspecified third person plays a role as a direct agent of the process of praising (ψαλλέτω). Concerning the author's choice of aspect, no consistent pattern is observed, except that the process of Elijah praying [2x] is depicted as a complete action (the perfective).

Mental process (5:13a, c, 15d, 20a) is the second most frequent process type: κακοπαθεῖ, εὐθυμεῖ, ἀφεθήσεται, and γινωσκέτω.<sup>10</sup> Till now, this process has not been popular as compared to other processes. We found no mental process in 3:1–12, and only five in 3:13—4:10. It occurs ten times in the preceding sub-section (4:11—5:12). This increasing trend continues to the current segment. This tendency implies the author's interest in the inner state of the readers. Three out of four mental processes select the active voice. An unidentified member of the reader group is the agent of the process of suffering, feeling light-hearted, and knowing. These three processes select an internal viewpoint to depict the process as unfolding. In Jas 5:15d (ἀφεθήσεται αὐτῷ), the unspecified third person (the grammatical subject) who sins is the medium, and the agent of the act of forgiving is the Lord (the dative of agency). Selecting the non-aspectual future tense-form (ἀφεθήσεται), the author shows an assuredness in his expectation for forgiveness.<sup>11</sup>

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<sup>9</sup> Mathewson, *Voice and Mood*, 65.

<sup>10</sup> Halliday and Matthiessen write that “in a mental process, it is the Phenomenon—provided the process is encoded in one direction, from phenomenon to consciousness and not the other way round” (*IFG4*, 343).

<sup>11</sup> For a semantic value of the future tense-form, see Porter, *Idioms*, 43–44.



Behavioural processes (14a, 15a, b) are all associated with health concerns:

ἀσθενεῖ, σώσει, and ἐγερεῖ. The prayer of faith and the Lord are the direct cause of healing (σώσει) and raising (ἐγερεῖ). Especially, these two processes select the future tense form, projecting an expectation of recovery with a high level of certainty.

Compared to the previous segments, material processes (5:17c, 18b, c) is relatively reduced in the current segment. All three processes describe natural phenomena such as raining (ἐβρεξεν), giving rain (ἔδωκεν), and producing fruits (ἐβλάστησεν). All three select the perfective aspect in a quasi-narrative of Elijah's prayer.

There are only two relational processes (16d, 17a): ἰσχύει and ἦν. It is not easy to categorize ἰσχύει into a particular process type. Its function is close to an auxiliary verb in English that attributes a quality of capability to the grammatical subject. The other relational process is used where James equates Elijah with other human beings.

What characterizes this segment in terms of transitivity is that formerly infrequent processes—verbal and mental—gain prominence. This feature is attributed to the emphasis on verbal prayer and the mental state of the readers. The frequent use of the middle voice in verbal processes implies that the author chooses to leave the grammatical subject of praying as medium, being affected by the process, rather than agent who functions as an external cause seizing the initiative. Taking the imperfective aspect for all mental processes is a way of presenting the state of consciousness vividly and unfolding. Behavioural processes associated with health issues take the future tense-form with the expectation of recovery from physical affliction. Material processes depict successive events in Elijah's story as complete (the perfective aspect).

## Tenor

***Grammatical Person***

This closing segment shows a change in the ratio of grammatical person. The major shift is the decrease of the second person (12 percent), which accounted for 59 percent in the previous segment, and the increase of the third person from 40 to 88 percent. As a result, from 5:13 onward, the third person singular/plural verb becomes the predominant grammatical person. Another characteristic feature is that no first person singular/plural occurs. The direct address of the readers occurs once (5:19).

This segment is full of third person singular verbs [23x], along with one plural (προσευξάσθωσαν) referring to the elders. The dominance of the third person [-speaker; -audience] is attributed to diverse grammaticalized subjects such as ἡ εὐχὴ τῆς πίστεως, ὁ κύριος, δέησις δικαίου, Ἡλίας, ὁ οὐρανός, and ἡ γῆ. These secondary participants come into the scene when the author elaborates on prayer and the outcomes of prayer with a piece of supporting evidence attested to the story of Elijah.

The increase of the indefinite pronoun [5x] is another reason this segment has many third person predicators.<sup>12</sup> It should be noted that τις is used as a roundabout way of referring to an unspecified member of the readers. In particular, three times the indefinite pronoun τις occurs with the prepositional phrase ἐν ὑμῖν (5:13a, 14a, 19a). This sporadic prepositional phrase limits the range of the referent of the indefinite pronoun to an unspecified member of the readers.<sup>13</sup> By avoiding the second person reference, James

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<sup>12</sup> The increase of the indefinite pronoun [5x] in this segment is notable as compared to [5x] in Jas 1:1–27, [3x] in 2:1–26, [1x] in 3:1–12, and [1x] in 3:13–5:12.

<sup>13</sup> Varner: “This expression [τις ἐν ὑμῖν] also focuses the instruction on the internal life of the community rather than the general warning to the faithless planners and the greedy rich in 4:13–5:6” (James, 195).

avoids making a direct comment on the readers, which has been a typical dialogical pattern of the previous segment. As a result, interpersonal tension between the primary participants is reduced. Rather than depicting his perception of what is happening within the recipient community, James projects communal life experience, being heavyhearted, lighthearted, and unwell, that would be relevant to the readers and teaches them how to react.

Three second person plural verbs occur in the primary clauses (5:16a, b) and the secondary purpose clause (5:16c). After the general guideline of the communal practice of prayer is laid out in 5:14–15, James turns to his readers for a moment to encourage them to implement it. This move shows that the author never takes his eyes off the reader.

In this segment, the level of involvement of the readers decreases with the decline of the second person plural verbs. Instead, by using the third person verb forms, the author does two things. First, he exchanges his perception of the outer world characterized by the interplay of the diversified secondary participants. The use of the third person is a conventional way of referring to an absent third party or parties. According to Fedrica Da Milano and Konstanze Jungbluth, in using the third person, “the speaker does not force the interlocutor to behave in a certain way, but leaves it to the interlocutor to decide whether to interact at all, and if so, how.”<sup>14</sup> Second, by use of the indefinite pronoun, the author maintains the distance from the readers while still speaking to them. Given that there is no first person, the author does not foster solidarity with the reader.

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<sup>14</sup> Milano and Jungbluth, “Address Systems,” 764.

### *Speech Function*

Speech function analysis investigates the interpersonal roles assigned to primary participants by means of diverse speech functions. With the stretch of passages unfolding, we can trace a particular pattern in the author's usage of speech functions. This segment consists of only two speech function types: thirteen statements (5:13a, c, 14a, 15a, b, d, 16d, 17a, b, c, 18a, b, c) and seven commands (5:13b, d, 14b, c, 16a, b, 20a).<sup>15</sup>

James initiates the closing segment with three pairs of statement plus command (Jas 5:13–14). This rhythmical pattern forms a strong syntactical chain in the beginning of a new segment. With indicative verbs (*κακοπαθεῖ*, *εὐθυμεῖ*, *ἀσθενεῖ*), the author speaks in an assured tone. However, this seems not based on any direct communication from the readers. It is more plausible to infer that James's assertion bets on human experience that no one or no community is exempt from these life circumstances. If James were sure of who is sick, for instance, he would have singled out an individual. Unlike other epistles showing a cluster of proper names in the closing, James does not mention a proper name, not even one (cf. Demas in 2 Tim 4:10; Diotrophes in 3 John 9). Rather, each unidentified figure is communicated as a certain type of person characterized and generalized by a certain mental (suffering, being cheerful) or behavioural process (being sick). Three following commands encourage the proper way of responding to these life situations as a faithful member of a believing community.

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<sup>15</sup> The speech function of three *τις* clauses (Jas 5:13a, c, 14a) is read neither as conditionals (Mussner, *Der Jakobusbrief*, 217) nor questions (Davids, *James*, 191; Martin, *James*, 205; Moo, *James*, 234–35; Varner, *James*, 190; and many more). Instead, I read them as statements with the indefinite pronoun *τις* (Dibelius, *James*, 252; Johnson, *James*, 329; Dvorak, "Position the Readers," 196n1).

After prescribing a prayerful life for the time of affliction and ailment (5:14), James makes three statements about the benefits of prayer. First, James states the healing power of prayer (15a).<sup>16</sup> The conjunction καὶ (15a) implies that this statement is related back to the setting where the elders pray over the sick member of the congregation. Second, James adds one statement, still connected by καὶ (15b), as a correction to avoid misunderstanding. The structure of the previous statement appears to (mis)represent the faithful prayer as the agent of healing. Strictly speaking, however, the actual agent is God to whom they pray. So, the author clearly states that ἐγερεῖ αὐτὸν ὁ κύριος. Lastly, James assures his readers that those praying will be forgiven by the Lord (15d).

Having clearly stated the efficacy of prayer, the author gives his readers orders to confess (ἐξομολογεῖσθε) their sins and pray (εὐχέσθε) for one another. The conjunction οὖν (16a) implies that James draws a conclusive instruction out of his reasoning in the previous statements. That is, two directives are predicated upon a conviction in the therapeutic power and forgiving mercy of prayer.

Then, James substantiates his instruction on prayer and follow-up directives through a more specific historical example, the example of Elijah.<sup>17</sup> James spends seven primary clauses, all of which are found in the form of a statement, on elaborating a short narrative of Elijah's prayer. The initial proverbial statement introduces this story that the prayer of the righteous, put into operation, avails much (Jas 5:16d). Interestingly enough,

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<sup>16</sup> The phrase ἡ εὐχὴ τῆς πίστεως recalls James's early precept: αἰτεῖτω δὲ ἐν πίστει μηδὲν διακρινόμενος (Jas 1:6). The difference is that the former is a nominalized version of the latter, which was presented as a process of prayer for the petition. In the co-text of Jas 1:6, James highlights the inefficacy of double-minded prayer. This time he shows his confidence that praying in faith is effectual in healing the sick.

<sup>17</sup> This course of argument is not something new. Similar movement has been made in Jas 2, where James drew upon Abraham and Rahab's works to lend weight to his faith-plus-works formula.

from 5:17a onwards, the following five statements are connected by *καί*. This usage of connective has two effects. First, a series of sequential events forms one narrative. Second, a cause-and-effect relationship is established between Elijah's prayer and God's answer.

The last speech function of the letter of James is a command. James rounds off his letter with one last reminder: one should know (*γινωσκέτω*) what it means to bring back a person adrift from the truth.<sup>18</sup> The emphasis is on the mental process of knowing or perception. This point is well captured by Johnson when he writes, "emphasizing once more the role that proper understanding plays in the exhortation as a whole."<sup>19</sup> The author's command is not about action that leads a sinner to turn from their erroneous ways; rather, it focuses on the awareness of outcomes such action will bring to the sinners; their souls will be saved, and sins are covered.<sup>20</sup>

James 5:19–20 constructs a third class conditional. In the protasis (*τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτόν*), a hypothetical case where one departs from the truth and the other brings that person back is put forward for consideration. The

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<sup>18</sup> The last command to *know* (*γινωσκέτω*) the promises for the converted evokes *γινώσκοντες* (1:3) which provides why the recipients should rejoice whenever they face all types of trials.

<sup>19</sup> Johnson, *James*, 338. He further refers to a note on Jas 1:3, in which Johnson makes the case that having resort to a shared conviction is one of the characteristic features of a paraenesis.

<sup>20</sup> Some argue that James addresses the outcome of correction on the part of the converted and the converter. According to this proposal, it is the converted who will be saved; and it is the converter whose sins are covered. See Dibelius, *James*, 258; Mussner, *Der Jakobusbrief*, 233; Laws, *James*, 239; Ropes, *Epistle of St. James*, 315; Adamson, *James*, 204. Contra Mayor, *James*, 237–38; Martin, *James*, 220; Davids, *James*, 201; Moo, *James*, 251; Varner, *James*, 196. What is still in an agreement between the two suggestions is that those whose soul will be saved is the converted sinner. If this is the case, the parallel syntax of 5:20b and c, sharing the same grammatical subject, the future active indicative predicator, and the word order (subject-predicator-complement) indicates that the soul and the multitude of sins also belong to the same entity, the sinner. Besides, if the grammatical subject is the beneficiary of the forgiveness of sins, the middle voice would be a suitable choice. In 5:15, the healing of the sick is followed by absolution.

apodosis illustrates the positive impact of the “rescue operation.”<sup>21</sup> This conditional construction lets the readers evaluate the advantage of bringing people back to the truth.

At the closing segment of his letter, James carries out a speech role of giving information and commanding goods-and-services. At the outset, he weaves a stretch of passages with a coupling of indicatives and corresponding imperatives. These indicatives pave the way for instructive directives preparing for a proper reaction to the time when one *κακοπαθεῖ*, *εὐθυμεῖ*, and *ἀσθενεῖ*. This pattern is reiterated in the extended form in 5:15–16c. James’s statements (5:15a, b, c) of the efficacy of prayer lead to commands to the readers (5:16a, b). James tells the reader a quasi-narrative through a series of indicatives. This story upholds James’s previous teaching on prayer. James wraps up his letter with a final third person singular command (*γινωσκέτω*). Instead of directing a set of behaviors to follow, this command encourages the mental process of the recipient community regarding what to expect after bringing around those who go astray.

### Implications

My analysis has shown that the book of James unfolds with a dynamic change of semantic configuration across segments. The shift in ideational, interpersonal, and textual profiles reflects different linguistic functions within the course of a text. In the preceding segment, James tackled issues perceived as present within the recipient communities—conflicts (4:1) and denigrating and judgmental speech (4:11)—and among neighbors—arrogant speech of the merchants (4:13) and the unjust rich (5:1). The readers are ordered

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<sup>21</sup> Johnson, *James*, 338.

to comply with a situation-bound set of directives. In short, Jas 3:13—5:12 was more situationally bound to the recipients' group. In the closing of his letter, James concerns more general situations typical of believing community.

A semantic domain analysis reveals a semantic transition between the preceding and the current segment. The reintroduction of PHYSIOLOGICAL PROCESSES/STATES and HOLD A VIEW/BELIEVE/TRUST, and withdrawal of POSSESS and COURTS/LEGAL PROCEDURES indicate a semantic break between 5:12 and 5:13. With the diminishing of COURTS/LEGAL PROCEDURES and TIME, the eschatological tone has diminished in the closing. The closing segment shows a semantic move to rehabilitation, both physical and spiritual. Another noticeable semantic domain is COMMUNICATION, which outnumbers other domains. Its tokens are confined to prayer language.

