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A STUDY OF THE STRUCTURE OF JAMES

A Thesis
Presented to
the Faculty of Asbury Theological Seminary

In Partial Fulfillment
of the Requirement for the Degree
Master of Divinity

Approved by

Department

Biblical Studies

by
Takahito Iwagami
June 1998
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Chapter One

Introduction to the problem

The book of James contains many theological issues and practical instructions. For example, faith and works, prayer, the rich and the poor, and many others. It has been commonly accepted among the biblical scholars that the book of James lacks any logical sequence or coherence. These scholars have viewed the book of James as a collection of the teachings of the Primitive Church. When we read through the book, we have difficulty seeing any logical sequence in the book. However, recent scholars, who employ literary criticism, carefully read the book of James, seeking to find the logical structure in the book. The writer also seeks to find and is interested in the structure of the book of James. Questions such as 1) how does the author write the letter in this order; 2) do the segments or the units of the book have any logical sequence; 3) if so, how are they connected to one another, motivate the writer to examine the structure of the book of James.

Statement of the problem

This thesis seeks to find the literary structure of the book of James and consider its relevant theological implications.
Review of related literature

A. Critical approaches to the structure of James

Critical approaches are required for the study of the scriptural text. Biblical scholars have employed form critical, redaction, and literary critical approaches for their study. Form criticism seeks to: 1) get behind the written sources by studying the form of the individual units of the scriptural text; 2) describing the characteristics of existing forms; and 3) studying how those forms appeared in the history of the oral transmission of the church. In the history of interpretation, form criticism has been developed in the field of Old Testament study and synoptic study. McKnight defined form criticism as follows:

Form criticism, in spite of its name, was never limited to literary-formal questions. Along with study of primitive Christian literature and the communities responsible for its formation, form criticism has been used for a variety of historical and theological purposes: to complete the task of source criticism, to distinguish between primary and secondary materials in the tradition, to determine the most basic content of faith's witness, and to carry out satisfying theological interpretation.1

The concept of Sitz-im-Leben (life-setting), which was developed in the Old Testament study, is important for both form and redaction criticism. New Testament form criticism emphasizes the sociological Sitz-im-Leben and broadens its understanding of setting, not ignoring the possibility of typical institutional settings, but concerning itself. In addition, form criticism accompanies with the variety of sociocultural and intellectual matrices that can account for texts, contrasting with redaction criticism which expands the range of possible settings on the possible situations and theologies of the various Gospel and other books.2

Redaction criticism is a historical discipline that seeks to discover the theology and setting of a writing by studying the ways the redactor changed the traditions. Redaction-

2 Ibid., 152.
critical studies were also developed in the field of Gospel studies. Redaction criticism cooperates with the results of form criticism and attempts to discern the theological message of the book as a whole. It employs composition critical analysis and pays special attention to the structure which is a rearrangement of the tradition, and intertextual development. It also studies the plot at both micro and macro levels, and notes the setting and style of the text.

Literary criticism is "the analysis of the meaning of a written text by means of the study of the style, and how that meaning is communicated by an author to a reader. It includes the analysis of how form is related to meaning, and the aesthetic effects of language." The purpose of literary criticism is not historical, but the study of the form and narrative.

B. Form critical approach

Many biblical scholars have examined the structure of the book of James, employing either form, redaction or literary criticisms. Martin Dibelius is the most remarkable figure who investigated the book of James from the form critical approach. He noticed the lack of continuity in the book as a whole and argued that it did not have a structure at all. He understood that the core of the book is 2:1-3:12, and saw the character of treatise in the core paragraph. He also pointed out less unified texts and isolated sayings in the following paragraph 3:13-5:6. Though he recognized that these sayings connected one another loosely, he concluded as follows: "The entire document lacks continuity in thought. There is not only a lack of continuity in thought between individual sayings and other smaller units, but also between larger treatises." He compared the book of James to the other early church writings such as Shepherd of Hermas, and classified it as parenesis.

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Parenesis is "a text which strings together admonitions of general ethical content." Peter Davids summarized the Dibelius's view of the James' structure in four points: (1) a pervasive eclecticism; (2) a lack of continuity; (3) the repetition of identical motifs in different places; and (4) the inability to construct a single frame into which they will all fit.

Sophie Laws basically followed the Dibelius's point of view. Laws also saw the characteristic eclecticism and lack of continuity in James' teaching. Laws concluded as follows:

It may reasonably be supposed that although the author thought of his work as having a general interest, he probably had some idea of its initial readership; that his selection from the vast stock of ethical material, Jewish, Hellenistic and Christian, probably reflects something of his own interests or of the immediately familiar; and that the illustrations used to reinforce his general admonitions would only then serve to do so if they bore some relation to the actual experience of those who read them.

Form criticism pays attention to the genre of the book. James Adamson studied the possible forms (genres) of the book of James. He listed seven possible forms. These are rearrangement, wisdom book, Aramaic original, diatribe, parenesis, allegory, and pastoral epistle. First, he listed six rearrangement forms as follows: (1) an incoherent and unstructured ethical scrapbook of five small sermons, namely, temptation, rich and poor, faith and works, use and abuse of the tongue, and patience and prayer; (2) a mosaic of fragments containing a hypothetical ecclesiastical Midrash with an anonymous commentary on an original Jacobean nuclear; (3) an essay by an Alexandrian scribe, the reminder mostly by the original anonymous Jewish-Christian author; (4) either an original collection of prophetic addresses like the Shepherd of Hermas or loosely connected preexisting sayings; (5) a collection of three types of Genizah fragments that came from Pella or even Jerusalem;

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5 Ibid., 3.
and (6) a literary piece requiring transposition or even transmutation by an anonymous redactor. These views of the forms presuppose that there is no structure in this letter.

Second, he argued similarity between the ethical teaching book of James and that found in the wisdom books. James Ropes also saw some similarity between the book of James and the ancient Wisdom-literature of the Hebrews. According to Ropes, much of the epistle is in aphoristic form. Then Adamson argues the similarity between the epistle of James, especially 3:1-11, and the Hellenistic diatribe. He later concluded that the diatribe theory was not persuasive enough. Rather, the book of James consists in Semitic and biblical concepts.

Third, Adamson picked up the Aramaic original theory of F. C. Burkitt who viewed the book of James as a free rendering of an original Aramaic discourse. Then Adamson argues the similarity between the epistle of James, especially 3:1-11, and the Hellenistic diatribe. He later concluded that the diatribe theory was not persuasive enough. Rather, the book of James consists in Semitic and biblical concepts.

Fourth, Adamson argued Dibelius’s parenesis theory which the writer has already mentioned. Fifth, he introduced Arnold Meyer’s allegory theory. Meyer viewed the epistle of James as “Semitic and typical Jewish allegorical tract.” Adamson criticized Meyer’s view as elaborately bizarre and too ingenious.

Finally, Adamson took the category of the book of James as a pastoral epistle. He said, “we should keep in mind that inevitably it shares even some of its best qualities with works of a somewhat different character. Thus it has often been likened to a sermon or even two sermons, ‘sermon-letter,’ or homily.” This means that the book of James was not a letter, but was a sermon or collection of sermons. He listed the similarity between the book of James and First Corinthians as pastoral sermons. After this argument, Adamson

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9 Ibid., 100-101.
11 Adamson, 102.
12 Ibid., 107.
13 Ibid., 110-111
concluded his own view of the form of James. He felt that the book of James was a pastoral epistle, a kind of "Papal Encyclical." Adamson's argument on the form of the epistle assumes that there is no structure overall, even though his conclusion suggests the possibility of some structural connections. Form critical analysis does not tend to recognize the coherent structure of the book of James, but rather it tends to view it as collection of various forms, such as parenesis and others.

Burton Easton stated as follows:

James has no general theme at all. . . . While James is a parenesis, as a whole and in all its parts, in many sections another highly specialized contemporary literary form is also evident—the form known as a diatribe, reference must be made to the special treatises on classic literature and rhetoric but for preset purposes it may be described adequately enough as copying the style of a speaker engaged in a lively oral debate with an opponent.14 His view of the form and structure of James seems to be a mixture of Dibelius's parenesis theory and diatribe theory.