Cohesive harmony analysis confirms at least two things. First, COMMUNICATION plays a prominent role in the concluding segment. This fact underpins the central position of prayer in the closing. Second, the author relates prayer to moral/ethical languages such as sin and righteousness, physical healing, and spiritual rehabilitation. In so doing, James teaches that a prayerful life is the key to all life circumstances at the individual and communal level.

Regarding transitivity, the increase of mental process is worth noting because its role has been ancillary until now. This minor player starts increasing in number in 4:11—5:12 and continues to rise. This move shows that as the letter comes to its close, the author focuses on the inner aspects of the readers' experience. In contrast to the previous segment loaded with a set of directives on behaviors, this segment emphasizes the consciousness responding to the outer phenomenon. Consistent use of the middle voice is



observed in verbal clauses. What is highlighted is the direct and personal involvement of the grammatical subject, James's readers, in the process of praying. As to verbal aspect, the imperfective aspect is mainly used in mental clauses, which shows the stream of consciousness vividly. The perfective aspect is used when Elijah's material actions are depicted in a narrative. The non-aspectual future is used when the author shows his confidence in restoring from physical afflictions through prayer.

Regarding grammatical person, the third person singulars carry out this segment. This is quite a contrast to the preceding segment, flooded with the second person plurals, primarily referring to the readers but also the God-ignoring merchants and the covetous rich. This move implies the lesser direct interactions between the primary participants. That is, the author talks about something else other than the readers. Adding the prepositional phrase ἐν ὑμῖν to some uses of the indefinite pronoun τις, James indirectly refers to an unspecified member of the readers' community. This roundabout way reduces the interpersonal tension between the primary participants with the author, whereby the levels of formality increase. This allows James to present his perception of life experiences more objectively. This becomes the basis for a prolonged set of exhortations about ordinary life circumstances.

This last segment comprises only two speech roles: giving information and commanding goods-and-services. The former role doubles the latter in number. The beginning of the concluding part is characterized by a pattern, the short alteration of an indicative clause and an imperative. James exchanges information on all life circumstances and the efficacy of prayer in an assertive manner. His assertive manner is based on the understanding of the universality of these issues. How to respond to them is

communicated in the form of imperative clauses. The core of exhortation is to pray.

James concludes his letter with the last speech function of command *γινώσκέτω*. Rather than directly imposing the act of bringing back those going astray from the truth, James reminds his readers of the outcomes of such action to encourage them to comply with the expected action.

In concluding this chapter, it is worth noting James's exit strategy of his moral lesson. First, only two modes of speech are exhorted for the recipient community to use in any life situation: praise and pray. One semantic domain that runs through the entire letter is COMMUNICATION. This domain has been used for bringing in all types of speech modes. Johnson lists various modes of speech in James, including "self-deceiving speech (2:7), cursing speech (3:9), slandering speech (4:11), arrogant speech (4:13), [and] recriminatory speech (5:9)."<sup>22</sup> All these come down to praising and praying in the end.

Second, this segment is general as compared to the previous segment which is circumstantial. It is no doubt that the author is still concerned with the readers' communities (*ἐν ὑμῖν*). What James is doing is to close his letter with some generally applicable exhortations for all believing communities and a motivational remark on the importance of converting efforts. Dvorak writes,

The main social activity involved in generating values-based communities is the construction of axiological paradigms. These are the preferred ways of understanding and evaluating reality from which derive what is normal and deviant, beneficial and harmful, praiseworthy and blameworthy, and so on. In order to win the adherence of the other to the value position(s) being put forward, persuasion plays a pivotal role in naturalizing these models or portraying them as

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<sup>22</sup> Johnson, *James*, 340.

‘common sense’ (or consensual knowledge) thus making it socially difficult to argue against them.<sup>23</sup>

The author simplifies his speech role by limiting it to giving information and asking for goods-and-services. James concludes his letter with his assertive and imperatival language reflecting his authoritative position as a moral teacher in relation to his readers.

Lastly, James’s moral teaching pursues the audiences’ appropriate understanding of the promises and positive outcomes which the demanded deeds will bring. This letter is generally viewed as emphasizing deeds corresponding to faith, from which I do not dissent. Nevertheless, the author seems to pursue this goal by enhancing the moral understanding of the readers.

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<sup>23</sup> Dvorak, “Prodding with Prosody,” 91.

## CONCLUSION

Halliday and Matthiessen note, “A text is a piece of language that is functional in context.”<sup>1</sup> Also, they note that “a text is thus a unit of meaning—more accurately, a unit in the flow of meaning.”<sup>2</sup> Based on this premise, this study seeks what James is doing to his readers and how he gets this done. Linguistically speaking, a text performs a contextual function in the social and cultural milieu in which the interlocutors live. To gain a socially defined communicative goal, the speaker is expected to follow a certain course of steps known to his communication partner. The full metafunctional spectrum is involved in the identification of these generic stages or segments. In turn, a sequence of these stages forms the structure of the text. In other words, finding the structure of a text means finding how it unfolds as a series of stages performing a culturally assigned and recognized function in a given situation type. In this sense, this study defines genre as the structural potential of a context of situation within some context of culture.

After a prescript in which his authoritative status is established as a servant of God and of the Lord Jesus, James lays down some basic moral rules and instructions in a segment of general instruction concerning prayer, speech, and behavior (Jas 1:2–27). These principles are addressed in a generalized form as a response to a general situation in which diaspora communities experience a crisis in social status. These basic principles

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<sup>1</sup> Halliday and Matthiessen, *Construing Experience*, 122.

<sup>2</sup> *IFG4*, 660.

establish a general moral orientation, which can then be adapted later to various settings. Participants are not referred to by proper nouns but named as a general class such as the double-minded, the poor, the rich, those who endure, and so forth. Also, the author utilizes material processes to explore the outcome of such moral values as endurance and human desire. As a renowned sage, the author does not just issue a series of directives to be followed. Instead, he utilizes statements to justify his exhortations. In so doing, a common understanding of general moral topics is established, which is the foundation upon which the rest of the letter builds.

In the following segment (Jas 2:1–26), James’s timeless moral directions in Jas 1 are brought into imaginary situations (third class conditionals). They are hypothetical in the sense that the situational setting is neither historical nor specific to a certain community. Nevertheless, they are highly likely to be relevant to the readers’ situation. Here James contemporizes his moral teaching into hypothetical examples highlighting issues like mistreatment of the poor and actionless faith. A rising ratio of second person plurals, questions, and leading questions mark the dialogical nature of this segment. In contrast to the legitimating discourse patterns of commands and statements utilized in the preceding section, the present segment is distinguished by a persistent effort to elicit readers’ agreement through the use of leading questions. Through this method, the author endeavors to make his appraisal of hypothetical scenarios germane to his audience and establish a foundation of shared understanding for subsequent discussions.

In Jas 3:1–12, the author re-orientes and narrows down his readers’ attention to one topic, human speech. James tackles the issue of the human tongue since failure in integral speech life sets back moral growth and communal unity. James’s thorough examination

establishes that the human tongue poses a significant risk to our moral integrity. As with Jas 1:2–27, some lexical items are used to generalize statements. This move is plausible when the author presents verbal mistakes as a universal phenomenon. Material clauses depicting the process of cause-and-effect in nature are given in support of the author's moral argument. As seen in his almost exclusive use of statements, the author is assertive as an authoritative voice in this segment. Nevertheless, he identifies himself with his recipients through first person plurals in that they are all susceptible to human weakness in their speech. This gesture fosters solidarity between the primary participants.

The presence of James 3:13—5:12 is critical in determining the overall function of the book of James. Without this segment, James's writing could have been rendered as a hodgepodge of old wisdom sayings with the practical exercise of application (Jas 2). However, the current segment moves on to the phase in which the seemingly current state of the community is examined. Cohesive harmony highlights the role of SUPERNATURAL BEINGS/POWERS in this segment. Its interactions with other chains contrast two conflicting worlds, earthly and heavenly, offering different types of wisdom. Since God's heavenly wisdom opposes and condemns earthly wisdom, the readers are at a crossroads where they must choose one of the two. The analysis also reveals that God is not ignorant of human affairs, so God reacts to injustice by divine verdict. James's last command comes at the end of the eschatological injunction. My transitivity analysis shows that the most frequent material processes in the current segment chiefly picture actions of the readers and the rich. James's assertive tone toward the depiction of his readers' situation is reflected in a series of statements. The preponderance of second-person verbs, which constitute 59 percent, attests to his engagement with his readership.

At points where readers are subjected to negative assessments (4:1–10), the author employs derogatory epithets in addressing them, to the extent that the relationship between James and his readers may be jeopardized. In addition, James's readers are not free from his censure to those whose way of life is neglectful of God's providence. Thus, the interpersonal tension between the primary participants culminates in this segment.

In the closing of his letter (5:13–20), James shifts his focus to matters of broader concern for typical faith communities, such as the cultivation of a prayerful life and the redemption of an apostate. The author does not ask questions or pose leading questions; instead, he provides information and issues a corresponding command. A more objective tone as compared to the previous segment reduces the level of interpersonal tension. As a result, this segment appears as a more formal instruction the authoritative sage would give to his students. He does not use religious authority to impose religious obligations. Instead, he induces people to voluntarily participate in moral life by reminding them of the eschatological consequences.

Upon considering the collective findings, it is possible to infer that the assertion that James's epistle merely seeks to transmit pre-existing moral and religious beliefs to his readers is less compelling. A more nuanced reading would suggest that James endeavors to make traditional teachings more relevant to the contemporary life situation of his readers, evaluates the current circumstances, and presents an eschatological framework to interpret them. The letter structure reveals that this process is unfolding in such a way as to equip readers with ethical precepts and enable them to engage in moral reasoning, enabling them to apply general principles to hypothetical and actual scenarios. This entire process reflects the social function of the letter, which is moral formation. The

table presents the comprehensive structure of James, accompanied by a functional description of each segment and their distinctive semantic patterns.<sup>3</sup>

Epistolary opening	General Instruction	Contemporized Teaching	Re-focusing	Context-specific Admonition	Communal Directions
1:1	1:2–27	2:1–26	3:1–12	3:13–5:12	5:13–20
Legitimation of the author as an authoritative voice	Giving general principles of Christian life: proverbial sayings & wisdom instructions legitimated through brief reasoning	Cultivating imaginative reasoning by applying fundamental principles to hypothetical, yet pertinent scenarios	Picking up the topic of speech life for a comprehensive and in-depth exploration	Uncovering the moral nature of communal problems of readers and their neighbors	Providing practical instructions of communal life
-conventional epistolary prescript  -introduction of primary participants  -author's authoritative position as a <i>δοῦλος</i> of God and Jesus Christ  -social activity of offering a letter (SF)	-moral/ethical antithesis between God and human (CH)  -logical concatenation: e.g., trial-endurance-maturity (CH)  -generalization: SCs (WHOLE/DIVIDED, ASPECT); indefinite pronoun <i>τις</i> ; 3rd person sing.; <i>ὅταν</i> construction  -cause and effect of natural phenomena: material pro. (TR)  -brief justification: initiating command & follow-up statement (SF)	-evaluative tone: VALUE, COURT/LEGAL PROCEDURE, PERFORM/DO (SC)  -resultant state of actions and value judgment: relational pro. (TR)  -More dialogical than Jas 1: high ratio of 2nd person sing./ plur.; question; leading question (GP, SF)  -hypothetical situation: third class conditionals; subjunctives  -building up & check the common ground on value judgment of hypothetical situations: leading questions (SF)	-central topic, tongue & dividedness: interaction b/w BODY/BODY PART & WHOLE/DIVIDE (CH)  -generalization: all-inclusive <i>πάντες</i> & all-exclusive <i>οὐδείς</i>  -natural phenomena as moral foundation: material pro. (TR)  -increased solidarity: high ratio of 1st person plur. (GP)  -assertive attitude of teaching: extended succession of statements (SF); exclusive use of 1st person plur. (3:1)  -teacher vs. students relationship (3:1)	-two contrasting worlds: SUPERNATURAL BEINGS (SC, CH); (attributive or identifying) relational pro. (TR)  -current situation of participants: (1) the readers: 2nd person plur. (GP); readers as grammatical subject of various pro. types (TR); imperfective asp. (VS)/ (2) business persons & the rich: perfective asp. (VS), material pro. (TR), statements (SF)  -solidarity at risk: adversarial direct address; no <i>ἀδελφοί</i> (3:13–4:10)  -situation-bound commands (4:7–10; 5:7–12): 2nd person commands (GP, SF)	-communal setting: COMMUNICATION & PEOPLE GROUPS (CH); <i>ἀλλήλων</i> ; <i>ἐν ὑμῖν</i>  -prayer & spiritual/physical rehabilitation: SPEAK/WORD, PHYSIOLOGICAL PROCESS, HOLD A VIEW (SC, CH)  -inner experience of the readers: increased mental pro. (TR); imperfective asp. (VA)  -increased formality: increased 3rd person sing. (GP); indefinite pronoun <i>τις</i>  -conclusive directions: commands after statements (SF); <i>οὕτως</i>

Table 4. Functional description of the structure of James

<sup>3</sup> Semantic chain (SC); cohesive harmony (CH); transitivity (TR); verbal aspect (VA); voice (V); grammatical person (GP); speech function (SF).



The key contributions of this study can be summarized as follows. First, the major contribution of this study is to suggest a consistent theoretical framework for the analysis of the genre of James's letter. While others have studied James's genre with respect to social function and suggested various structures for James, they have never been successful in working with a consistent theoretical framework. This study adopts Hasan's genre theory which views genre as a staged process to achieve social function. This view allows us to consider genre in association with the schematic structure.

Second, this dissertation points out the limits of thematic approaches to the structural analysis of James's letter and suggests an alternative way forward. Many themes (e.g., friendship, wisdom, obedience, perfection, testing, etc.) have been proposed as a unifying motif that contributes to the coherence of James's letter. Despite a wide divergence of opinion, they are identical in that they are answering the same question: what is James's letter about? My own functional approach attempts to answer a different question: what is James's letter doing? It views the linear unfolding of a text as the build-up of stages working together to accomplish a social goal and suggests a more general way of approaching texts by seeing them functionally by way of three metafunctions. Hasan's concept of contextual configuration propels us to take into account all three metafunctional meanings and their variations to locate the segmentation of a text. Relying on one situational factor or formulaic features to construe the text's structure is insufficient. Based on SFL, this study modifies English-oriented methodologies for Greek and applies them throughout the letter of James. In so doing, it supports the methodological validity of Hasan's genre model informed by SFL in investigating the structure of a Greek text and its communicative goal.

Third, this dissertation contributes to a better understanding of the repetition of themes and topics in the letter of James. Some say that an unorganized and loosely related collection of wisdom sayings and precepts is characteristic of paraenetic discourse. Others say that they are the marks of chiasm or inclusio. This study explains repetition as a result of the contemporizing process where old wisdom is made relevant into imaginary or real situations. James applies the outlined principles to more context-bound settings of situations, which promotes the mental activity of the readers. The readers are not just passive receivers who accept what is imposed on them; instead, they are active participants in moral reasoning. Therefore, the recurrence of themes and topics in James's letter is indicative of a pedagogical approach aimed at inculcating a virtuous life via the practical implementation of ethical principles in view of the resulting repercussions and the eschatological ramifications of moral choices.

I believe that this dissertation provides a constructive way forward for further research at least in three respects. First, the functional view of SFL genre theory changes the way we ask about the genre of New Testament books. Traditional literary genre studies focus on formal features to identify literary units. That is, formulaic expressions were one of the significant criteria for structural analysis. Recently, more scholars are investigating the social function of New Testament texts in association with genre. However, their proposals remain at the conceptual level without concrete methodologies. Methodologies formulated in this dissertation can be applied for genre analysis to investigate the author's communicative strategy for arriving at some social goals.

Second, there is a potential for applying the theoretical framework and methodologies of this dissertation to other Greek documents such as Sirach and Wisdom

of Solomon, which are generally classified as wisdom literature. Halliday and Matthiessen point out that “it is usually possible to make some prediction about the kinds of sequence, and the complexity to which sequences extend, in most of culturally recognised modes of discourse.”<sup>4</sup> Given that there is no consensus on what wisdom literature is, this comparative study would enhance our understanding of a schematic structure of wisdom literature.

Third, there is a possibility for comparing the strategy of ancient wisdom literature with modern classroom pedagogic discourse. In an abstract sense, wisdom literature has to do with transmission, preservation, instruction, and socialization in a pedagogical setting.<sup>5</sup> This set of social functions is compatible with that of pedagogic discourse, which has been one of the actively studied areas among SFL proponents.<sup>6</sup> This comparative study can contribute to uncovering how we use language to pass down and instill an accumulated knowledge, a conventionalized way of life, values, and beliefs to the next generation.

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<sup>4</sup> Halliday and Matthiessen, *Construing Experience*, 122.

<sup>5</sup> Considering the Qumran wisdom texts, Collins finds the legitimacy of the generic status of wisdom literature “in its use as instructional material” (“Wisdom Reconsidered,” 281). The biblical wisdom literature is comparable to the “instruction” genre of the ancient Near Eastern text. See Grillo, “Wisdom Literature,” 183. Wisdom texts seem to have been written and composed by scribal scholars whose foremost role was teaching. See Sneed, “Wisdom Tradition,” 62.

<sup>6</sup> Christie and Martin, *Genre and Institutions*; Christie, *Classroom Discourse*; Rose, “Pedagogic Discourse”; Martin and Rose, *Working with Discourse*.

## APPENDIX 1. SEGMENTATION BY GREEK TEXTS AND BIBLE VERSIONS

Seg	UBS4	NA28	NRSV	NIV	NASB1995
1	1:1	1:1	1:1	1:1	1:1
2	1:2–8	1:2–4	1:2–4	1:2–8	1:2–4
		1:5–8	1:5–8		1:5–8
3	1:9–11	1:9–11	1:9–11	1:9–11	1:9–11
4	1:12–15 1:16–18	1:12	1:12–16	1:12	1:12–18
		1:13–15		1:13–15	
		1:16–18	1:17–18	1:16–18	
5	1:19–25 1:26–27	1:19–21	1:19–21	1:19–21	1:19–25
		1:22–25	1:22–25	1:22–25	
		1:26–27	1:26–27	1:26–27	1:26–27
6	2:1–4 2:5–13	2:1–7	2:1–7	2:1–4	2:1–7
				2:5–7	
		2:8–11	2:8–13	2:8–11	2:8–13
		2:12–13		2:12–13	
7	2:14–17 2:18–26	2:14–17	2:14–17	2:14–17	2:14–17
		2:18–19	2:18–26	2:18–19	2:18–26
		2:20–26		2:20–24 2:25–26	
8	3:1–12	3:1–12	3:1–5a	3:1–2	3:1–5a
			3:5b–12	3:3–6	3:5b–12
				3:7–8	
				3:9–12	
9	3:13–18	3:13–18	3:13–18	3:13–16 3:17–18	3:13–18
10	4:1–10	4:1–10	4:1–10	4:1–3	4:1–10
				4:4–6	
				4:7–10	
11	4:11–12	4:11–12	4:11–12	4:11–12	4:11–12
12	4:13–17	4:13–17	4:13–17	4:13–17	4:13–17
13	5:1–6	5:1–6	5:1–6	5:1–6	5:1–6
14	5:7–11 5:12 5:13–18 5:19–20	5:7–11	5:7–11	5:7–9 5:10–11	5:7–11
		5:12	5:12	5:12	5:12
		5:13–18	5:13–18	5:13–16 5:17–18	5:13–18
		5:19–20	5:19–20	5:19–20	5:19–20

## APPENDIX 2. SEGMENTATION BY VARIOUS SCHOLARS

Seg	UBS4	Martin (1998)	Penner (1996)	Wuellner (1978)	Bauckham (1999)	Varner (2011)
1	1:1	1:1	1:1	1:1	1:1	1:1
2	1:2-8	1:2-19a	1:2-12	1:2-4	1:2-27	1:2-15
		1:5-8		1:5-11		
3	1:9-11	1:9-11				
4	1:12-15	1:12		1:12		
		1:13-15	1:13-4:5	1:13-16		
	1:16-18	1:16-18		1:17-27		1:16-18
5	1:19-25	1:19-21				1:19-27
		1:19b-27				
	1:26-27					
6	2:1-4	2:1-13		2:1-7	2:1-13	2:1-13
	2:5-13			2:8-13		
7	2:14-17	2:14-26		2:14-26	2:14-26	2:14-26
	2:18-26					
8	3:1-12	3:1-12		3:1-12	3:1-12	3:1-12
9	3:13-18	3:13-18		3:13-18	3:13-18	3:13-18
10	4:1-10	4:1-10		4:1-4	4:1-10	4:1-10
			4:6-5:12	4:5-12		
11	4:11-12	4:11-17			4:11-12	4:11-12
12	4:13-17			4:13-17	4:13-17	4:13-17
13	5:1-6	5:1-6		5:1-6	5:1-6	5:1-6
14	5:7-11	5:7-11		5:7-12	5:7-11	5:7-11
	5:12	5:12-18			5:12	5:12-18
	5:13-18		5:13-20	5:13-20	5:13-18	
	5:19-20	5:19-20			5:19-20	5:19-20

### APPENDIX 3. SEMANTIC DOMAIN OF CONTENT WORDS OF THE BOOK OF JAMES

#### James 1:1–27

- 1a Ἰάκωβος (93) θεοῦ (12, 33) καὶ κυρίου (12, 37, 57, 87) Ἰησοῦ (93) Χριστοῦ (53, 93) δοῦλος (37, 87) ταῖς δώδεκα φυλαῖς (11) ταῖς ἐν τῇ διασπορᾷ (15)
- 1b χαίρειν (25, 33)
- 2 Πᾶσαν (58, 59, 63, 68, 78) χαρὰν (25) ἡγήσασθε (31, 36, 37), ἀδελφοί (10, 11) μου, ὅταν πειρασμοῖς (27) περιπέσητε (90) ποικίλοις (58), γινώσκοντες (23, 27, 28, 31, 32) ὅτι τὸ δοκίμιον (27) ὑμῶν τῆς πίστεως (31, 33) κατεργάζεται (13, 42, 77, 90) ὑπομονήν (25)
- 4a ἡ δὲ ὑπομονή (25) ἔργον (42) τέλειον (68) ἐχέτω (13, 18, 23, 24, 31, 33, 49, 57, 74, 83, 90)
- 4b ἵνα ᾗτε τέλειοι (68) καὶ ὁλόκληροι (59) ἐν μηδενὶ (92) λειπόμενοι (57)
- 5a Εἰ δέ τις ὑμῶν λείπεται (57, 71) σοφίας (28, 32)
- 5b αἰτεῖτω (33) παρὰ τοῦ διδόντος (57) θεοῦ (12, 33) πᾶσιν (58, 59, 63, 68, 78) ἀπλῶς (57) καὶ μὴ ὀνειδίζοντος (33)
- 5c καὶ δοθήσεται (57) αὐτῷ.
- 6a αἰτεῖτω (33) δὲ ἐν πίστει (31) μηδὲν διακρινόμενος (31)
- 6b ὁ γὰρ διακρινόμενος (31) ἔοικεν (64) κλύδωνι (14) θαλάσσης (1) ἀνεμιζομένῳ (15) καὶ ῥιπιζομένῳ (16)
- 7a μὴ γὰρ οἰέσθω (31) ὁ ἄνθρωπος (8, 9, 10, 26, 41) ἐκεῖνος
- 7b ὅτι λήμψεται (18, 24, 25, 30, 31, 37, 49, 57, 68, 88, 90) τι παρὰ τοῦ κυρίου (12, 37, 57, 87)
- 8 ἀνὴρ (9, 10, 33) δίψυχος (31), ἀκατάστατος (37) ἐν πάσαις (58, 59, 63, 68, 78) ταῖς ὁδοῖς (1, 15, 41, 77, 81, 88) αὐτοῦ
- 9 Καυχάσθω (33) δὲ ὁ ἀδελφὸς (10, 11) ὁ ταπεινὸς (87)<sup>1</sup> ἐν τῷ ὕψει (87) αὐτοῦ
- 10a ὁ δὲ πλούσιος (57, 59) ἐν τῇ ταπεινώσει (88) αὐτοῦ
- 10b ὅτι ὡς ἄνθος (3) χόρτου (3) παρελεύσεται (13, 15, 36, 67)
- 11a ἀνέτειλεν (15) γὰρ ὁ ἥλιος (1) σὺν τῷ καύσωνι (14)
- 11b καὶ ἐξήρανε (79) τὸν χόρτον (3)
- 11c καὶ τὸ ἄνθος (3) αὐτοῦ ἐξέπεσεν (13, 15, 34, 54, 75, 90)
- 11d καὶ ἡ εὐπρέπεια (79) τοῦ προσώπου (24) αὐτοῦ ἀπώλετο (13)
- 11e οὕτως καὶ ὁ πλούσιος (57, 59) ἐν ταῖς πορείαις (57) αὐτοῦ μαρανθήσεται (13).
- 12a Μακάριος (25) ἀνὴρ (9, 10, 33) ὃς ὑπομένει (25)<sup>2</sup> πειρασμόν (27, 88)

<sup>1</sup> Though Louw and Nida's *Greek-English Lexicon* assigns ταπεινὸς to domain 88, it is compared with those ὁ πλούσιος. In this sense, ταπεινὸς is more likely to mean a low social status (D87), rather than moral humility.

<sup>2</sup> For the sake of consistency, ὑπομένει is classified as domain 25 as with ὑπομονήν (v. 2).

- 12b ὅτι δόκιμος (27)<sup>3</sup> γενόμενος (13, 15, 30, 34, 41, 57, 85, 91) λήμψεται (18, 24, 25, 30, 31, 37, 49, 57, 68, 88, 90) τὸν στέφανον (6, 42, 57, 93) τῆς ζωῆς (4, 23)
- 12c ὃν ἐπηγγείλατο (33) τοῖς ἀγαπῶσιν (25) αὐτόν.
- 13a μηδεὶς πειραζόμενος (88) λεγέτω (31, 33)
- 13b ὅτι ἀπὸ θεοῦ (12, 33) πειράζομαι (88)
- 13c ὁ γὰρ θεὸς (12, 33) ἀπειραστός (88) ἐστὶν κακῶν (20, 65, 72, 88)
- 13d πειράζει (88) δὲ αὐτὸς οὐδένα.
- 14 ἕκαστος (59) δὲ πειράζεται (88) ὑπὸ τῆς ἰδίας (57, 58, 97, 92) ἐπιθυμίας (25) ἐξελκόμενος (31) καὶ δελεαζόμενος (88)
- 15a εἴτα ἢ ἐπιθυμία (25) συλλαβοῦσα (23, 35, 37) τίκτει (23) ἁμαρτίαν (88)
- 15b ἢ δὲ ἁμαρτία (88) ἀποτελεσθεῖσα (68) ἀποκύει (13) θάνατον (23)
- 16 Μὴ πλανᾶσθε (15, 31), ἀδελφοί (10, 11) μου ἀγαπητοί (25, 58).
- 17a πᾶσα (58, 59, 63, 68, 78) δόσις (57) ἀγαθὴ (57) καὶ πᾶν (63) δῶρημα (57) τέλειον (9, 11, 68, 73, 79, 88) ἄνωθ' (41, 67, 84) ἐστὶν καταβαῖνον (15) ἀπὸ τοῦ πατρὸς (10, 11, 12, 36, 52, 58, 87) τῶν φώτων (2, 6, 11, 14)
- 17b παρ' ὃ οὐκ ἔνι παραλλαγὴ (58) ἢ τροπῆς (16) ἀποσκίασμα (14)
- 18 βουλευθεὶς (25, 30) ἀπεκύησεν (13) ἡμᾶς λόγῳ (13, 28, 30, 31, 33, 56, 57, 89) ἀληθείας (70, 72) εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν (53, 57, 61) τινὰ τῶν αὐτοῦ κτισμάτων (42)
- 19a Ἰστε (28, 29, 32, 87), ἀδελφοί (11) μου ἀγαπητοί (25)
- 19b ἔστω δὲ πᾶς (63) ἄνθρωπος (9) ταχύς (67) εἰς τὸ ἀκοῦσαι (24, 31, 32, 33, 36, 56), βραδύς (67) εἰς τὸ λαλῆσαι (33), βραδύς (67) εἰς ὀργὴν (38, 88)
- 20 ὀργὴ (88) γὰρ ἄνδρὸς (9) δικαιοσύνην (34, 53, 57, 88) θεοῦ (12) οὐ κατεργάζεται (13)
- 21 διὸ ἀποθέμενοι (68, 85) πᾶσαν (63) ῥυπαρίαν (88) καὶ περισσεῖαν (59) κακίας (22, 88) ἐν πραΰτητι (88) δέξασθε (18, 31, 34, 57) τὸν ἔμφυτον (85) λόγον (33) τὸν δυνάμενον (74) σῶσαι (21, 23) τὰς ψυχὰς (4, 9, 20, 21, 23, 25, 26, 30, 88) ὑμῶν.
- 22a Γίνεσθε (13, 15, 30, 34, 41, 57, 85, 91) δὲ ποιηταὶ (33, 42) λόγου (33)
- 22b καὶ μὴ μόνον (58) ἀκροαταὶ (24) παραλογιζόμενοι (88) ἑαυτοῦς
- 23a ὅτι εἴ τις ἀκροατῆς (24) λόγου (33) ἐστὶν
- 23b καὶ οὐ ποιητῆς (42),
- 23c οὗτος ἔοικεν (64) ἀνδρὶ (9) κατανοοῦντι (24, 30, 32) τὸ πρόσωπον (24) τῆς γενέσεως (13) αὐτοῦ ἐν ἐσώπτρῳ (6)
- 24a κατενόησεν (24) γὰρ ἑαυτόν
- 24b καὶ ἀπελήλυθεν (13, 15, 36, 88)
- 24c καὶ εὐθέως (67) ἐπελάθετο (29) ὁποῖος (58) ἦν
- 25a ὁ δὲ παρακύψας (17, 24, 27) εἰς νόμον (33) τέλειον (68) τὸν τῆς ἐλευθερίας (37) καὶ παραμείνας (68, 85) οὐκ ἀκροατῆς (24) ἐπιλησμονῆς (29) γενόμενος (13, 15, 30, 34, 41, 57, 85, 91) ἀλλὰ ποιητῆς (42) ἔργου (42)