Alexander Ross stated, "it is difficult to analyze the contents of the Epistle, as it is not a formal treatise."15 Moo explained the nature of the letter as follows:

A second well-known feature of James is the looseness of its structure. Several sections develop a single issue at some length, but most of the book is made up of short, seemingly independent, sayings or short paragraphs. Moreover, it is often difficult to discern any logical relationship between one section and another.16

Bo Reicke stated "the form of the epistle of James is exceedingly simple. It consists of a series of admonitions on different themes which are dealt with one after another without any clearly discernible plan."17

Curtis Vaughan seemed to recognize some unity in the book of James. He,

16 Douglas J. Moo, James (Grand Rapids: Eerdmans, 1985), 36.
however, did not think that the book of James had a clear structure as follows:

The book of James is somewhat miscellaneous. It treats a number of seemingly unrelated topics. . . . These topics, however, are more related to one another than one might at first conclude. There is a latent unity which is obscured by the fact that the writer in thoroughly Semitic fashion sets down related thoughts side by side without explicitly coordinating them or subordinating one to the other as is more natural to us.\(^\text{18}\)

These biblical scholars accord with an opinion that there is no structural relationship in the book of James as a whole, even though they recognized some loose connections at segment or paragraph levels. Form critical approach contributed to the study of each unit in this book, however it failed to find the coherent structure of the book as a whole. The views of these scholars provide this research with helpful understanding on the character of the book. Form criticism failed to recognize the structure of the book as a whole, though it sees loose structural connection and contributed to the study of each part of the book.

C. Redaction critical approach

Contrary to these scholars such as Dibelius and Laws, some biblical scholars have attempted to establish the logical structural relationship in the book of James.

F. O. Francis compared the opening and the closing paragraphs in James to those in 1 John and tried to establish the structure of James. He analyzed the opening paragraph and found a twofold structure: (1) joy in 1:2-11; and (2) blessedness in 1:12-25. In the double opening, he also found a general theme of James such as testing/steadfastness, wisdom-words/reproaching, and rich-poor/doers.\(^\text{19}\) Chapter one verse 26 and 27 function as a literary hinge. Then, two main sections follow and develop the general themes. The first section is 2:1-26, dealing with testing. The second section is 3:1-5:6, dealing with judgment, the law, the rich, and works. Finally, the book of James concludes with a


Peter Davids criticized wisdom literature theory. He pointed out the nature of the book of James as exhortation. He said "the pattern of wisdom literature hardly fits the type of exhortations." He also argued the difficulty of Dibelius' s parenesis theory. Davids recognized some sort of parenetic element in this letter because of the nature of moral exhortation. He said, "No one denies that James is basically a moral exhortation, nor could one deny that James contains parenetic catalogues, but that is not to admit that the basic literary character is parenesis." He examined the book of James, employing redaction criticism, and identified the book of James as "a literary epistle, a tract intended for publication, not an actual letter." When he regarded the book of James as a literary epistle, this meant; (1) the epistle will reflect the Sitz im Leben of its place of publication, not that of its recipients; (2) the form of the epistle will differ from that of actual letter, especially in its lack of personal detail, but also in other ways. He employed Francis' analysis on the form of James, comparing it to 1 John's opening and closing statement, which we already reviewed. Davids presents eight structural analyses from Francis' survey: (1) the opening formulae of both literary and actual letters are often doubled; (2) the opening statement often contain a blessing/thanksgiving formulae; (3) the opening formulae often uses the device of cognate words to link it to the greeting; (4) themes in the opening are often repeated in the rest of the letter or may indeed structure it; (5) in both James and 1 John the closing paragraphs begin with an eschatological injunction; (6) the closing paragraphs of letters often have a thematic reprise; (7) προ παντων plus a health

21 Ibid.
22 Ibid.
23 Ibid., 25.
wish or an oath formula is frequent in the closing of Hellenistic letters; and (8) Christian letters often end with something about prayer. Then he concluded as follows: “James is far from a random collection of thoughts and sayings, but is a carefully constructed work. . . . scholarship must move beyond Dibelius’ from-critical view of James, valuable as that is, and discover the redactional level.” He contributed to the study of the structure of James, introducing the redaction critical approach to this epistle.

Davids analyzed 1:2-27 as a double opening statement. In this segment James presents three major themes, namely; (1) testing (1:2-4) which recurs in testing (1:12-18); (2) speech (1:5-8) which recurs in speech (1:19-21); and (3) wealth (1:9-11) which recurs in generosity (1:22-25) with a summary and transition segment (1:26-27). These three themes were developed more in the body (2:1-5:6). Testing is picked up again in 4:13-5:6. Speech is developed in 3:1-4:12. Wealth and poverty is elaborated in 2:1-26. Finally, he saw 5:7-20 as the conclusion (closing statement as eschatological exhortation). Especially endurance in the test (5:7-11) is the summary of the three major themes. He saw a highly structured construction in this letter. Peter Davids was a remarkable figure in the study of structure in the book of James. His structural analysis, however, has some difficulty as Ralph Martin comments on his analysis. Martin criticized that the second theme (3:1-4:12) contains a lot of subthemes that are not necessary to be categorized into a general heading of the demand for purity.

Martin introduced some scholars’ structural analysis, such as F. O. Francis, Amphoux, Davids, Motyer, and Vouga. His introduction on the structure and outline of James provided helpful analyses of the other scholars. Martin himself agreed with

24 Ibid.
25 Ibid.
26 Ibid., 25-29.
Vouga. He viewed that chapter one dealt with the key issue of the whole book, namely "how is human existence to fulfill its goal and find its dignity?" He understood that the book of James answered this general question from various angles. The first section 1:1-19a deals with enduring trials. The main theme is the testing of faith. The second main section (1:19b-3:18) explains Christian existence. It deals with applying the word. Obedience of faith is the main theme. The third section (4:1-5:20) deals with divine providence. Martin and Vouga asked existential questions about the book of James and constructed their view of the structure of James. They recognized the main theme of the book of James as faith, finding a threefold division of faith.

Ashby Camp basically took the same approach as Martin. He, especially, noticed the social setting of the book, being the struggle between the rich and the poor. He viewed the book of James as a coherent pastoral letter written to strengthen and instruct impoverished Christians who were being oppressed by their rich neighbors. Martin’s and Vouga’s analysis suggests that the key to understanding the structure is to get the main theological themes of the book. Camp’s notice on social setting is also important for understanding the book and its structure.

However, both Martin’s and Vouga’s “existential question”, with which they analyzed the structure of the book, is strongly subjective. Their analysis is too theological and lacks evidences from compositional criteria. Social setting, namely, conflict between the rich and the poor, could not be decisive criteria for the structure of the book, because we can see other significant settings in the book, such as the problem of faith and works.


29 Martin, 102.

D. Literary critical approach

Recently, some scholars have examined the structure of the book of James from a literary critical point of view. At first, it is necessary to point out the work of Timothy B. Cargal, Restoring the Diaspora: Structure and Purpose in the Epistle of James, originally written for his Ph. D. dissertation at Vanderbilt University in 1992. Cargal is a remarkable figure who took the literary critical approach and examined the structure of the book of James. He distinguished two paradigms, namely, the historical and the linguistic. The historical paradigm examines the social setting and authorship of the book. It leads to reading the text "from the outside in," investigating the relationship between the text's structure and purpose. The linguistic paradigm examines the text as an example of the communication process read the text "from the inside out." Cargal investigated the book of James according to historical and linguistic paradigms. He employed a literary critical approach called Greimasian structural semiotics, and attempted to find out the logical sequence and themes in the book. Greimasian structural semiotic approach presumes that all discourses have multiple coherence. Cargal states as follows:

Every text has a potential coherence in terms of such areas as its discursive syntax (the expressions relating issues of time, space and actants, or what might more generally be called a 'logical sequence'), its discursive semantics (the thematization and figurativization used to express meaningful relationships), or its narrative semantics (the micro-semantic universe created in the discourse). However, not every text will necessarily be fully coherent at all levels of the discourse.