<sup>3</sup> Louw and Nida's *Greek-English Lexicon* assigns δόκιμος to domains 30, 73, and 87. However, given δοκίμιον in v. 2 is classified as domain 27, it is more consistent with identifying both as domain 27.

- 25b οὗτος μακάριος (25) ἐν τῇ ποιήσει (42) αὐτοῦ ἔσται  
 26a Εἴ τις δοκεῖ (25, 30, **31**, 87) θρησκὸς (53) εἶναι μὴ χαλιναγωγῶν (88) γλῶσσαν (8, 9, 33) αὐτοῦ ἀλλ' ἀπατῶν (31) καρδίαν (25, **26**, 29, 30, 31, 83, 88) αὐτοῦ  
 26b τούτου μάταιος (65) ἡ θρησκεία (53)  
 27 θρησκεία (53) καθαρὰ (**53**, 79) καὶ ἀμίαντος (53) παρὰ τῷ θεῷ (12) καὶ πατρὶ (12) αὕτῃ ἐστίν, ἐπισκέπτεσθαι (30, 34, **35**, 85) ὀρφανούς (10) καὶ χήρας (10) ἐν τῇ θλίψει (22) αὐτῶν, ἄσπιλον (79, **88**) ἑαυτὸν τηρεῖν (13, **36**, 37) ἀπὸ τοῦ κόσμου (1, 6, 9, 12, **41**, 59, 79)

## James 2:1–26

- 1a Ἀδελφοί (11) μου, μὴ ἐν προσωπολημψίαις (88) ἔχετε τὴν πίστιν (31) τοῦ κυρίου (12) ἡμῶν Ἰησοῦ (93) Χριστοῦ (93) τῆς δόξης (1, 12, 14, 25, 33, 76, 79, **87**)  
 2a ἐὰν γὰρ εἰσέλθῃ (13, **15**, 41, 68, 90) εἰς συναγωγὴν (7, **11**) ὑμῶν ἀνὴρ (9) χρυσοδακτύλιος (6) ἐν ἐσθῇτι (6) λαμπρᾷ (14, **79**)  
 2b εἰσέλθῃ (15) δὲ καὶ πτωχὸς (57) ἐν ῥυπαρᾷ (79) ἐσθῇτι (6)  
 3a ἐπιβλέψῃτε (24, **87**) δὲ ἐπὶ τὸν φοροῦντα (13, 38, **49**) τὴν ἐσθῆτα (6) τὴν λαμπρὰν (14, **79**)  
 3b καὶ εἴπητε (31, **33**)  
 3c σὺ κάθου (17) ὧδε (**83**, 92) καλῶς (65)  
 3d καὶ τῷ πτωχῷ (**57**, 65, 88) εἴπητε (33)  
 3e σὺ στῆθι (30, 33, 57, 76, **85**) ἐκεῖ (83)<sup>4</sup>  
 3f ἢ κάθου (17) ὑπὸ τὸ ὑποπόδιόν (6) μου  
 4a καὶ οὐ διεκρίθητε (**30**, 31, 33) ἐν ἑαυτοῖς  
 4b καὶ ἐγένεσθε (13) κριταὶ (56) διαλογισμῶν (**30**, 31, 33) πονηρῶν (12, 23, 57, 65, **88**)  
 5a ἀκούσατε (24), ἀδελφοί (11) μου ἀγαπητοί (25)  
 5b οὐχ ὁ θεὸς (12) ἐξελέξατο (30) τοὺς πτωχοὺς (57) τῷ κόσμῳ (1, 6, 9, 12, **41**, 59, 79) πλουσίους (**57**, 59) ἐν πίστει (31) καὶ κληρ ονόμους (57) τῆς βασιλείας (1, 11, **37**) ἧς ἐπηγγείλατο (33) τοῖς ἀγαπῶσιν (25) αὐτόν  
 6a ὑμεῖς δὲ ἡτιμάσατε (**87**, 88) τὸν πτωχόν (57)  
 6b οὐχ οἱ πλούσιοι (**57**) καταδυναστεύουσιν (22) ὑμῶν  
 6c καὶ αὐτοὶ ἔλκουσιν (15) ὑμᾶς εἰς κριτήρια (56)  
 7 οὐκ αὐτοὶ βλασφημοῦσιν (33) τὸ καλὸν (65, 66, 79, **87**, 88, 93) ὄνομα (9, **11**, 33, 53, 58) τὸ ἐπικληθὲν (**11**, 33, 56) ἐφ' ὑμᾶς  
 8a Εἰ μέντοι νόμον (33) τελεῖτε (13, **36**, 57, 67, 68) βασιλικὸν (37) κατὰ τὴν γραφὴν (33)  
 8b ἀγαπήσεις (25) τὸν πλησίον (**11**, 83) σου  
 8c ὥς σεαυτὸν

<sup>4</sup> NA28 shows a different word order: . . . καὶ τῷ πτωχῷ εἴπητε· σὺ στῆθι ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου.



- 8d καλῶς (23, 33, **65**, 72, 78, 87, 88) ποιεῖτε (13, 23, 25, 31, 37, 41, **42**, 57, 90)  
 9a εἰ δὲ προσωπολημπτεῖτε (88)  
 9b ἁμαρτίαν (88) ἐργάζεσθε (13, **42**, 57, 90) ἐλεγχόμενοι (33) ὑπὸ τοῦ νόμου (33) ὡς παραβάται (36)  
 10 ὅστις γὰρ ὅλον (59, **63**, 78) τὸν νόμον (33) τηρήσῃ (13, **36**, 37), πταίσῃ (88) δὲ ἐν ἐνί, γέγονεν (13) πάντων (63) ἔνοχος (88)  
 11a ὁ γὰρ εἰπὼν (33)· μὴ μοιχεύσης (88), εἶπεν (33) καὶ  
 11b μὴ φονεύσης (20)  
 11c εἰ δὲ οὐ μοιχεύεις (88)  
 11d φονεύεις (20) δέ  
 11e γέγονας (13) παραβάτης (36) νόμου (33)  
 12a Οὕτως λαλεῖτε (33)  
 12b καὶ οὕτως ποιεῖτε (42) ὡς διὰ νόμου (33) ἐλευθερίας (37) μέλλοντες (67, **71**) κρίνεσθαι (30, 31, 37, **56**)  
 13a ἡ γὰρ κρίσις (30, 38, **56**) ἀνέλεος (88) τῷ μὴ ποιήσαντι (42) ἔλεος (88)  
 13b κατακαυχᾶται (74) ἔλεος (88) κρίσεως (56)  
 14a Τί τὸ ὄφελος (65), ἀδελφοί (11) μου  
 14b ἐὰν πίστιν (31) λέγῃ (33) τις ἔχειν (13, 18, 23, 24, 31, 49, 57, 74, 83, **90**), ἔργα (42) δὲ μὴ ἔχῃ (**90**)  
 14c μὴ δύναται (74) ἡ πίστις (31) σῶσαι (21) αὐτόν  
 15a ἐὰν ἀδελφὸς (11) ἡ ἀδελφὴ (11) γυμνοὶ (28, **49**) ὑπάρχωσιν (**13**, 57)  
 15b καὶ λειπόμενοι (57) ὧσιν τῆς ἐφημέρου (67) τροφῆς (5)  
 16a εἶπη (33) δέ τις αὐτοῖς ἐξ ὑμῶν  
 16b ὑπάγετε (13, **15**, 23) ἐν εἰρήνῃ (**22**, 25)  
 16c θερμαίνεσθε (79)  
 16d καὶ χορτάζεσθε (**23**, 25)  
 16e μὴ δῶτε (57) δὲ αὐτοῖς τὰ ἐπιτήδεια (57) τοῦ σώματος (1, 8, **9**, 11, 23, 58, 87)  
 16f τί τὸ ὄφελος (65)  
 17 οὕτως καὶ ἡ πίστις (31), ἐὰν μὴ ἔχῃ (90) ἔργα (42), νεκρά (23, 33, **65**, 74) ἐστὶν καθ' ἑαυτήν  
 18a Ἀλλ' ἐρεῖ (33) τις  
 18b σὺ πίστιν (31) ἔχεις (90)  
 18c καὶ γὰρ ἔργα (42) ἔχω (90)  
 18d δεῖξόν (**28**, 33) μοι τὴν πίστιν (31) σου χωρὶς τῶν ἔργων (42)  
 18e καὶ γὰρ σοι δείξω (28) ἐκ τῶν ἔργων (42) μου τὴν πίστιν (31)  
 19a σὺ πιστεύεις (31)  
 19b ὅτι εἷς ἐστὶν ὁ θεός (12)  
 19c καλῶς (65) ποιεῖς (42)  
 19d καὶ τὰ δαιμόνια (12) πιστεύουσιν (31)  
 19e καὶ φρίσσουν (25)  
 20a Θέλεις (**25**, 30, 31, 33) δὲ γινῶναι (23, 27, 28, 31, **32**), ὃ ἄνθρωπε (9) κενέ (32)  
 20b ὅτι ἡ πίστις (31) χωρὶς τῶν ἔργων (42) ἀργή (65) ἐστὶν

- 21 Ἀβραάμ (1, **93**) ὁ πατήρ (10, 11, 12, 36, 52, 58, 87) ἡμῶν οὐκ ἐξ ἔργων (42) ἐδικαιώθη (34, 36, 37, 56, **88**) ἀνενέγκας (53) Ἰσαὰκ (93) τὸν υἱὸν (4, 9, **10**, 11, 12, 36, 58) αὐτοῦ ἐπὶ τὸ θυσιαστήριον (6)
- 22a βλέπεις (13, **24**, 27, 30, 32, 68, 82)
- 22b ὅτι ἡ πίστις (31) συνήργει (42) τοῖς ἔργοις (42) αὐτοῦ
- 22c καὶ ἐκ τῶν ἔργων (42) ἡ πίστις (31) ἐτελειώθη (13, 36, 57, 67, **68**)
- 23a καὶ ἐπληρώθη (13, 30, 33, 35, **59**, 67, 68, 78) ἡ γραφή (33) ἡ λέγουσα (33)
- 23b ἐπίστευσεν (31) δὲ Ἀβραάμ (93) τῷ θεῷ (12)
- 23c καὶ ἐλογίσθη (29, 30, **31**, 57) αὐτῷ εἰς δικαιοσύνην (88)
- 23d καὶ φίλος (34) θεοῦ (12) ἐκλήθη (33)
- 24a ὁρᾶτε (32)
- 24b ὅτι ἐξ ἔργων (42) δικαιοῦται (88) ἄνθρωπος (9)
- 24c καὶ οὐκ ἐκ πίστεως (31) μόνον (58)
- 25 ὁμοίως (64) δὲ καὶ Ῥαὰβ (93) ἡ πόρνη (88) οὐκ ἐξ ἔργων (42) ἐδικαιώθη (88) ὑποδεξαμένη (34) τοὺς ἀγγέλους (12, 33) καὶ ἐτέρα (58, 88) ὁδῷ (1) ἐκβαλοῦσα (13, **15**, 33, 53)
- 26a ὥσπερ γὰρ τὸ σῶμα (9) χωρὶς πνεύματος (23) νεκρόν (65) ἐστίν
- 26b οὕτως καὶ ἡ πίστις (31) χωρὶς ἔργων (42) νεκρά (65) ἐστίν

## James 3:1–12

- 1 Μὴ πολλοὶ (**59**, 67, 78) διδάσκαλοι (33) γίνεσθε (13), ἀδελφοί (11) μου, εἰδότες (28, 29, **32**, 87) ὅτι μεῖζον (25, **59**, 67, 78, 79, 87) κρίμα (56) ληψόμεθα (18, 24, 25, 30, 31, 37, 49, 57, 68, 88, **90**)
- 2a πολλὰ (59) γὰρ πταίμεν (88) ἅπαντες (63)
- 2b εἴ τις ἐν λόγῳ (33) οὐ πταίει (88)
- 2c οὗτος τέλειος (88) ἀνὴρ (9) δυνατὸς (71, **74**, 87) χαλιναγωγῆσαι (88) καὶ ὄλον (59, **63**, 78) τὸ σῶμα (8)
- 3a εἰ δὲ τῶν ἵππων (4) τοὺς χαλινούς (6) εἰς τὰ στόματα (8, 20, 33, 79, 83) βάλλομεν (85) εἰς τὸ πείθεσθαι (25, 31, 33, **36**) αὐτοὺς ἡμῖν
- 3b καὶ ὄλον (63) τὸ σῶμα (8) αὐτῶν μετάγομεν (15/36)<sup>5</sup>
- 4a ἰδοὺ (91)
- 4b καὶ τὰ πλοῖα (6) τηλικαῦτα (79) ὄντα καὶ ὑπὸ ἀνέμων (14) σκληρῶν (20, **76**) ἐλαυνόμενα (15) μετὰγεται (15/36) ὑπὸ ἐλαχίστου (79) πηδαλίου (6)
- 4c ὅπου ἡ ὁρμή (26) τοῦ εὐθύνοντος (54) βούλεται (25, **30**)
- 5a οὕτως καὶ ἡ γλῶσσα (8) μικρὸν (79) μέλος (8, 63) ἐστίν
- 5b καὶ μεγάλα (79) αὐχεῖ (33)
- 5c ἰδοὺ (91)
- 5d ἡλίκον (79) πῦρ (1, 2, 25, 39) ἡλίκην (79) ὕλην (3) ἀνάπτει (14)

<sup>5</sup> Louw and Nida lexicon assigns domain 15.186 to μετάγομεν. In my view, this could be assigned to domain 36. This also applies to μετὰγεται in v. 4b.