The semiotic model developed by Greimas has limitation to find a logical sequence in discursive. The limits are characterized by the parallels between the "inverted" and "posited contents" of their 'introductions' and 'conclusions.' He pointed out as follows: "The inverted and posited content are often discursively by means of the literary device of

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32 Cargal, 31.
33 Ibid.
34 Ibid., 36-37.
closure, whether the parallels are between syntactic or semantic features." He found out this inverted parallelism between the opening (1:1) and closing (5:19-20) of the book of James. James identifies the (implied) readers with the Diaspora in the opening statement (1:1). They are clearly associated with those who need restoration. Then he encourages them to restore the wanderers in the closing statement (5:19,20). Cargal noted a significance that all figures have a two-fold semantic investment. Then he stated as follows:

A figure is invested with certain meanings by both the author and the implied reader, and these investments of meaning may be consonant or dissonant to varying degrees. An author might choose a figure whose meanings she or he fully shares with the implied reader, or may choose a figure with well-established and acceptable meanings for the reader precisely so she or he can reinterpret the figure and invest it with new meanings.\(^{35}\)

Therefore, Cargal viewed that the purpose of James is to encourage the readers in the sufferings and to restore them, identified them as Diaspora who are persecuted in the world. Cargal's division of the book is as follows: 1) Perfection through the implanted word (1:2-21); 2) Works of the word (1:22-2:26); 3) Humbling oneself in the light of judgment (3:1-4:12); 4) Bringing back one's neighbor (4:11-5:20). His view and structural analysis gave significant illumination for the study of the structure of James. Especially, his notice on relationship between the opening statement and the closing statement gives clue to analyze the structure of the book of James. Cargal's understanding of the structure of the book is basically acceptable.

Luke Timothy Johnson saw the difficulty to find out the structure in thematic analyses that seek the interrelationship and possible convergence of themes. According to Johnson, some critics have responded to the difficulty of determining the structure from a thematic analysis by appealing to something external to the text. Other critics have sought the key to James' structure in a reading of the text that does not focus simply on the display

\(^{35}\) Ibid., 39.
\(^{36}\) Ibid., 46-47.
of themes. He remarked with grammatical/syntactical analysis and semiotic reading which examine the structure of the book of James. After reviewing the methodology, Johnson pointed out some problematic examples, such as seeming individual “essays” in the book of James (2:1-11; 2:14-26; 3:13-4:10; 4:13-5:6; 5:7-11; 5:13-18). He also saw the difficulty of connecting 4:11-12 to the passage both preceding and following it. Despite these difficulties, Johnson himself took an intermediate position. He did not make attempt to locate a complex structure based on the intricate connections of semantic signals. This did not mean that he disregarded the use of structuring techniques. He recognized that themes in 1:1-27 were spelled out in the following essays 2:1-5:18.

Todd Penner established the eschatological framing of the book of James. He criticized Francis’ view on the opening and closing statement and renewed them from an eschatological point of view. He analyzed the structure of the book of James as follows: (1) the opening of the letter (1:2-12); (2) the main body of the letter (2:13-4:5); (3) the conclusion of the main body (4:6-5:12); (4) the epistolary conclusion (5:13-20). He recognized the opening of the letter body as 1:2-12 which introduces the material spelled out in the main part of the letter. According to him, “1.2-12 is not only the introduction to the main body, but in fact provides a structuring principle for the major part of the letter. The text which follows draws upon the introduction through the verbal and thematic allusions and links.”

Penner especially noticed key words which recur as ‘flashbacks’ throughout the text of James, particularly in the conclusion of the main body. These key terms are: 1) ὑπομονὴ (1:12/5:11), διψυχος (1:8/4:8), 3) ταπευος (1:9/4:6), 4) πλούσιος (1:10,11/5:1), 5) υψος (1:9/4:10), 6) μακαριος (1:12/5:11), 7) καυχαομαι (1:9/4:16),

8) \( \zeta \omega \eta (1:8/4:14) \), and 9) \( \chi \alpha \rho \alpha (1:2/4:9) \). From the analysis of these key terms, Penner concluded that the opening (1:2-12) and the closing statement (4:6-5:12) form an inclusio for the main content of the letter.\(^{39}\) Regarding inclusio, he argued as follows:

It was suggested that these two units of the inclusio place the material. In this present section an attempt will be made to elucidate this framework. The argument is that the themes and motifs which predominate in Jas. 1.2-12 and 4.6-5.12 are largely drawn from the prophetic literature of the Old Testament with significant parallels in texts of early Judaism, and that these themes and motifs are placed in an explicitly Christian eschatological context.\(^{40}\)

However, his eschatological analysis of the structure in terms of inclusio includes some problems. As Penner himself admitted, his divisions of the book, especially the eschatological conclusion 4:6-5:12 is notoriously unnatural and subjective. It is difficult to accept his structural view on the book. Kurt Richardson criticized Penner as follows:

There is certainly an eschatological framing of the letter that stands in the opening (1:2-12) and closing verses (4.6-5.12). These verses contain certain essential features of an end-time ethic derived from the Old Testament prophets. But this feature belongs to the overarching concern of the letter. Structure and content are inseparable.\(^{41}\)

In summary, this chapter has examined three basic approaches to the understanding of the book of James, namely, form critical approach, redaction critical, and literary critical approach. Form critical approach, represented by Dibelius, views that the book of James as parenesis. The redaction critical approach, represented primarily by P. Davids, and literary critical approach, represented by Cargal, attempt to find out the structure or logical sequences in the book of James. Recently some scholars noticed the significance of the literary critical approach in order to examine the structure of the book. However, they still struggle with finding the structure. It is true that there is no consensus concerning the structure among scholars. Among the biblical scholars who have their own view of the structure, there were many controversies. They try to read the structure of the book,

\(^{39}\) Penner, 149.

\(^{40}\) Ibid., 158-159.

employing the various methods. It is possible to categorize their views into two positions. The one is that the book of James has a coherent structure. Scholars who take this position present their own analysis. However, these views are still controversial. The others claim that the book of James does not have clear structure, rather, it is a collection of individual essays, though these are loosely related one another.

This review of the scholars' structural analyses makes clear the following points. First, the opening statement (1:1) and the closing statement (5:19,20) are clue to understand the structure of the book of James. Second, themes in 1:2-27 are recurred and spelled out in the following letter (2:1-5:20). There is somewhat of a relationship between both these units. Third, theological themes and social settings also important in order to examine the structure.

The writer recognized the importance of methodology in examining the structure of the book and investigating the review of literature.

Methodology

The writer will examine the structure of the book of James through the Greek text as well as the English translations. As we saw, methodology is very important for examining the structure of the book of James. The writer will employ categories of compositional relationships called "English Bible method" in order to identify the literary structure of the book. This method have four stages that are observation, interpretation, evaluation, and application. It is a step-by-step process that makes it possible to discover the precise and specific historical meaning of the text; and to related this historical meaning to contemporary situations. Literary criticism in biblical studies focus upon the final form of the text and pays attention to the literary character of the text as it stands and the way in which the reader construes, and responds to, this text.42 This thesis employs observation

and interpretation in order to examine the structural relationships of the book of James. As for observation, the writer labels structural relationships according to its character. These are as follows:\(^{43}\):

1. First is repetition or recurrence. Repetition is reiteration or re-occurrence of the same terms, phrases, concepts or other elements. It involves emphasis on these materials themselves.

2. Second is contrast. Contrast is the association of opposites and involves emphasis on the difference between them.

3. Third is comparison. Comparison is the association of the similar things.

4. Fourth is causation and substantiation. Causation represents movement from cause to effect. Greek conjunction Become (therefore) usually introduces this movement. Substantiation represents movement from effect to cause. It includes the conjunction "because" (óτι) and functions in reverse sequence of causation.

5. Fifth is climax. Climax is the movement from the lesser to the greater and toward a ultimate point of culmination. Bauer analyzes climactic movement as follows: "Climax always involves two other relationships implicitly: causation and the repetition of causation."\(^{44}\)

6. Sixth is the cruciality. Cruciality involves a pivotal point and produces a radical reversal of direction. It always contains causation and contrast. It not only emphasizes difference between the two directions, but also designates that the latter direction cancels out the previous direction.

\(^{43}\) The following compositional categories are based on Bauer’s The Structure of the Matthew’s Gospel (1989), and Traina’s Methodical Bible Study (1985).

\(^{44}\) Bauer, 15.
(7) Seventh is particularization and generalization. Particularization indicates the movement from general to particular. Generalization indicates the movement from particular to general.

(8) Eighth is summarization. Summarization employs an abridgment or compendium of a unit of material. It is similar to generalization or particularization. Bauer explains differences between them as follows: “A general statement is usually less precise, more vague and indefinite, with fewer details. Summarization is a more deliberate attempt to bring into the statement in abridged form the various components of that which is being summarized.”

(9) Ninth is instrumentation. Instrumentation designates the statement of purpose or statement of means and involves the movement from means to end.

(10) Tenth is interrogation. Interrogation employs a question or problem followed by its answer or solution.

(11) Eleventh is concession. Concession indicates that something presented as a fact, as opposed to what might have been expected. [Though. . . , yet. . . ] structure well exemplifies concession.

(12) Twelfth is preparation/realization. Preparation/realization is the inclusion of background or setting for events or ideas. Introductory material comes in the beginning of the book, then it will be realized in the following book. These categories are primarily structural relationships.

(13) Thirteenth is inclusio. Inclusio is the repetition of the same words or phrases at the beginning and end of a unit and produces a bracket effect.

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(14) Fourteenth is interchange. Interchange is alternation of certain elements or blocks of material (A, B, A, B, A...) and often emphasizes contrasts or comparisons of these elements.

(15) Fifteenth is chiasm. Chiasm is repetition of materials in inverted order (A, B, B, A).

(16) Sixteenth is intercalation. Intercalation is employment of insertion of another literary unit between one literary unit (A, B, A).

The last four categories are supplementary relationships and strengthen the primarily relationships. They also involve the element of repetition. These categories of compositional relationship are primarily based on the human logical thinking process. We can find these structural relationships implicitly and explicitly at the multilevel of the composition, namely, from book level, to unit, segment, paragraph, and even to sentence levels. These are employed not only in a simple way, but also a complex way. Therefore we can find some combinations of these categories at any level. According to Bauer, these relationships are originated in art or process of human thinking in general. Second, they are clearly present in biblical literature as a whole. Third, all these relationships apply units of various sizes and lengths, as we saw: the book, the section, the sub-section, the segment, the paragraph, and even the verse or sentence.46 This thesis will see the major structural relationships on the book as a whole, identify the main units and subunits of this book, and specify their logical sequence. Identifying major structural relationships is the main concern of this thesis. This helps to understand the most significant concept or theological issues and the message of the book of James.

The writer employs interpretation of individual passages and the book as a whole, when he examines the structural relationships in the book. Interpretation makes it possible

46 Ibid., 19-20.
to interpret the book as a whole by answering questions raised under major structural relationships in the book survey. This especially can be applied to shorter books, such as book of James. Interpretation also makes it possible to interpret the book by exploring the meaning and significance of major themes, and theological issues. Thirdly, it makes it possible to interpret key passages identified in book survey in such a way as to use them as "doorways" into the message of the book, or one dimension of the message of the book. This involves not only answering the following question: "What is the meaning of this passage?", but also addressing the question: "How does the interpretation of this passage illuminate the message of the book as a whole?" This means that observation (survey of the book as a whole) and interpretation of both the book as a whole and individual passages interrelate to one another. The writer will apply this methodology, namely, observation and interpretation, for examination of the structure of the book of James.

**Organization**

In the following chapters, the writer will investigate the major structural relationships in the book of James according to "English Bible methodology." The writer's view of the book of James is as follows: (1) Introduction (1:1); (2) General instructions concerning triumph over trials/temptation and over deceptions (1:2-27); (3) Particular cases/instructions concerning Christian life against various challenges (2:1-5:18); and (4) Conclusion (5:19-20). This main body is divided into three parts as follows: a) Exhortation regarding partiality and faith (2:1-26); b) Exhortation regarding tongue and warning regarding fight (3:1-4:12); and c) Exhortation regarding divine sovereignty and
endurance. Based on this analysis of the book, the writer sees the following structural relationships: (1) Preparation/realization (1:1 and 1:2-5:20); (2) Particularization with instrumentation (1:2-27 and 2:1-5:18), (3) Recurrence of contrast between right Christian behavior and wrong Christian behavior, (4) Climax. The writer has a similar point of view with that of D. Bauer concerning structural relationships. His analysis is as follows: 1) Preparation/realization; 2) Particularization with instrumentation; 3) Recurrence of causation and substantiation (hortatory pattern); 4) Recurrence of contrast between proper Christian behavior and improper Christian behavior. In the following chapters, the writer will justify these structural relationships and consider theological implication from these structural relationships.

Justification for the Study

As mentioned above, many biblical scholars have attempted to establish the structure of the book of James. They, however, lacked consensus concerning the structure of the book. There is still room for examination. Therefore, this study is justified by its attempt to read out the structure.

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47 This divisions of the book of James basically follows that of D. Bauer's point of view. He divides the book of James into three parts. (1) Greetings (1:1) (2) Declarations and instructions regarding the triumph of the Christian life over trials/temptations and over the potential for deception through twin resources of wisdom and the word; 3) Arguments and exhortations regarding challenges in the Christian life (2:1-5:20). He divided the third division into three sub-divisions as follows; a) Arguments and exhortations regarding treatment of the poor with theological argument regarding faith and works, submission to the poor and rejection of partiality and passivity (2:1-1:26); b) Arguments and exhortations regarding struggle against warring passions, submission to the brotherhood and rejection of impure speech and bitter jealousy (3:1-4:12); c) Arguments and exhortations regarding patient submission to sovereign will and action of God, submission to action of God and rejection of self-sufficiency and self-rule (4:13-5:20).

48 The writer has similar point of view with that of D. Bauer concerning structural relationships. His analysis is as follows: 1) Preparation/realization; 2) Particularization with instrumentation; 3) Recurrence of causation and substantiation (hortatory pattern); 4) Recurrence of contrast between proper Christian behavior and improper Christian behavior. Concerning his structural analysis, see David Bauer, "General Epistles." Asbury Theological Seminary, Wilmore, K.Y., Spring Semester, 1997.
Limitation of the Study

This study is limited to observation, interpretation and synthesis on the book as a whole. The writer works neither for the observation on segments nor paragraphs, nor sentences (detailed), as far as it is not necessary. However, Interpretation sometimes requires detailed observation. This thesis is also limited in the research on commentaries and monographs written in English, because of the writer’s language limitation.
Chapter Two

Preparation/Realization

James 1:1: “James, a servant of God and of the Lord Jesus Christ, To the twelve tribes in the Dispersion: Greeting. (Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν).”

This introductory statement provides the background to the whole epistle. It clearly indicates the author and recipients of the book. The author is James, whose status is a servant of God and of the Lord Jesus Christ. The recipients are the twelve tribes whose status or location is in the dispersion. This introduction is realized in the rest of the whole book (1:2-5:26). As Cargal mentioned, the opening statement is very important for the understanding of the book of James. L. T. Johnson says, “The character of the Greeting is important for setting the character of the writing. In literary terms, the Greeting established the composition that follows as a letter. Whatever its original literary form may have been, it becomes a letter by being given such a prescript. In the context of ancient epistolary theory and practice, moreover, a personal connection and social relationship are established between sender and recipients.”

In this chapter the writer will examine the answer to the following question: How does these introductory materials prepare for the following the rest of the book?

The author identifies himself as James. He only mentions himself in the introductory statement. We cannot specify, we can only speculate who James is in the book of James.

He may have been a Jew. First of all, the author freely employs Old Testament characters such as Abraham (2:21-23), Isaac (2:21), Rahab (2:25), prophets (5:10), Job (5:11), and Elijah (5:17). This indicates that the author be acquainted with Old Testament.

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49 Johnson, 169-170.
He employs the concept of law, namely, the law of liberty (1:25; 2:12) and royal law or the law (2:8-10; 4:11-12) of the Old Testament. He employs technical term the "wisdom" (1:5-8; 3:13-17) which might relate to the Jewish wisdom tradition. These data strongly support that the author is a Jew. He also identifies himself as a servant of God and of the Lord Jesus Christ. This suggests that the author has self-identification as a minister of God, of Christ, and of the Christian church. In the Pauline epistles, Paul usually identifies himself as servant of Jesus Christ (Romans 1:1; Galatians 1:10; Philippians 1:1; Titus 1:1), as other New Testament writers do, such as Peter (2 Peter 1:1) Jude (Jude 1:1), and John (Revelation 1:1). Each case of self-identification frequently relates to apostolic authenticity in the New Testament. This person seems to have been well-known to the recipients and accepted as authentic by them, because he introduces himself very briefly. Though this chapter does not have enough space for the argument on authorship by all the biblical scholars, the writer attempts to figure out who James is in 1:1. Authorship of the book of James is very important work. However, as Johnson describes, we need to note that this is a matter of guess work, because of lacking decisive historical data. In the New Testament we can find some major candidates called "Ἰάκωβος" who could be the author of the book of James. They are James the son of Zebedee, the brother of John (Matthew 4:21 etc.), James the son of Alphaeus (Matthew 4:21), and James the Lord's brother (Galatians 1:19). The first two James' appear in the list of the apostles of Jesus during his ministry. Acts 12:2 describes that James the son of Zebedee was killed by Herod Agrippa 1 in the early stage of the Jerusalem church. This might have occurred around 44 A.D. This date seems to contradict the date of writing. The other apostle called James the son of Alphaeus appears only in the list of the apostles. Scriptural narrative does not tell much about him except his name. He might not have had an influential role in the primitive church. Scholars agree that James the Lord's brother (Galatians 1:19) is the best candidate for the author of the book of James. This traditional position of authorship

50 Ibid., 93.
originates in Origen’s writings called *Epistulam ad Romanos* \(^{51}\) in which Origen referred to James the Lord’s brother as the author of the book of James.