- 6a καὶ ἡ γλῶσσα (8) πῦρ (2)  
 6b ὁ κόσμος (41)<sup>6</sup> τῆς ἀδικίας (88) ἡ γλῶσσα (8) καθίσταται (13, 15, **37**) ἐν τοῖς μέλεσιν (8) ἡμῶν ἡ σπιλοῦσα (88)<sup>7</sup> ὅλον (63) τὸ σῶμα (8) καὶ φλογίζουσα (14) τὸν τροχὸν (**61**, 67) τῆς γενέσεως (13) καὶ φλογιζομένη (14) ὑπὸ τῆς γεέννης (1)  
 7a πᾶσα (63)<sup>8</sup> γὰρ φύσις (58) θηρίων (4) τε καὶ πετεινῶν (4), ἐρπετῶν (4) τε καὶ ἐναλίων (4) δαμάζεται (37)  
 7b καὶ δεδάμασται (37) τῇ φύσει (58) τῇ ἀνθρωπίνῃ (9)  
 8a τὴν δὲ γλῶσσαν (8) οὐδεὶς (63)<sup>9</sup> δαμάσαι (37) δύναται (74) ἀνθρώπων (9)  
 8b ἀκατάστατον (37) κακόν (**88**), μεστή (59, 68, **78**) ἰοῦ (2, **8**) θανατηφόρου (23)  
 9a ἐν αὐτῇ εὐλογοῦμεν (33) τὸν κύριον (12) καὶ πατέρα (12)  
 9b καὶ ἐν αὐτῇ καταρώμεθα (33) τοὺς ἀνθρώπους (9) τοὺς καθ' ὁμοίωσιν (64) θεοῦ (12) γεγονότας (**13**, 15, 30, 34, 41, 57, 85, 91)  
 10a ἐκ τοῦ αὐτοῦ στόματος (8) ἐξέρχεται (13, [**15**], 23, 41)<sup>10</sup> εὐλογία (33) καὶ κατάρα (33)  
 10b οὐ χρή (71), ἀδελφοί (11) μου, ταῦτα οὕτως γίνεσθαι (13)  
 11 μῆτι ἡ πηγὴ (**1**, 7, 23) ἐκ τῆς αὐτῆς ὀπῆς (1) βρύει (14) τὸ γλυκὺ (79) καὶ τὸ πικρὸν (79)  
 12a μὴ δύναται (74), ἀδελφοί (11) μου, συκῇ (3) ἐλαίας (3) ποιῆσαι (13, **23**, 25, 31, 37, 41, 42, 57, 90)  
 12b ἢ ἄμπελος (3) σῦκα (3)  
 12c οὔτε ἄλυκὸν (5) γλυκὺ (79) ποιῆσαι (23) ὕδωρ (2)

## James 3:13—5:11

- 13a Τίς σοφὸς (32) καὶ ἐπιστήμων (32) ἐν ὑμῖν  
 13b δειξάτω (28) ἐκ τῆς καλῆς (65, 66, 79, 87, **88**, 93) ἀναστροφῆς (41) τὰ ἔργα (41) αὐτοῦ ἐν πραΰτητι (88) σοφίας (32)  
 14a εἰ δὲ ζῆλον (25, 78, **88**) πικρὸν (88) ἔχετε (13, 18, 23, 24, 31, 33, 49, 57, 74, 83, **90**) καὶ ἐριθείαν (88) ἐν τῇ καρδίᾳ (26) ὑμῶν  
 14b μὴ κατακαυχᾶσθε (**33**, 74, 88)

<sup>6</sup> Louw and Nida lexicon assigns domain 59.55 to κόσμος. But for the sake of consistency, I assign it to domain 41.

<sup>7</sup> Originally, σπιλοῦσα is assigned to the domain 79 (Features of Objects). However, James has already used its antonym ἄσπιλον in the sense of “morally spotless” (Louw and Nida, *Greek-English Lexicon*, 88.33). For this reason, I take it as a token of MORAL/ETHICAL QUALITY. The presence of ἀδικίας is also supportive of this reading. The only other occurrence of the term in the New Testament is found in Jude 23, where it also connotes moral defilement. See Louw and Nida, *Greek-English Lexicon*, 79.58.

<sup>8</sup> Louw and Nida lexicon assigns domain 58.28 to πᾶσα. But for the sake of consistency, I assign it to domain 63.

<sup>9</sup> Louw and Nida lexicon assigns domain 92.23 to οὐδεὶς. However, this lexicon is the antonym of all-words. So, I assign it to domain 63.

<sup>10</sup> None of domains assigned by Louw and Nida lexicon fit with the meaning of “coming out,” so that I assign it to 15.

- 14c καὶ ψεύδεσθε (33) κατὰ τῆς ἀληθείας (70, **72**)  
 15a οὐκ ἔστιν αὕτη ἡ σοφία (32) ἄνωθεν (41, 67, **84**) κατερχομένη (15)  
 15b ἀλλ' ἐπίγειος (9), ψυχική (**41**, 79), δαιμονιώδης (12)  
 16a ὅπου γὰρ ζῆλος (88) καὶ ἐριθεία (88)  
 16b ἐκεῖ ἀκαταστασία (39) καὶ πᾶν (58) φαῦλον (88) πρᾶγμα (13, **42**, 56)  
 17a ἡ δὲ ἄνωθεν (84) σοφία (32) πρῶτον (**60**, 65, 67, 87) μὲν ἀγνή (88) ἐστίν  
 17b ἔπειτα (67) εἰρηνική (25), ἐπεικής (88), εὐπειθής (33), μεστή (78) ἐλέους (88) καὶ  
 καρπῶν (43) ἀγαθῶν (57, 65, **88**), ἀδιάκριτος (88), ἀνυπόκριτος (73)  
 18 καρπὸς (43) δὲ δικαιοσύνης (34) ἐν εἰρήνῃ (**22**) σπείρεται (43) τοῖς ποιοῦσιν (13, **23**,  
 25, 31, 37, 41, 42, 57, 90) εἰρήνην (22)

James 4:1a Πόθεν (**84**, 89) πόλεμοι (39)

- 1b καὶ πόθεν (84) μάχαι (39) ἐν ὑμῖν  
 1c οὐκ ἐντεῦθεν (92), ἐκ τῶν ἡδονῶν (25) ὑμῶν τῶν στρατευομένων (55) ἐν τοῖς  
 μέλεσιν (8, **63**) ὑμῶν  
 2a ἐπιθυμεῖτε (25)  
 2b καὶ οὐκ ἔχετε (57)  
 2c φονεύετε (20)  
 2d καὶ ζηλοῦτε (25)  
 2e καὶ οὐ δύνασθε (74) ἐπιτυχεῖν (57)  
 2f μάχεσθε (39)  
 2g καὶ πολεμεῖτε (39)  
 2h οὐκ ἔχετε (57) διὰ τὸ μὴ αἰτεῖσθαι (33) ὑμᾶς  
 3a αἰτεῖτε (33)  
 3b καὶ οὐ λαμβάνετε (18, 24, 25, 30, 31, 37, 49, **57**, 68, 88, 90)  
 3c διότι κακῶς (72) αἰτεῖσθε (33)  
 3d ἵνα ἐν ταῖς ἡδοναῖς (25) ὑμῶν δαπανήσητε (57)  
 4a μοιχαλίδες (31), οὐκ οἶδατε (32)  
 4b ὅτι ἡ φιλία (25) τοῦ κόσμου (1, 6, 9, 12, **41**, 59, 79) ἐχθρα (39) τοῦ θεοῦ (12) ἐστίν  
 4c ὃς ἐὰν οὖν βουληθῇ (**25**, 30) φίλος (34) εἶναι τοῦ κόσμου (41), ἐχθρὸς (39) τοῦ θεοῦ  
 (12) καθίσταται (**13**, 15, 37)  
 5a ἡ δοκεῖτε (25, 30, **31**, 87)  
 5b ὅτι κενῶς (89) ἡ γραφή (33) λέγει (33)  
 5c πρὸς φθόνον (88) ἐπιποθεῖ (25) τὸ πνεῦμα (26) ὃ κατῴκισεν (85) ἐν ἡμῖν  
 6a μεῖζονα δὲ δίδωσιν (13, 23, 33, 34, 37, 53, **57**, 68, 85, 90) χάριν (25, 33, 57, **88**)  
 6b διὸ λέγει (33)  
 6c ὁ θεὸς (12) ὑπερηφάνους (88) ἀντιτάσσεται (39)  
 6d ταπεινοῖς (25, **87**, 88) δὲ δίδωσιν (57) χάριν (88)  
 7a ὑποτάγητε (**36**, 37) οὖν τῷ θεῷ (12)  
 7b ἀντίστητε (39) δὲ τῷ διαβόλῳ (12)  
 7c καὶ φεύξεται (13, **15**, 21, 24) ἀφ' ὑμῶν  
 8a ἐγγίσατε (**15**, 67) τῷ θεῷ (12)  
 8b καὶ ἐγγιεῖ ὑμῖν (15)

- 8c καθαρίσατε (23, **53**, 79) χεῖρας (8), ἁμαρτωλοί (88)  
 8d καὶ ἀγνίσατε (88) καρδίας (26), δίψυχοι (31)  
 9a ταλαιπωρήσατε (25)  
 9b καὶ πενθήσατε (25)  
 9c καὶ κλαύσατε (25)  
 9d ὁ γέλως (25) ὑμῶν εἰς πένθος (25) μετατραπήτω (13)  
 9e καὶ ἡ χαρὰ (25) εἰς κατήφειαν (25)  
 10a ταπεινώθητε (87) ἐνώπιον τοῦ κυρίου (12)  
 10b καὶ ὑψώσει (81, **87**) ὑμᾶς  
 11a Μὴ καταλαλεῖτε (33) ἀλλήλων (92), ἀδελφοί (11)  
 11b ὁ καταλαλῶν (33) ἀδελφοῦ (11) ἢ κρίνων (56) τὸν ἀδελφὸν (11) αὐτοῦ καταλαλεῖ (33) νόμου (33)  
 11c καὶ κρίνει (56) νόμον (33)  
 11d εἰ δὲ νόμον (33) κρίνεις (56)  
 11e οὐκ εἶ ποιητῆς (42) νόμου (33)  
 11f ἀλλὰ κριτῆς (56)  
 12a εἷς ἐστὶν ὁ νομοθέτης (33) καὶ κριτῆς (56) ὁ δυνάμενος (74) σῶσαι (21) καὶ ἀπολέσαι (13, 20, **21**, 23, 27, 57)  
 12b σὺ δὲ τίς εἶ ὁ κρίνων (56) τὸν πλησίον (11)  
 13a Ἄγε (91) νῦν (67) οἱ λέγοντες (33)· σήμερον (67) ἢ αὔριον (67) πορευσόμεθα (**15**, 41) εἰς τήνδε (92) τὴν πόλιν (**1**, 11, 57, 93) καὶ ποιήσομεν (57) ἐκεῖ ἐνιαυτὸν (67) καὶ ἐμπορευσόμεθα (57) καὶ κερδήσομεν (57)  
 14a οἵτινες οὐκ ἐπίστασθε (28, 32) τὸ τῆς αὔριον (67) ποία ἡ ζωὴ (4, **23**) ὑμῶν  
 14b ἀτμὶς (1) γὰρ ἐστε ἢ πρὸς ὀλίγον (67) φαινομένη (**13**, 14), ἔπειτα (67) καὶ ἀφανιζομένη (24)  
 15a ἀντὶ τοῦ λέγειν (33) ὑμᾶς  
 15b ἐὰν ὁ κύριος (12) θελήσῃ (**25**)  
 15c καὶ ζήσομεν (**23**, 41)  
 15d καὶ ποιήσομεν (42) τοῦτο ἢ ἐκεῖνο  
 16a νῦν (67) δὲ καυχᾶσθε (33) ἐν ταῖς ἀλαζονείαις (88) ὑμῶν  
 16b πᾶσα (58, **59**, 63, 68, 78) καύχησις (33) τοιαύτη πονηρά (88) ἐστὶν  
 17 εἰδότι (32) οὖν καλὸν (88) ποιεῖν (42) καὶ μὴ ποιοῦντι (42), ἁμαρτία (88) αὐτῷ ἐστὶν

James 5:1a Ἄγε (91) νῦν (67) οἱ πλούσιοι (57)

- 1b κλαύσατε (25) ὀλολύζοντες (25) ἐπὶ ταῖς ταλαιπωρίαις (22) ὑμῶν ταῖς ἐπερχομέναις (13)  
 2a ὁ πλοῦτος (57) ὑμῶν σέσηπεν (23)  
 2b καὶ τὰ ἱμάτια (6) ὑμῶν σητόβρωτα (20) γέγονεν (13)  
 3a ὁ χρυσὸς (2) ὑμῶν καὶ ὁ ἄργυρος (2) κατίωται (2)  
 3b καὶ ὁ ἰδὸς (2) αὐτῶν εἰς μαρτύριον (33) ὑμῖν ἔσται  
 3c καὶ φάγεται (**20**, 23, 57) τὰς σάρκας (**8**, 9, 10, 23, 25, 26, 58, 88) ὑμῶν ὡς πῦρ (1, 2, 25, 39)