The recipients are the twelve tribes in the dispersion (ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ). From the text body itself, we can find data in regard to the recipients. First, they might have been Jews, (1) because the author refers to the twelve tribes (1:1), (2) because Abraham is called “our father” (2:21); (3) because they seems to have been acquainted with the Old Testament stories such as Abraham, Isaac, Rahab, prophets, Job, and Elijah (2:21-23, 25; 5:10,11,17); 4) because they seems to have gathered together in the Synagogue (2:2). Second, the recipients might endure trials and persecutions (1:2,12). Those who oppressed them seems to have been the wealthy (2:5-7; 5:1-11). Third, they have faith of the Lord Jesus Christ (2:1). However, their ethical conducts is not proper to their faith in terms of ignoring divine gifts (1:5-8,12-18; 5:13-18), partiality between the rich and poor (2:1-2), faith without work (1:22-27; 2:21-26), and the problem of tongue and evil desire (3:1-4:12). These issues indicates that the recipients might have wondered away from the proper Christian behavior.

The twelve tribes literally indicate the twelve tribes of Israelites, namely, the Jewish people. Διασπορά indicates Jews who are scattered.\(^ {52}\) This term is employed for the identity of Jewish people outside Palestine. According to K. Schmidt, “James 1:1 and 1 Peter 1:1 are obviously related. If the Epistles are addressed to Jewish Christians, we have normal usage and the reference is to the Jewish Diaspora. On the other hand, if they are addressed to Gentile Christians, the word is given a figurative Christian sense.”\(^ {53}\) There are three possible interpretations on “ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ:”

\(^{51}\) Ibid.

\(^{52}\) Noun “διασπορά” comes from verb “διασπείρων” which means “to scatter” (Acts 8:1,4; 11:9).

(1) Jews who are living outside of Palestine (literal meaning); (2) Jewish Christians who are living among the Dispersion of Jews outside Palestine; or (3) all Christians thought of as the true Israel. First interpretation is supported by the word meaning “twelve tribes” and “dispersion.” Twelve tribes literary indicates Jews, and dispersion indicates the location outside Palestine. It is also supported by the Jewish character of the book itself, for examples, emphasis on law (1:25; 2:8-12; 4:12) and wisdom (1:5; 3:13,15,17). However, the recipients seems to be not only Jews but also Christians (2:1). Childs, Adamson, Davids, and Martin take the second interpretation.

Childs emphasizes the canonical function of James as the representative figure of Jewish Christianity more than a geographical issue. Adamson rejects a figurative interpretation, due to the Jewish Wisdom literature and the Greek didactic parallels to which the book of James shows affinities in style and method. He prefers this to the Jewish Christians outside Palestine. Davids regards the phrase “twelve tribes” as the church, the true Israel, because the church appropriated this title in the Old Testament (Jer. 3:18; Ezek. 37:19-24 etc.), and Christians recognized themselves as the true heirs of the Jewish faith (Rom. 4; 1 Cor. 10:18; Gal. 4:21-31; Phil. 3:3). He understands the term Diaspora as Judaism living outside of Palestine. Based on the understanding of these two phrases, Adamson concludes that the recipients are Jewish Christians outside Palestine.

Penner examined the recipients from the historical aspect and criticizes the second interpretation. He compares Hellenistic Judaism to Palestinian Judaism. He quotes Boussets as follows:

Christianity is Diaspora-Judaism become universal, freed of all its limitations, but it is also Diaspora-Judaism in spite of the removal of its limitations. It continues the development which had already successfully begun in Diaspora-Judaism, in the same direction. It developed into the religion of monotheism... of the spiritual morality free

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54 Cargal, 48.
56 Davids, 63-64.
from all particular obligatory character and from all ritual essence, of belief in responsibility and retribution after death, of confidence in the sin-forgiving divine mercy, of worship in spirit and in truth.\textsuperscript{57}

Based on Bousset's view of the Diaspora, he recognizes an assumption. Diaspora Judaism preferred moral law without ritualistic character. Palestinian Judaism was legalistic and preferred law observance. However, he criticizes the following consequence, namely, the book of James was written in a Hellenistic setting. He points out the three weak points of this position, as follows: (1) The fact that in Jas. 2.8 the writer refers to a 'royal law' which is epitomized in the dictum 'love your neighbor as yourself', and also that in James no reference is made to the so called ritual aspects of the law, in no way implies that the writer of the work and/or the readers did not follow the Jewish law (including the so-called ritualistic aspects). (2) The attempt to situate the letter cannot be made merely on the basis of themes which appear to be Hellenistic or themes which appear to be Palestinian. (3) In general, the hypothesis that James originated in the Hellenistic Jewish Diaspora out of a synagogue setting must be abandoned until it can be substantiated on firmer grounds.\textsuperscript{58}

Dibelius, Ropes, and Johnson identify the "twelve tribes in the dispersion" with Christians in general. Dibelius supports this position from the New Testament's view of the Christians, as follows:

The Christians are not only heirs of the promises given to Abraham and to his descendants (Rom. 4: Gal 4:21-31), they are also the true circumcision (Phil. 3:3) as over against 'the Israel according to the flesh' (1 Cor 10:18). Yet their home is not the earthly Jerusalem, but rather the Jerusalem which is above (Gal. 4:26), i.e., heaven (Phil. 3:20).\textsuperscript{59}

He also quotes Philo who commented on Lev. 25:23 and regards humans as the sojourners on earth though in a foreign city. In the New Testament the Christians are seen as sojourning people. First Peter 1:1; 1:17; and 2:11 presuppose that the terms "exiles" and

\textsuperscript{58} Penner, 86-87.
\textsuperscript{59} Dibelius, 66.
“aliens” were interpreted as the situation of the Christians in the Diaspora on earth (Heb. 13:14; 11:13; 2 Clem. 5.1.5, and 6.8). These texts describe Christians on earth as being on a pilgrimage toward their heavenly home.

L. T. Johnson concludes as follows: “In such a framework, the ‘Diaspora’ of James 1:1 should be understood like the Diaspora of 1 Pet 1:1 as a statement about spiritual distance from the structures of society, rather than as a geographical designation.”

Cargal also takes the third interpretation. He sees the similarity between the twelve tribes in James 1:1 and 1 Peter 1:17; 2:21. Namely, both recipients are called “Diaspora” or “exile of the Diaspora”, and their situation is in trial/temptation. He points out, “The implied reader invests the figure with not only the significance of the Christians as the ‘people of God,’ but also as a people living in an ‘unnatural’ state of persecution awaiting ‘restoration’ by an act of divine deliverance.” He presumes that the recipients must be considered in light of the closing statement of the letter (5:20), according to his view on the structure of the book. He argues as follows:

James may share a “pilgrim” mentality regarding the Christian life. What we want to focus our attention on at this point, however, is whether there are indications that within the particularity of the Epistle there are other nuances of “Diaspora.” The language of the conclusion of the Epistle regarding “restoring” those who “wonder from the truth” opens the possibility of performing a “backreading” of the figure applied to the addressees in the opening salutation of the book. James may perceive in the in the address “to the twelve tribes of the Diaspora” a reference to his desire “to restore those who have wandered away from the truth.” Although he expects the readers to initially understand the figure as applying to testings and trials they may be experiencing by the end of the book James challenges them to accept the view that they are also the ‘Diaspora’ because they have “wandered from the truth.”

He sees two nuances in the term “Diaspora.” First are those who suffer in the trials/testings as the Christians in this world. Second are the Christians who wander away from the truth. The author’s intention of writing this epistle is triumph over this situation.