- 3d ἐθησαυρίσατε (13, **65**) ἐν ἐσχάταις (**61**, 87) ἡμέραις (14, 56, **67**)  
 4a ἰδοὺ (91)  
 4b ὁ μισθὸς (38, **57**) τῶν ἐργατῶν (41, **42**) τῶν ἀμνησάντων (43) τὰς χώρας (1, 11)  
 ὑμῶν ὁ ἀπεστερημένος (57) ἀφ' ὑμῶν κράζει (33)  
 4c καὶ αἱ βοαὶ (33) τῶν θερισάντων (43) εἰς τὰ ὦτα (33) κυρίου (12) σαβαώθ (12)  
 εἰσεληλύθασιν (13, **15**, 41, 68, 90)  
 5a ἐτρυφήσατε (88) ἐπὶ τῆς γῆς (1)  
 5b καὶ ἐσπαταλήσατε (88)  
 5c ἐθρέψατε (23, **35**) τὰς καρδίας (26) ὑμῶν ἐν ἡμέρᾳ σφαγῆς (56)  
 6a κατεδικάσατε (56)  
 6b ἐφονεύσατε (20) τὸν δίκαιον (34, 66, **88**)  
 6c οὐκ ἀντιτάσσεται (39) ὑμῖν  
 7a Μακροθυμήσατε (**25**, 67) οὖν, ἀδελφοί (11), ἕως τῆς παρουσίας (**15**, 85) τοῦ κυρίου  
 (12)  
 7b ἰδοὺ (91)  
 7c ὁ γεωργὸς (43) ἐκδέχεται (13, 30, **85**) τὸν τίμιον (2, **65**, 87) καρπὸν (43) τῆς γῆς  
 (1) μακροθυμῶν (25) ἐπ' αὐτῷ, ἕως λάβῃ (18, 24, 25, 30, 31, 37, 49, **57**, 68, 88,  
 90) πρόϊμον (14) καὶ ὄψιμον (14)  
 8a μακροθυμήσατε (25) καὶ ὑμεῖς  
 8b στηρίζατε (30, **74**, 85) τὰς καρδίας (26) ὑμῶν  
 8c ὅτι ἡ παρουσία (15) τοῦ κυρίου (12) ἤγγικεν (**15**, 67)  
 9a μὴ στενάζετε (33), ἀδελφοί (11), κατ' ἀλλήλων (92)  
 9b ἵνα μὴ κριθῇτε (56)  
 9c ἰδοὺ (91)  
 9d ὁ κριτὴς (56) πρὸ τῶν θυρῶν (7) ἔστηκεν (30, 33, 57, 76, **85**)  
 10a ὑπόδειγμα (58) λάβετε (24), ἀδελφοί (11), τῆς κακοπαθείας (24) καὶ τῆς  
 μακροθυμίας (25) τοὺς προφήτας (33, **53**)  
 10b οἱ ἐλάλησαν (33) ἐν τῷ ὀνόματι (11) κυρίου (12)  
 11a ἰδοὺ (91)  
 11b μακαρίζομεν (25) τοὺς ὑπομείναντας (**25**, 39, 68, 85)  
 11c τὴν ὑπομονὴν (25) Ἰωβ (93) ἠκούσατε (**24**, 31, 32, 33, 36, 56)  
 11d καὶ τὸ τέλος (57, 61, 67, 78, **89**) κυρίου (12) εἶδετε (13, 24, 27, 30, **32**, 34, 90)  
 11e ὅτι πολὺσπλαγχνός (25) ἐστὶν ὁ κύριος (12) καὶ οἰκτίρμων (88)  
 12a Πρὸ πάντων δέ, ἀδελφοί (11) μου, μὴ ὀμνύετε (33) μήτε τὸν οὐρανὸν (1, 4, 12)  
 μήτε τὴν γῆν (1) μήτε ἄλλον (58) τινὰ ὄρκον (33)  
 12b ἥτω δὲ ὑμῶν τὸ ναὶ (69) ναὶ (69)  
 12c καὶ τὸ οὐ (69) οὐ (69)  
 12d ἵνα μὴ ὑπὸ κρίσιν (56) πέσητε (56, **90**)

## James 5:13–20

- 13a Κακοπαθεῖ (24) τις ἐν ὑμῖν

- 13b προσευχέσθω (33)  
 13c εὐθυμεῖ τις (25)  
 13d ψαλλέτω (33)  
 14a ἀσθενεῖ (23, 74) τις ἐν ὑμῖν  
 14b προσκαλεσάσθω (33) τοὺς πρεσβυτέρους (9, 53, 67) τῆς ἐκκλησίας (11)  
 14c καὶ προσευξάσθωσαν (33) ἐπ' αὐτὸν ἀλείψαντες (47) αὐτὸν ἐλαίῳ (6) ἐν τῷ ὀνόματι (11) τοῦ κυρίου (12)  
 15a καὶ ἡ εὐχὴ (33) τῆς πίστεως (31) σώσει (23) τὸν κάμνοντα (23)  
 15b καὶ ἐγερεῖ (23) αὐτὸν ὁ κύριος (12)  
 15c καὶ ἁμαρτίας (88) ἣ πεποιηκώς (13, 23, 25, 31, 37, 41, 42, 57, 90)  
 15d ἀφεθήσεται (13, 15, 23, 33, 34, 40, 57, 68, 85, 90) αὐτῷ  
 16a ἐξομολογεῖσθε (33) οὖν ἀλλήλοις (92) τὰς ἁμαρτίας (88)  
 16b καὶ εὐχεσθε (25, 33) ὑπὲρ ἀλλήλων (92)  
 16c ὅπως ἰαθῇτε (13, 26)  
 16d πολὺ (59, 67, 78) ἰσχύει (23, 74, 79) δέησις (33) δικαίου (34, 66, 88) ἐνεργουμένη (13, 42)  
 17a Ἡλίας (93) ἄνθρωπος (9) ἣν ὁμοιοπαθῆς (25) ἡμῖν  
 17b καὶ προσευχῇ (33) προσηύξατο (33) τοῦ μὴ βρέξαι (14)  
 17c καὶ οὐκ ἔβρεξεν (14) ἐπὶ τῆς γῆς (1) ἐνιαυτοὺς (67) τρεῖς (60) καὶ μῆνας (67, 91) ἕξ  
 18a καὶ πάλιν (67) προσηύξατο (33)  
 18b καὶ ὁ οὐρανὸς (1) ὑετὸν (2) ἔδωκεν (13)  
 18c καὶ ἡ γῆ (1) ἐβλάστησεν (23) τὸν καρπὸν (23) αὐτῆς  
 19a Ἀδελφοί (11) μου, ἐάν τις ἐν ὑμῖν πλανηθῇ (31) ἀπὸ τῆς ἀληθείας (70, 72)  
 19b καὶ ἐπιστρέψῃ (31) τις αὐτόν  
 20a γινωσκέτω (32)  
 20b ὅτι ὁ ἐπιστρέψας (15, 16, 25, 31, 41) ἁμαρτωλὸν (88) ἐκ πλάνης (31) ὁδοῦ (41) αὐτοῦ σώσει (21, 23) ψυχὴν (26) αὐτοῦ ἐκ θανάτου (23)  
 20c καὶ καλύψει (28, 79) πλῆθος (59) ἁμαρτιῶν (88)

## APPENDIX 4. TRANSITIVITY/VERBAL ASPECT/VOICE

The following abbreviations are used to identify various Process types:

Predicator: singular (sg) and plural (pl)

(a) Verbal unit: verbless, periphrastic construction,<sup>1</sup> ellipsis, catenative construction, interjection,

(b) Process: Material, Mental (senser, phenomenon), Verbal, Relational (attributive, identifying), Existential, Behavioural

(c) Aspect: Perfective (aorist), Imperfective (present, imperfective), Stative (perfect, pluperfect), aspectually Vague verbs (εἰμί), Non-aspectual (fut.)

(d) Mood: Indicative, Subjunctive, Future, Imperative, Optative

(e) Speech Function: Statement (ST), Command (CM), Offer (OF), Question (Q), Wish (WS), Leading Question (LQ)

ver.	Primary Clause & Verbal Unit	Predicator				Participant		
		Pro		Asp	M	SP	Medium	Agent
1:1a	Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ	verbl.	Mat.			Offr.	ταῖς δώδεκα φυλαῖς	Ἰάκωβος δοῦλος
1:1b	χαίρειν		Ver.	I.		Wis.	(Addr.)	(James)
1:2	Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσῃτε ποικίλοις		Men.	P.	Imp.	Com.	(you, pl)	
1:4	ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω		Mat. <sup>2</sup>	I.	Imp.	Com.	ἔργον	ὑπομονή
1:5b	αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος		Ver.	I.	Imp.	Com.	(σοφίας)	(τις)
1:5c	καὶ δοθήσεται αὐτῷ		Mat.	fut.	Ind.	Stat.	(σοφίας)	
1:6a	αἰτείτω δὲ ἐν πίστει μὴδὲν διακρινόμενος		Ver.	I.	Imp.	Com.	(σοφίας)	(τις)
1:6b	ὁ γὰρ διακρινόμενος ὁμοιωκεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ		Rel.	S.	Ind.	Stat.	ὁ διακρινόμενος	
1:7a	μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος [ὅτι		Men.	I.	Imp.	Com.	ὁ ἄνθρωπος ἐκεῖνος	

<sup>1</sup> In periphrastic construction, the voice of the participle is a determinant factor in identifying its transitivity.

<sup>2</sup> According to Halliday and Matthiessen (*IFG4*, 260, italics added), “static possession is construed relationally” (e.g., I have a car) whereas “dynamic transfer of possession is construed materially” (e.g., I am getting a car). The verb ἐχέτω is more likely to construe the material process of the act of obtaining something.



ver.	Primary Clause & Verbal Unit	Predicator				Participant	
		Pro	Asp	M	SP	Medium	Agent
	λήμψεται τι παρὰ τοῦ κυρίου]						
1:8	άνήρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.	verbl.					
1:9	Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ		Ver.	I.	Imp.	Com.	ὁ ἀδελφὸς ὁ ταπεινὸς
1:10	ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ (Καυχάσθω)	ellip.	Ver.	I.	Imp.	Com.	ὁ πλούσιος
1:11a	ἀντέλειπεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι		Mat.	P.	Ind.	Stat.	ὁ ἥλιος
1:11b	καὶ ἐξήρανε τὸν χόρτον		Mat.	P.	Ind.	Stat.	τὸν χόρτον (ὁ ἥλιος)
1:11c	καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν		Mat.	P.	Ind.	Stat.	τὸ ἄνθος αὐτοῦ
1:11d	καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο		Mat.	P.	Ind.	Stat.	ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ
1:11e	οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται		Mat.	fut.	Ind.	Stat.	ὁ πλούσιος
1:12a	Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν	verbl.	Rel.			Stat.	ἀνὴρ
1:13a	μηδεὶς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι		Ver.	I.	Imp.	Com.	μηδεὶς
1:13c	ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν		Rel.	vag.	Ind.	Stat.	ὁ γὰρ θεός
1:13d	πειράζει δὲ αὐτὸς οὐδένα		Mat.	I.	Ind.	Stat.	οὐδένα αὐτός (God)
1:14	ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·		Mat.	I.	Ind.	Stat.	ἕκαστος ὑπὸ τῆς ἰδίας ἐπιθυμίας
1:15a	εἴτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν		Mat.	I.	Ind.	Stat.	ἁμαρτίαν ἡ ἐπιθυμία
1:15b	ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον		Mat.	I.	Ind.	Stat.	θάνατον ἡ δὲ ἁμαρτία
1:16	Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί		Men.	I.	Imp.	Com.	(you, pl)

ver.	Primary Clause & Verbal Unit	Predicator					Participant	
		Pro		Asp	M	SP	Medium	Agent
1:17a	πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστιν καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων		Rel.	vag.	Ind.	Stat.		πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον
1:18	βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων		Mat.	P.	Ind.	Stat.	ἡμᾶς	(God)
1:19a	Ἰστε, ἀδελφοί μου ἀγαπητοί		Men.	S.	Imp./ Ind.	Com.		(you, pl)
1:19b	ἔστω δὲ πᾶς ἄνθρωπος ταχύς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν		Rel.	vag.	Imp.	Com.	πᾶς ἄνθρωπος	
1:20	ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται		Mat.	I.	Ind.	Stat.	ὀργὴ γὰρ ἀνδρὸς	
1:21	διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περιρσεῖαν κακίας ἐν πραϋτῇτι δέξασθε τὸν ἐμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν		Men.	P.	Imp.	Com.	(you, pl)	
1:22a	Γίνεσθε δὲ ποιηταὶ λόγου		Rel.	I.	Imp.	Com.	(you, pl)	
1:22b	καὶ μὴ μόνον ἀκροαταὶ παραλογιζόμενοι ἑαυτοὺς/(γίνεσθε)	ellip.	Rel.	I.	Imp.	Com.	(you, pl)	
1:25a	ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας οὐκ ἀκροατῆς ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητῆς ἔργου	verbl.						
1:25b	οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται		Rel.	vag.	Ind.	Stat.	οὗτος	
1:26b	τούτου μάταιος ἢ θρησκεία.	verbl.	Rel.			Stat.	ἢ θρησκεία	
1:27	θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι	verbl.	Rel.			Stat.	θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ	

ver.	Primary Clause & Verbal Unit	Predicator				Participant	
		Pro	Asp	M	SP	Medium	Agent
	ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου					τῷ θεῷ καὶ πατρὶ	
2:1	Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης	Rel.	I.	Imp./ Ind.	LQ	πίστιν	(you, pl)
2:4a	οὐ διεκρίθητε ἐν ἑαυτοῖς	Men.	P.	Ind.	LQ	(you, pl)	
2:4b	καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν	Rel.	P.	Ind.	LQ	(you, pl)	
2:5a	ἀκούσατε, ἀδελφοί μου ἀγαπητοί	Men.	P.	Imp.	CM		(you, pl)
2:5b	οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἡς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν	Men.	P.	Ind.	LQ	ὁ θεός	
2:6a	ὕμεῖς δὲ ἡτιμάσατε τὸν πτωχόν	Men.	P.	Ind.	SM	τὸν πτωχόν	ὕμεῖς
2:6b	οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὕμῶν	Mat.	I.	Ind.	LQ	ὕμῶν	οἱ πλούσιοι
2:6c	αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια	Mat.	I.	Ind.	LQ	ὕμᾶς	οἱ πλούσιοι
2:7	οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς	Ver.	I.	Ind.	LQ	τὸ καλὸν ὄνομα	αὐτοὶ
2:8	καλῶς ποιεῖτε	Mat.	I.	Ind.	SM		(you, pl)
2:9b	ἁμαρτίαν ἐργάζεσθε ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται	Mat.	I.	Ind.	SM	(you, pl)	
2:10	ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί, γέγονεν πάντων ἔνοχος	Rel.	S.	Ind.	SM	ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἐνί	
2:11a	ὁ γὰρ εἰπὼν· μὴ μοιχεύσης, εἶπεν καὶ	Ver.	P.	Ind.	SM		ὁ γὰρ εἰπὼν
2:11e	γέγονας παραβάτης νόμου	Rel.	S.	Ind.	SM		(you)