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60 Johnson, 171.
61 Cargal, 48.
62 Ibid., 49.
Richardson follows Cargal’s position and comments as follows:

There also is a negative aspect to “diaspora,” the exile that is wandering away from God. The theme of self-deception on the part of God who actually contradicts the truth of God is preponderant in the epistle. The Lord remained faithful to his people even in the strange lands into which they had been dispersed, but their estrangement from him caused by their unrepentant sin got them there. Through faith in Christ, believers are no longer friends of the world (cf. 4:4) but experience a kind of exile existence whether Jew or Gentile. Thus the theme of diaspora governs the entire letter. Indeed, its closing verse emphasizes the return to God from wandering in sin.63

There are no decisive evidences which support each of the interpretations. As Johnson suggests, the similarity to “Diaspora” in First Peter (1 Peter 1:1) supports that the recipients of the book of James are Christians in general. Therefore, the writer prefer the third interpretation. Cargal’s understanding of the Diaspora figure might give light to the understanding of the structure of the whole book. This understanding may answer the interpretive question which we examine in this chapter, namely, “how do these introductory materials prepare for the following the rest of the book?” These two identifications of the recipients might be underlined in the whole book and show in the background of the book. The author, seemingly James the Lord’s brother, wrote this epistle to the church and the Christians in general. The recipients were under the trials/temptations and some of them wondered away from the truth.

In summary, the first structural relationship, preparation/realization (introduction) is crucial for the understanding of the book of James as a whole. The two-fold identification of the recipients gives the background for the following exhortations in the book. First is that the recipients were under the trials and temptations. Second is that they wondered away from the truth and needed restoration. The rest of the book realizes these conditions of the recipients.

63 Richardson, 56.
Chapter Three

Particularization with Instrumentation

A. Particularization

As the writer mentioned in chapter one, the scholars who support structural coherence in the book of James and those who do not support it accept that themes in 1:2-27 are recurred and spelled out in the following letter (2:1-5:20). They acknowledge that there are somewhat relationship between 1:2-27 and 2:1-5:20. For example, Frances Taylor Gench regards the book of James as parenesis. She accepts the possibility of loose structure in the book as follows:

It is possible, for example, that chapter 1, which consists mainly of loosely connected aphorisms and which seems especially dense and disconnected, might in some sense be a table of contents for the whole letter. As several scholars have noted, themes announced in chapter 1 are elaborated upon in the chapters that follow. The theme of trials, for example, announced in 1:2-4, 12-15, reappears in 5:7-11; the theme of rich and poor announced in 1:9-11 is resumed in 4:13-5:6; the theme of disciplined speech announced in 1:9-21, 26 is elaborated upon in 3:1-12; the theme of doing the word announced in 1:22-26 is focal in 2:14-26; and the theme of true wisdom, announced in 1:5-8, 16-18 is sounded again in 3:13-4:10.64

This structural connection can be indicated in terms of particularization. The author deals with general instructions in 1:2-26, then spells them out in 2:1-5:20, presenting particular cases. For examples, wisdom from God is spelled out in 3:13-18 as wisdom from above. The poor and the rich is spelled out in 2:1-13 (partiality) and 5:1-6 (misery of the rich). Perfect gift from above (1:16-18) is related to God's giving grace (4:1-10) and divine response to the prayer (5:13-18). Doers of the word (1:16-25) is spelled out in 2:1-26 (showing no partiality and faith without works). Trials and endurance (1:2-4, 12) is particularized in 5:1-18 (endurance). Tongue (1:26) is particularized in 3:1-12 and 4:11-12. Pure religion in social structure (1:27) is particularized in 2:1-26. These examples indicate that the author spells out general themes (1:2-27) in the following particular cases

(2:1-5:18) in various ways and from various points of view. Some general themes, such as social concern and the wealthy, overlap, as we saw.

L. T. Johnson also has a similar point of view. According to him, "what is more important is to recognize the ways in which chapter one functions within the larger letter to anticipate the themes developed more fully by way of essays." He analyzed the book of James as follows:

The theme of enduring testing in 1:2-4 and 1:12 is developed by 5:7-11; the prayer of faith in 1:5-8 is elaborated by 4:3 and 5:13-18; the reversal of the fortunes of rich and lowly in 1:9-11 is found also in 2:1-7 and 4:13-5:6; the contrast between wicked desire and God's gift-giving in 1:13-18 is argued more extensively by 3:13-4:10; the use of the tongue in 1:19-20 is picked up by the essay in 3:1-12; the necessity of acting out religious convictions in 1:22-27 is elaborated by the essay in 2:14-26.

The writer finds many general themes which are developed in 2:1-5:20, as follows:

(1) trials/endurance (1:2-4, 12); (2) wisdom (1:5); (3) prayer of faith (1:5-8); (4) the lowly and the rich (1:9-11); (5) temptation/human desire (1:13-15); (6) gifts from above (1:16-18); (7) Doing word (1:19-25); (8) tongue (1:26); (9) Concerns for the poor (1:26-27).

1. Trials (1:2-4, 12)

In the beginning of the book, the author deals with trials. He does not mention concrete situations of trials, but briefly refers to various trials (1:2). He emphasizes the blessing of enduring the trials (1:2-4,12). The goal of endurance in the trials is to become Christians who are perfect and complete, lacking in nothing (1:4) and to receive the crown of life (1:12). Then, the author deals with trials of Christians again in particular or in a detailed situation in the closing of the book (5:1-20). 5:1-5 suggests the oppressed labors from the rich landowners. 5:7-12 suggests Christians who suffer abuse from exploiters. 5:13-15 suggests Christians who suffer from sickness. 5:16-20 suggests Christians who

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65 Johnson, 175.

66 Ibid.
suffer from results of sin. These sufferings and healing have eschatological connotation (5:7).

2. Wisdom (1:5)

The author deals with wisdom next. He encourages the recipients to ask for wisdom from God (1:5). Wisdom is spelled out in 3:13-18, contrasting with earthly wisdom. The author explains what wisdom is, its source character, and effects. Wisdom is divine wisdom. It is displayed in the work and good life. It is expressed in moral character such as purity, peace, gentleness, openness to reason, fullness of mercy and good fruits without uncertainty or insincerity. We will examine the meaning of wisdom in the next section.

3. Prayer of faith (1:5-8)

Asking God for wisdom also deals with prayer (1:5). The author emphasizes prayer of faith. Prayer must be without doubt. Those who pray with doubt are double minded and unstable (1:6-8), who do not have steadfastness which is highly encouraged to have (1:3,4,12). Prayer is particularized in 5:13-18. These passages deal with specific situation in the church community. First is prayer in suffering (5:13). Second is prayer for the sick, especially, elders’ praying in the name of the Lord, and anointing with olive oil (5:14,15). Third is prayer for forgiveness and healing of sins (5:15,16). Fourth is prayer of the righteous which is displayed in the prayer of Elijah (5:16-18). The author develops his teaching on prayer of faith, dealing with particular prayers in particular situation of Christian community.

4. The rich (1:9-11)

The author deals with the rich and the lowly brothers in 1:9-11. He clearly makes a contrast between the rich and the poor. The rich need to boast in their humiliation, because they will fade away (1:10). The lowly brothers need to boast in their exaltation (1:9).
author regards the rich in a negative manner. The conflict between the rich and the poor is spelled out in the 2:1-13. Dealing with the problem of partiality, the author regards that the rich oppress the Christians, drag them into court, and blaspheme the honorable name (2:6, 7). On the other hand, God chose the poor to be rich in faith and heirs of the kingdom (2:5). 5:1-6 also describes the rich. In this section, the author condemns the rich and proclaims judgment on the rich. In the book of James, the author always regards the rich as on the opposite side of God.

5. Temptations/human desire (1:13-15)

The author refers to temptations and human desire (1:13-15), especially, warning on wrong concept of divine nature. God tempts no one and is not tempted (1:13). Temptation comes through human desire (1:14). There is a process from desire to sin, and to death. 4:1-12 deals with human desire and sin. Particularly, the author points out the fighting. The cause of fighting is passions, especially, passions with friendship with the world, and enmity with God (4:1-4).

6. Gifts from above (1:16-18)

The author describes that God always gives good and perfect gifts to the people (1:16-18). Divine gifts are spelled out in 4:1-10. This theme closely related to the previous topic of human desire. Human desire causes wars or fights and sin because of their passion to the world. God, however, made the Spirit to dwell in the believers (4:5). God gives more grace to them (4:6). They need to submit themselves to God, draw near to God, and humble themselves in order to receive the divine gifts (4:7-10).