ver.	Primary Clause & Verbal Unit	Predicator				Participant	
		Pro	Asp	M	SP	Medium	Agent
2:12a	Οὕτως λαλεῖτε		Ver.	I.	Imp.	CM	(you, pl)
2:12b	καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρίνεσθαι		Mat.	I.	Imp.	CM	(you, pl)
2:13a	ἢ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος	verbl.	Rel.			SM	κρίσις
2:13b	κατακαυχᾶται ἔλεος κρίσεως		Rel.	I.	Ind.	SM	ἔλεος
2:14a	Τί τὸ ὄφελος, ἀδελφοί μου	verbl.	Rel.			Q	τὸ ὄφελος
2:14c	μὴ δύναται ἡ πίστις σῶσαι αὐτόν	caten.	Mat.	I.	Ind.	LQ	αὐτόν
2:16f	Τί τὸ ὄφελος	verbl.	Rel.			Q	τὸ ὄφελος
2:17	οὕτως καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστὶν καθ' ἐαυτήν		Rel.	vag.	Ind.	SM	ἡ πίστις
2:18a	Ἄλλ' ἐρεῖ τις		Ver.	fut.	Ind.	SM	τις
2:24a	ὁρᾶτε		Men.	I.	Ind./ Imp.	CM	(you, pl)
2:25	ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα		Men.	P.	Ind.	LQ	Ῥαὰβ ἡ πόρνη
2:26b	οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστὶν		Rel.	vag.	Ind.	SM	ἡ πίστις χωρὶς ἔργων
3:1	Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα λημψόμεθα		Rel.	I.	Imp.	CM	(you, pl.)
3:2a	πολλὰ γὰρ πταίμεν ἅπαντες		Mat.	I.	Ind.	ST	(we)
3:2c	οὗτος τέλειος ἀνὴρ δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα	verbl.	Rel.			ST	οὗτος
3:3b	καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν		Mat.	I.	Ind.	ST	ὅλον τὸ σῶμα
3:4a	ἰδοὺ	interj.				CM	
3:4b	καὶ τὰ πλοῖα τηλικάυτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα		Mat.	I.	Ind.	ST	τὰ πλοῖα

ὑπὸ ἐλαχίστου  
πηδαλίου

ver.	Primary Clause & Verbal Unit	Predicator				Participant	
		Pro	Asp	M	SP	Medium	Agent
	μετάγεται ὑπὸ ἐλαχίστου πηδαλίου						
3:5a	οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστίν		Rel.	vag.	Ind.	ST	ἡ γλῶσσα
3:5b	καὶ μεγάλα αὐχεῖ		Ver.	I.	Ind.	ST	μεγάλα (ἡ γλῶσσα)
3:5c	ἰδοὺ	interj.				CM	
3:5d	ἡλίκον πῦρ ἡλίκην ῥῆν ἀνάπτει		Mat.	I.	Ind.	ST	ἡλίκην ῥῆν ἡλίκον πῦρ
3:6a	καὶ ἡ γλῶσσα πῦρ	verbl.	Rel.			ST	ἡ γλῶσσα
3:6b	ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης		Exi.	I.	Ind.	ST	ἡ γλῶσσα
3:7a	πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων δαμάζεται		Mat.	I.	Ind.	ST	πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων
3:7b	καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ		Mat.	S.	Ind.	ST	(πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων)
3:8a	τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων	caten.	Mat.	I.	Ind.	ST	τὴν δὲ γλῶσσαν
3:8b	ἀκατάστατον κακόν, μεστήν ἰοῦ θανατηφόρου	verbl.	Rel.				(ἡ γλῶσσα)
3:9a	ἐν αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα		Ver.	I.	Ind.	ST	τὸν κύριον καὶ πατέρα
3:9b	καὶ ἐν αὐτῇ καταρῶμεθα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας		Ver.	I.	Ind.	ST	τοὺς ἀνθρώπους
3:10a	ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα		Mat.	I.	Ind.	ST	εὐλογία καὶ κατάρρα
3:10b	οὐ χρή, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι	caten.	Rel.	I.	Ind.	CM	ταῦτα

ver.	Primary Clause & Verbal Unit	Predicator					Participant	
		Pro		Asp	M	SP	Medium	Agent
3:11	μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὁπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν;		Mat.	I.	Ind.	LQ	τὸ γλυκὺ καὶ τὸ πικρόν	ἡ πηγὴ
3:12a	μὴ δύναται, ἀδελφοί μου, συκῇ ἐλαίας ποιῆσαι	caten.	Mat.	I.	Ind.	LQ	ἐλαίας	συκῇ
3:12b	ἢ ἄμπελος σῦκα/ (μὴ δύναται . . . ποιῆσαι)	caten. ellips.	Mat.	I.	Ind.	LQ	σῦκα	ἄμπελος
3:12c	οὔτε ἄλυκὸν γλυκὺ ποιῆσαι ὕδωρ/ (δύναται)	caten. ellips.	Mat.	I.	Ind.	ST	γλυκὺ	ἄλυκόν
3:13a	Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;	verbl.	Rel.			Q	σοφὸς καὶ ἐπιστήμων	
3:13b	δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραύτητι σοφίας		Men.	P.	Imp.	CM	τὰ ἔργα αὐτοῦ	(that person)
3:14b	μὴ κατακαυχᾶσθε		Ver.	I.	Imp.	CM	(you, pl)	
3:14c	καὶ ψεύδεσθε κατὰ τῆς ἀληθείας		Ver.	I.	Imp.	CM	(you, pl)	
3:15a	οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη		Rel.	vag.	Ind.	ST	αὕτη	
3:15b	ἀλλ' ἐπίγειος, ψυχικῇ, δαιμονιώδης	ellips.	Rel.	vag.	Ind.	ST	(ἡ σοφία)	
3:16b	ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα	verbl.	Exi.			ST	ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα	
3:17a	ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν		Rel.	vag.	Ind.	ST	ἡ ἄνωθεν σοφία	
3:17b	ἔπειτα εἰρηνικῇ, ἐπεικῆς, εὐπειθῆς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος	verbl.	Rel.			ST	(ἡ ἄνωθεν σοφία)	
3:18	καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιοῦσιν εἰρήνην		Mat.	I.	Ind.	ST	καρπὸς δὲ δικαιοσύνης	τοῖς ποιοῦσιν εἰρήνην (dative of agency) <sup>3</sup>
4:1a	Πόθεν πόλεμοι	verbl.	Exi.			Q	πόλεμοι	
4:1b	καὶ πόθεν μάχαι ἐν ὑμῖν	verbl.	Exi.			Q	μάχαι	

<sup>3</sup> Contra Dibelius, *James*, 215.

ver.	Primary Clause & Verbal Unit	Predicator					Participant	
		Pro		Asp	M	SP	Medium	Agent
4:1c	οὐκ ἐντεῦθεν ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν	verbl.	Exi.			LQ	(πόλεμοι & μάχαι)	
4:2a	ἐπιθυμεῖτε		Men.	I.	Ind.	ST	(you, pl)	
4:2b	καὶ οὐκ ἔχετε		Mat.	I.	Ind.	ST	(you, pl)	
4:2c	φονεύετε		Mat.	I.	Ind.	ST	(you, pl)	
4:2d	καὶ ζηλοῦτε		Men.	I.	Ind.	ST	(you, pl)	
4:2e	καὶ οὐ δύνασθε ἐπιτυχεῖν	caten.	Mat.	I.	Ind.	ST	(you, pl)	
4:2f	μάχεσθε		Mat.	I.	Ind.	ST	(you, pl)	
4:2g	καὶ πολεμεῖτε		Mat.	I.	Ind.	ST	(you, pl)	
4:2h	οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς		Mat.	I.	Ind.	ST	(you, pl)	
4:3a	αἰτεῖτε		Ver.	I.	Ind.	ST	(you, pl)	
4:3b	καὶ οὐ λαμβάνετε		Mat.	I.	Ind.	ST	(you, pl)	
4:4a	μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ ἐστίν		Men.	S.	Ind.	LQ	(you, pl)	
4:4c	ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται		Rel.	I.	Ind.	ST	ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου	
4:5a	ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει		Men.	I.	Ind.	Q	(you, pl)	
4:6a	μεῖζονα δὲ δίδωσιν χάριν		Mat.	I.	Ind.	ST	χάριν	(God)
4:6b	διὸ λέγει		Ver.	I.	Ind.	ST	(Scripture)	
4:7a	ὑποτάγητε οὖν τῷ θεῷ,		Mat.	P.	Imp.	CM	(you, pl)	
4:7b	ἀντίστητε δὲ τῷ διαβόλῳ		Mat.	P.	Imp.	CM	(you, pl)	
4:7c	καὶ φεύξεται ἀφ' ὑμῶν		Mat.	fut.	Ind.	ST	(the evil)	
4:8a	ἐγγίσατε τῷ θεῷ		Mat.	P.	Imp.	CM	(you, pl)	
4:8b	καὶ ἐγγιεῖ ὑμῖν		Mat.	fut.	Ind.	ST	(God)	
4:8c	καθαρίσατε χεῖρας, ἀμαρτωλοί		Mat.	P.	Imp.	CM	χεῖρας	(you, pl)
4:8d	καὶ ἀγνίσατε καρδίας, δίψυχοι		Mat.	P.	Imp.	CM	καρδίας	(you, pl)
4:9a	ταλαιπωρήσατε		Beh.	P.	Imp.	CM	(you, pl)	
4:9b	καὶ πενήθησατε		Beh.	P.	Imp.	CM	(you, pl)	
4:9c	καὶ κλαύσατε		Beh.	P.	Imp.	CM	(you, pl)	
4:9d	ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω		Mat.	P.	Imp.	CM	ὁ γέλως ὑμῶν	
4:9e	καὶ ἡ χαρὰ εἰς κατήφειαν	ellip.	Mat.	P.	Imp.	CM	ἡ χαρά	

ver.	Primary Clause & Verbal Unit	Predicator				Participant		
		Pro	Asp	M	SP	Medium	Agent	
4:10a	ταπεινώθητε ἐνώπιον τοῦ κυρίου		Mat.	P.	Imp.	CM	(you, pl)	
4:10b	καὶ ὑψώσει ὑμᾶς		Mat.	fut.	Ind.	ST	ὑμᾶς	(God)
4:11a	Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί		Ver.	I.	Imp.	CM	ἀλλήλων	(you, pl)
4:11b	ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ νόμου		Ver.	I.	Ind.	ST	νόμου	ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ
4:11c	καὶ κρίνει νόμον		Men.	I.	Ind.	ST	(ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ)	νόμον
4:11e	οὐκ εἰ ποιητὴς νόμου		Rel.	vag.	Ind.	ST	(you, sg)	
4:11f	ἀλλὰ κριτὴς	ellip.	Rel.	vag.	Ind.	ST	(you, sg)	
4:12a	εἷς ἐστὶν ὁ νομοθέτης καὶ κριτὴς ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι		Rel.	vag.	Ind.	ST	ὁ νομοθέτης καὶ κριτὴς	
4:12b	σὺ δὲ τίς εἶ ὁ κρίνων τὸν πλησίον		Rel.	vag.	Ind.	Q	σύ	
4:13a	Ἄγε νῦν οἱ λέγοντες· σήμερον ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ ἐμπορευσόμεθα καὶ κερδήσομεν,	interj.				CM		
4:14b	ἀτμὶς γάρ ἐστε ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ ἀφανιζομένη		Rel.	vag.	Ind.	ST	(you, pl, οἱ λέγοντες)	
4:15a	ἀντὶ τοῦ λέγειν ὑμᾶς	verbl.	No pro.					
4:16a	νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν		Ver.	I	Ind.	ST	(you, pl)	
4:16b	πᾶσα καύχησις τοιαύτη πονηρὰ ἐστὶν		Rel.	vag.	Ind.	ST	πᾶσα καύχησις τοιαύτη	



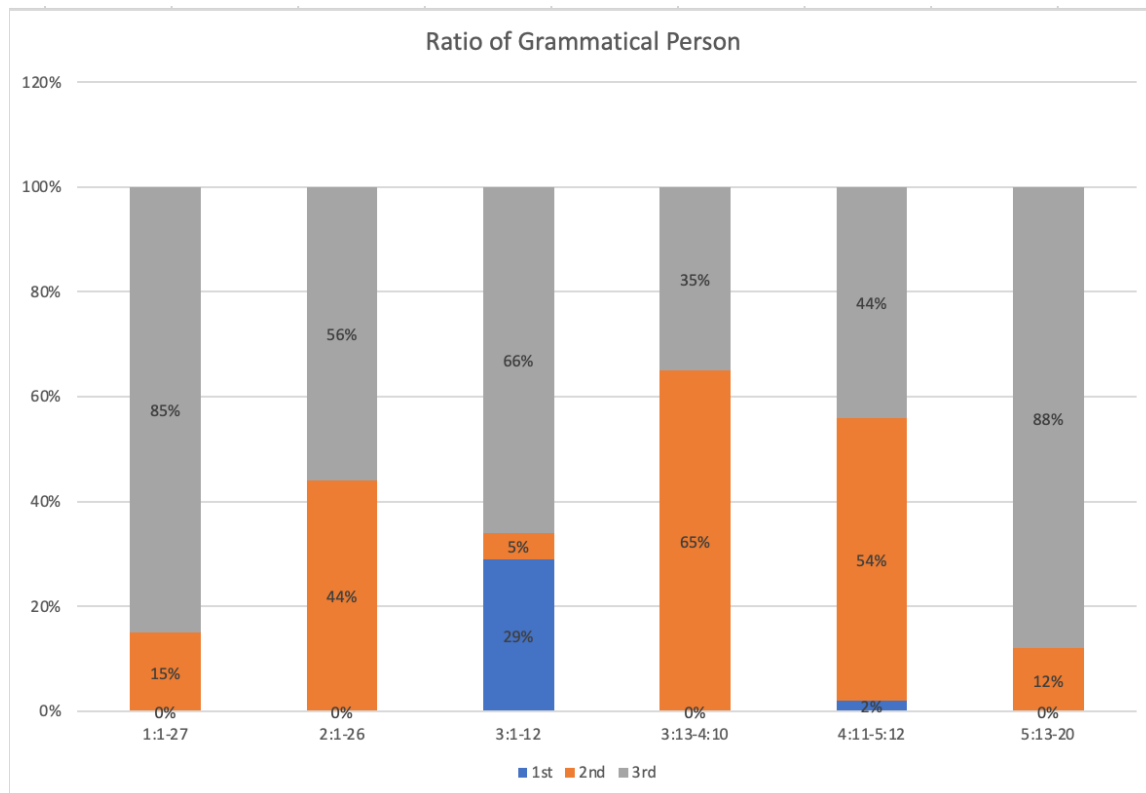
ver.	Primary Clause & Verbal Unit	Predicator					Participant	
		Pro		Asp	M	SP	Medium	Agent
4:17	εἰδότι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἔστιν		Rel.	vag.	Ind.	ST	(it, uns.) <sup>4</sup>	
5:1a	Ἄγε νῦν οἱ πλοῦσοι	interj.				CM		
5:1b	κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις		Beh.	I.	Imp.	CM	(you, pl, referring to the rich)	
5:2a	ὁ πλοῦτος ὑμῶν σέσηπεν		Mat.	S.	Ind.	ST	ὁ πλοῦτος ὑμῶν	
5:2b	καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν		Rel.	S.	Ind.	ST	τὰ ἱμάτια ὑμῶν	
5:3a	ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται		Mat.	S.	Ind.	ST	ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος	
5:3b	καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται		Rel.	fut.	Ind.	ST	ὁ ἰός	
5:3c	καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ		Mat.	fut.	Ind.	ST	τὰς σάρκας ὑμῶν	(ὁ ἰός)
5:3d	ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις		Mat.	P.	Ind.	ST	(you, pl, referring to the rich)	
5:4a	ἰδοὺ	interj.				CM		
5:4b	ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμειψάντων τὰς χώρας ὑμῶν ὁ ἀπεστερημένος ἀφ' ὑμῶν κράζει		Beh.	I.	Ind.	ST	ὁ μισθὸς τῶν ἐργατῶν	
5:4c	καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ᾠτα κυρίου σαβαὼθ εἰσεληλύθασιν		Mat.	S.	Ind.	ST	αἱ βοαί	
5:5a	ἐτρυφήσατε ἐπὶ τῆς γῆς		Mat.	P.	Ind.	ST	(you, pl, referring to the rich)	
5:5b	καὶ ἐσπαταλήσατε		Mat.	P.	Ind.	ST	(you, pl, referring to the rich)	
5:5c	ἐθρέψατε τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς		Mat.	P.	Ind.	ST	τὰς καρδίας ὑμῶν	(you, pl, referring to the rich)
5:6a	κατεδικάσατε		Men.	P.	Ind.	ST	(you, pl, referring to the rich)	

<sup>4</sup> This construction could be an example of the dative absolute. To translate ἁμαρτία αὐτῷ ἔστιν (c.f. Sir 19:8) we need an impersonal pronoun as a placeholder, which is resumptive in that it picks up the state of *knowing* to do good and does not *act*.

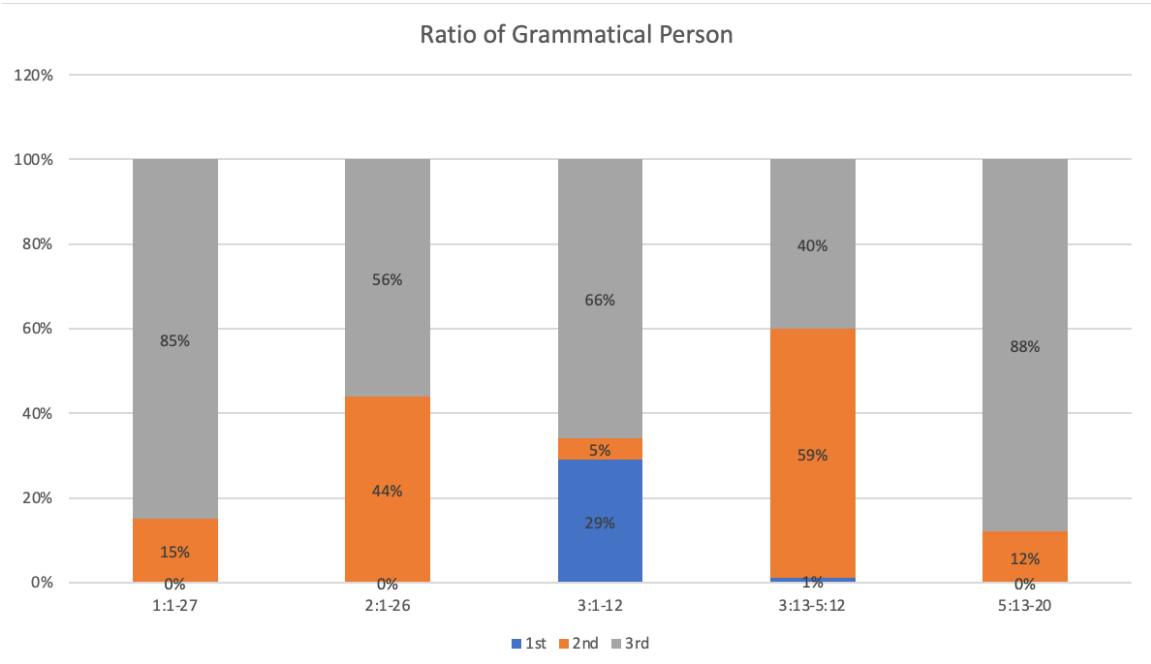
ver.	Primary Clause & Verbal Unit	Predicator				Participant		
		Pro		Asp	M	SP	Medium	Agent
5:6b	ἐφονεύσατε τὸν δίκαιον		Mat.	P.	Ind.	ST	τὸν δίκαιον	(you, pl, referring to the rich)
5:6c	οὐκ ἀντιτάσσεται ὑμῖν		Mat.	I.	Ind.	ST	ὑμῖν	(the righteous person)
5:7a	Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου.		Men.	P.	Imp.	CM	(you, pl)	
5:7b	ἰδοὺ	interj.				CM		
5:7c	ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ, ἕως λάβῃ πρόϊμον καὶ ὄψιμον		Men.	I.	Ind.	ST	ὁ γεωργός	τὸν τίμιον καρπὸν τῆς γῆς
5:8a	μακροθυμήσατε καὶ ὑμεῖς		Men.	P.	Ind.	CM	ὑμεῖς	
5:8b	στηρίξατε τὰς καρδίας ὑμῶν		Men.	P.	Imp.	CM	τὰς καρδίας ὑμῶν	(you, pl) inducer
5:9a	μὴ στενάζετε, ἀδελφοί, κατ' ἀλλήλων		Ver.	I.	Imp.	CM	κατ' ἀλλήλων	(you, pl)
5:9c	ἰδοὺ	interj.				CM		
5:9d	ὁ κριτὴς πρὸ τῶν θυρῶν ἔστηκεν		Mat.	S.	Ind.	ST	ὁ κριτής	
5:10a	ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας καὶ τῆς μακροθυμίας τοὺς προφήτας		Men.	P.	Imp.	CM	(you, pl)	τοὺς προφήτας
5:11a	ἰδοὺ	interj.				CM		
5:11b	μακαρίζομεν τοὺς ὑπομείναντας		Men.	I.	Ind.	ST	(we)	τοὺς ὑπομείναντας
5:11c	τὴν ὑπομονὴν Ἰώβ ἠκούσατε		Men.	P.	Ind.	ST	(you, pl)	τὴν ὑπομονὴν Ἰώβ
5:11d	καὶ τὸ τέλος κυρίου εἶδετε		Men.	P.	Ind.	ST	(you, pl)	τὸ τέλος κυρίου
5:12a	Πρὸ πάντων δέ, ἀδελφοί μου, μὴ ὁμνύετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον τινὰ ὄρκον		Ver.	I.	Imp.	CM	(you, pl)	
5:12b	ἦτω δὲ ὑμῶν τὸ ναὶ ναὶ		Rel.	vag.	Imp.	CM	ὑμῶν τὸ ναὶ	
5:12c	καὶ τὸ οὐ οὐ	ellip.	Rel.	vag.	Imp.	CM	(ὑμῶν) τὸ οὐ	
5:13a	Κακοπαθεῖ τις ἐν ὑμῖν		Men.	I.	Ind.	Q		τις

ver.	Primary Clause & Verbal Unit	Predicator				Participant		
		Pro	Asp	M	SP	Medium	Agent	
5:13b	προσευχέσθω		Ver.	I.	Imp.	CM	(unspecified person, sg)	
5:13c	εὐθυμεῖ τις		Men.	I.	Ind.	Q		τις
5:13d	ψαλλέτω		Ver.	I.	Imp.	CM	(unspecified person, sg)	
5:14a	ἀσθενεῖ τις ἐν ὑμῖν		Beh.	I.	Ind.	Q		τις
5:14b	προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας		Ver.	P.	Imp.	CM	(unspecified person, sg)	
5:14c	καὶ προσευξάσθωσαν ἐπ’ αὐτὸν ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου		Ver.	P.	Imp.	CM	(the elders)	
5:15a	καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα		Beh.	fut.	Ind.	ST	τὸν κάμνοντα	ἡ εὐχὴ τῆς πίστεως
5:15b	καὶ ἐγερεῖ αὐτὸν ὁ κύριος		Beh.	fut.	Ind.	ST	αὐτόν	ὁ κύριος
5:15d	ἀφεθήσεται αὐτῷ		Men.	fut.	Ind.	ST	(unspecified person, sg)	αὐτῷ (the Lord)
5:16a	ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἁμαρτίας		Ver.	I.	Imp.	CM	(you, pl)	
5:16b	καὶ εὐχεσθε ὑπὲρ ἀλλήλων		Beh.	I.	Imp.	CM	(you, pl)	
5:16d	πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη		Rel.	I.	Ind.	ST		δέησις δικαίου
5:17a	Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν		Rel.	I.	Ind.	ST	Ἡλίας	
5:17b	καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι		Ver.	P.	Ind.	ST	(Ἡλίας)	
5:17c	καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἑνιαυτοὺς τρεῖς καὶ μῆνας ἕξ		Mat.	P.	Ind.	ST		(it)
5:18a	καὶ πάλιν προσηύξατο		Ver.	P.	Ind.	ST	(Elijah)	
5:18b	καὶ ὁ οὐρανὸς ὑετὸν ἔδωκεν		Mat.	P.	Ind.	ST	ὑετόν	ὁ οὐρανός
5:18c	καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς		Mat.( or beh)	P.	Ind.	ST	τὸν καρπὸν αὐτῆς	ἡ γῆ
5:20a	γινωσκέτω		Men.	I.	Imp.	CM		(unspecified person, sg)

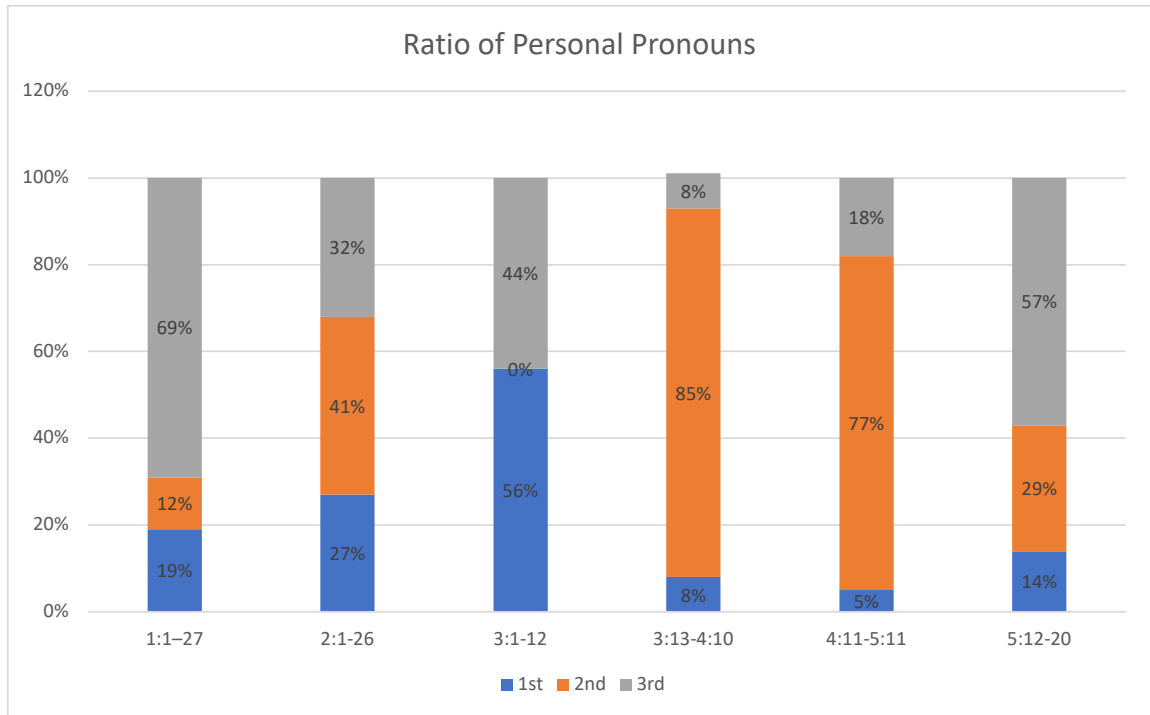
## APPENDIX 5. RATIO OF GRAMMATICAL PERSON



APPENDIX 6. RATIO OF GRAMMATICAL PERSON IN SEGMENTS



## APPENDIX 7. RATIO OF PERSONAL PRONOUNS



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