7. Doer of the word (1:19-25)

The author exhorts the recipients to be doers of the word, and not only hearers (1:22). Practicing of the word, namely, active faith is very important for the Christians. Doer of the word is spelled out in 2:1-26. 2:1-13 deals with a particular case of partiality.
Doers of the word do not show partiality between the rich and the poor. Partiality makes distinctions among the Christian community. It is against the royal law. If they show partiality, they commit sin. 2:14-26 deals with a more general case from the view of faith. Doers of the word has faith with work. Hears of the word have faith without work. Doers of the word help the needy brothers and sisters (2:15, 16). Abraham and Rahab were doers of the word, namely, they had faith with works (20-26). Hears of the word have the problem of partiality. So, faith without works causes the problem of partiality in the community of the church.

8. Tongue (1:26)

The author of the book of James briefly refers to the problem of the tongue in 1:26. The tongue is a deceptive problem for the Christians. Even though a person thinks that he is religious, his religion is vain when he does not control his tongue. The problem of the tongue is elaborated in 3:1-12. The author points out the teaching ministry in the church regarding the tongue. The problem of the tongue is a crucial issue for the teaching office of the church, which has a responsibility regarding the tongue before God. They will be judged with greater strictness by God according to their speech (3:1). The reason is the problem of tongue. The tongue is uncontrollable, and causes mistakes in speech (3:2-8). The tongue may destroy one's life and lead to hell (3:6). It also may be used for both blessing God and cursing men. Tongue must be cured and used for good work (3:7-12).

9. Concerns for the needy (1:27)

1:27 deals with the author's social concern. He defines that the pure religion is to visit orphans and widows in their affliction. If the Christians do not have social concern, Christianity becomes a vain religion. The author elaborates the issue of social concern for the needy people in 2:1-26. He points out that the poor people are insulted in the church community. God chose the poor in the world to be rich in faith and heirs of the kingdom.
He recognizes the privilege of the needy people and the necessity for them to be looked after in the community (2:15).

As we saw, the author of the book of James points out the general themes in chapter one, then he spells out all of these themes, dealing with particular cases in the rest of the book (2:1-5:20). Therefore, the book of James can be structured in terms of particularization.

B. Instrumentation

We cannot clearly see instrumentation in chapter one. Instrumentation requires interpretive work on the key word “wisdom” and “word” in order to be established. The writer will discuss the other scholars’ view on chapter one and examine the meaning and function of “wisdom” and “word.” Through this examination, he will establish the structural relationship of instrumentation.

It is evident that understanding chapter one is very important for the understanding of the whole book. First of all, we need to investigate how the author logically deals with 1:2-27.

Some scholars analyze 1:2-27 from their own view. As the writer already mentioned, Davids saw the double opening statements in 1:2-27 based on Francis’ analysis that 1:2-11 and 1:12-25 form a double opening statement (abc/abc form). The first segment (1:2-11) deals with the themes of testing, wisdom, and wealth. The second segment (1:12-27) recapitulates the themes in the first segment, namely, testing, speech, and generosity/doing with a summary and transition segment (1:26-27). The second segment develops the themes in the first segment.

Cargal did not regard chapter one as one division of the book, rather, he proposed that the first discursive unit of the Epistle extended from 1:2-21, and was marked by the inverted parallelisms between being complete and whole, lacking in nothing (1:4) and the
means for obtaining that perfection, namely, “having put away all filth and abundance of wickedness, by meekness, to receive the implanted word.” He saw that the main theme in the book of James is perfection through the implanted word. Especially, he noticed the parallelism in chapter one, as follows: Parallelism between (1) 1:2-4 (trials and tests) and 1:13-16 (temptation); (2) 1:5-8 (wisdom as the gift of God) and 1:17-19 (the word of truth as the perfect gift of God); (3) 1:9-12 (culmination with a crown of life) and 1:19b-21 (culmination with the salvation of the soul). This parallelism is based on Francis’ view of rhetorical structure. He also noted the threading contrast between positive and negative in 1:2-21, as follows: (1) knowing “God tempts no one” and knowing “I am tempted by God (2) having faith and having doubt; (3) asking for wisdom from God and not asking for wisdom from God, or asking with doubt; (4) receiving wisdom from God and receiving nothing from God. Cargal’s point of view is different from the writer’s. It is, however, notable that he noticed threading contrast in this segment.

Penner criticized Francis’s structural analysis (abc/abc pattern) and emphasized chiastic structure in 1:2-12 as follows; (1) 1:2-4 testing of the believer (A); (2) two themes relating to the believer (B), wisdom (1:5-8 = B1) and reversal (1:9-11 = B2); (3) 1:12 testing of the believer (A). Showing this chiasm, Penner says “the chiastic structure revolves around both the thematic and linguistic connections between 1:2-4 and 1:12 describing the testing and steadfastness of the believer.”

These scholars noted recurring theme of the trials/temptation and steadfastness (1:2-4 and 1:12-13) and analyzed these rhetoric order as parallelism or chiasm. They emphasized the order of the paragraphs which shows supplementary compositional relationship and did not recognize the logical sequence in 1:2-27 as a whole.

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67 Cargal, 58.
68 Ibid., 61.
69 Ibid., 69. 78.
70 Penner, 144-145.
The writer would divide 1:2-27 into two divisions which can be divided into some segments as follows: (1) Instructions concerning trials/temptations (1:2-15); (A) trials (1:2-4); (B) wisdom (1:5-8); (C) the rich (1:9-11); (D) trials/temptations (1:12-15); (2) Instructions concerning deception (1:16-27); (A) perfect gift (1:16-18); (B) slow to speak (1:19-21); (C) doers of the word (1:22-25); (D) pure religion (1:26-27).

1. Wisdom

In 1:2-15 we clearly recognize the recurring key terms “trials/temptations (πείρασμος, πείραζω)” (1:2, 12, 13, 14) and “steadfastness, endurance (ὑπομονή),” as Penner did. 1:2-4 deals with trials and steadfastness. 1:5-8 describes asking wisdom with faith (steadfastness/endurance) and without wavering (no steadfastness/endurance). 1:9-11 deals with the lowly brother who might be involved in the trials and needs to have steadfastness/endurance in the trials. 1:12-15 describes trials/temptations again with blessedness of endurance and divine character tempting no one. Recurring terms “trials/temptation” and “steadfastness/endurance” are the key to understanding of this segment (1:2-15). The main concern of this segment is the victory over against trials/temptations. The author encourages the recipients to ask wisdom in order to overcome trials/temptations. Therefore, the writer assumes that this segment can be structured in terms of instrumentation. The means is divine wisdom (1:5-8) and the purpose (end) is victory over trials/temptations (1:2-4, 9-15). Divine wisdom enables Christians to endure and defeat trials/temptations.

What does wisdom mean and how does it produce victory over against the trials and temptations? As the writer argued in the methodology, interpretation gives light to the understanding of the structure of instrumentation. The writer will answer this interpretive question and specify the role of the wisdom in this segment.

First of all, the writer will examine the meaning of the wisdom in the paragraph itself.
(1) The phrase "if any of you lacks wisdom" (v.5) is a conditional statement. "You" refers to the recipients who are called "my brethren (v.2). "Any of you" indicates inclusive scope. The author expects the every recipient to have wisdom. Wisdom is definitely necessary not only for every Christian, but for every human being.

(2) Lacking wisdom may relate in terms of contrast to "lacking in nothing" in v. 4. Lacking in nothing is the effect of working of steadfastness. Steadfastness produces "lacking in nothing." And asking God with steadfastness produces possession of wisdom. This implies that wisdom relate to the moral character of steadfastness in the trials. Wisdom enables Christians to endure and overcome the trials.

(3) "Let him ask God" is the first exhortation and effect of "lacking wisdom." This passage indicates that the wisdom comes only from God. God is the only source of wisdom which Christians must have. ἀπειθέω (let him ask) is present imperative. Present tense suggests that asking is continual activity. So, this implies that receiving wisdom is very crucial issue for Christians, because they constantly need to ask God for wisdom. Lacking wisdom is a serious and pressing problem for them. Asking God indicates prayer. Christians can receive wisdom through prayer. Wisdom is closely related to Christians’ prayer.

(4) Asking God is supported by God’s character, namely, giving to all men generously and without reproaching. This implies that wisdom is based on God’s generous character. This character indicates that God is willing to give wisdom, when the Christians ask Him. The author tells that God gives wisdom to all men. This also indicates inclusive scope like "any of you." All men need to have wisdom from God.

(5) "Let him ask in faith without doubting" is the second exhortation and also effects "lacking wisdom." The first one "let him ask God" talks about the responsibility of God concerning the asking of wisdom. The second exhortation talks about responsibility of men who ask wisdom. There might be a contrast between two exhortations in terms of
sufficiency. God's responsibility (giving wisdom) and generous character concerning asking wisdom is not enough to receive wisdom. Men must ask wisdom in faith. Wisdom is related to human faith. Christians cannot receive wisdom without faith. Faith is a crucial issue for receiving wisdom. "Without doubting" indicates that doubt is the obstruction of faith. Wisdom does not go with doubt. Doubt prevents men from receiving wisdom, even though God is willing to give it.

Second, we examine the meaning of wisdom from the light of immediate context (segment 1:2-15 and segment 1:16-27).

(1) 1:2-4 deals with joy in the trials. Then, the author encourages the recipients to ask wisdom. This logical sequence indicates that wisdom has to do something for the trials. Wisdom might effect a Christian's reactions to the various trials. If so, wisdom is neither a kind of intelligence nor a clever mind, but gives power or strength for a Christian's life, especially in the case of trials.

(2) 1:9-11 deals with the lowly brothers. This case indicates that the poor Christians who are in exaltation need to endure among the rich who are in humiliation. This sequence also indicates that wisdom has to do with something for the lowly brothers. Wisdom might strengthen the lowly Christians to endure and boast in their exaltation among the rich. If so, wisdom is a divine power which enables the lowly Christians to recognize who they are and to endure.

(3) 1:12-15 deals with trials and temptation again. This logical sequence suggests that 1:2-4 closely connects to the paragraph 1:12-15. 1:12 indicates that those who endure trial will receive the crown of life. Wisdom produces steadfastness and finally leads Christians to a crown of life. Crown of life conveys the idea of victory. Wisdom will give triumph over the trials and lead them to the triumph of their life. This implies that wisdom deals not only specifically with trials but also the whole Christian life and enables them to receive the crown of life.
(4) 1:13-15 indicates that God can tempt no one, but each person is tempted by his own desire. Temptation results in sin and finally in death. Death is clearly contrasted to the idea of the crown of life. Wisdom comes from God. Temptations do not come from God at all. Wisdom leads Christians to the crown of life, however, temptations leads them to death. This contrast suggests that wisdom gives victory over the temptations, because it results in life. Lacking wisdom, however, leads them to sin and death.

(5) 1:16-18 deals with misunderstanding about God. God does not tempt us, but always gives us good gifts (Note contrast between 1:12-15 and 1:16-18). Wisdom may be related to this deception about God. This suggests that wisdom protects Christians from their misunderstanding of God's goodness.

Thirdly, the writer examines the meaning of wisdom from the light of the book context. As he mentioned, general theme of wisdom is particularized in 3:13-18.

(1) In 3:13, σοφός (wise) is paraphrased in terms of ἐπιστήμων (understanding). Then the author encourages them to show their works by a good life in the meekness of wisdom. This suggests that wisdom is characterized by understanding. This “understanding” might be that which leads a Christian's life to a right direction and enables them to have proper conduct. Wisdom gives them practical understanding for a Christian life. This also implies that wisdom is characterized in terms of meekness. The moral character of meekness might be significant for proper Christian conduct. Wisdom produces a proper Christian life style and enables them to conduct rightly as Christians. Wisdom results in their proper conducts of works. Wisdom is not only moral characteristics of Christians, but also their way of life.

(2) Wisdom from above (3:14-18) also elaborates the wisdom in 1:5. Wisdom from above is contrasted to earthly, unspiritual, devilish wisdom. Earthly wisdom produces evil moral character such as jealousy and selfish ambition (3:14, 16). It results in improper behavior such as boasting, false truth, disorder and every vile practice (3:14, 16).
Wisdom from above, on the contrary, produces moral or ethical character such as pure, peace, gentleness, openness to reason, fullness of mercy which result in proper behavior such as good fruit, without uncertainty or insincerity (3:17). Wisdom from above originates in God and never come from earthly beings, flesh, nor devils. It enables Christians to have ethical character which produce proper Christian behavior. It also protect them from deception by earthly wisdom.

From the contextual examination, we can learn the meaning of wisdom as follows: Wisdom is neither human intelligence, nor power of mind, but divine wisdom. It does not come from earthly beings nor devils. God is the only source and giver of wisdom. Wisdom is given freely from God, when men and women ask in faith. Human beings have responsibility to the opportunity to receive wisdom from God. This responsibility is well expressed in faith and prayer. Wisdom enables Christians to endure the trials and temptations and finally overcome them. It also protects them from various deceptions. Wisdom gives Christians ethical characters, such as steadfastness, purity, peace, gentleness and so on. These ethical characters are always demonstrated in the Christian life. Wisdom leads Christians to proper behaviors and proper life style in the world.

In the New Testament as a whole, we can see many aspects of “wisdom.” Luke uses the term σοφία several times in his corpus (Luke 7:35; 21:15; Acts 6:3). Matthew 11:19 indicates that wisdom is justified by her deed (See also parallel passage in Luke 7:35). This passage indicates that wisdom enables a person to understand who Jesus is. Wisdom is divine and closely related to its result, namely, behavior. Wisdom always accompanies proper behavior. Luke 21:15 indicates that God gives the disciples wisdom in the presence of kings and governors who persecute them. God gives his wisdom to his disciples on special occasions, specifically, in the presence of rulers. Wisdom strengthens them to bear witness to the name of Christ. Acts 6:3 indicates that fullness of wisdom was a very important criterion in the early church, when they chose lay leaders. These criteria
were fullness of the Spirit and wisdom. Wisdom is a crucial characteristic for Christians who are appointed to ministry. This passage suggests that fullness of wisdom may relate to fullness of the Spirit. This implies that fullness of wisdom and fullness of the Spirit are the same reality. Those who are filled with the Spirit might be filled with wisdom.

In the Pauline corpus, Paul uses wisdom in specific ways. In Romans 16:19, Paul expects the recipients to be wise as to what is good. This implies that wisdom enables Christians to recognize the good things and the evil things and distinguish between them. 1 Corinthians 1:24 says “Christ the power of God and the wisdom of God.” Paul identifies Christ as wisdom (1 Cor. 1:30). 1 Corinthians 2:7 refers to a secret and hidden wisdom of God. This context makes a contrast between human wisdom and the Spirit. Divine wisdom, namely, the realization of Christ, and his salvation is revealed through the work of the Spirit. 1 Corinthians 12:8 indicates that the utterance of wisdom is a part of the gifts of the Spirit. Wisdom, which is given through the Spirit, is expressed in utterance. In Ephesians 1:17, Paul prays “that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and of revelation in the knowledge of him.” Spirit is characterized in terms of wisdom and revelation. In Paul’s mind, wisdom is closely related to the realization of divine revelation through the Spirit. In the letter of Colossians, Paul employs wisdom in unique ways. Spiritual wisdom makes Christians full with the knowledge of divine will. Wisdom is a means of understanding God’s will. In Colossians 2:3, again Paul indicates that Christ is the hidden wisdom of God. Christ himself is the wisdom of God. In Colossians 3:16 Paul encourages the recipients to teach and admonish one another in all wisdom. In 4:5 he says, “conduct yourself wisely toward outsiders, making the most of the time. Here wisdom is necessary for Christians to act properly in Christian community and outside the community.

The concept of wisdom in the New Testament is deeply related to the realization of who Christ is (identification of Christ) and what Christ did (salvation of Christ) through the
Spirit. Wisdom enables Christians not only to recognize divine revelation, but also to behave properly. However, in the context of James 1:2-15, there is mention to neither Christ nor Spirit. Though it is difficult to support that the author indicates identification of Christ or salvation of Christ through the Spirit, it might be possible.

Next, the writer investigates the interpretation of the scholars. J. A. Kirk points out the similarity between the wisdom passages of James and the fruits of the Spirit in Paul’s epistles to the Galatians. He states “Thus if the context in James and Paul is very similar, and if James and Paul are using their lists of virtues in a similar way, namely as a demonstration of God’s gift of a blameless life in contrast to the inherent evil arising from flesh, we can ask ourselves, is not Wisdom in James 3. 17 equivalent to the Spirit in Gal. 5. 22., or at least to the fruit of the Spirit?” His conclusion through the study of the book context, New Testament usage, and pre-Christian documents is as follows:

(1) That from a study of other NT sources we have found a limited and yet significant number of passages in which either Wisdom and Spirit are directly identified or they are said to have the same functions, or Wisdom becomes the supreme and overriding gift of the Holy Spirit. . . .

(2) That from a study of the contexts in which Wisdom appears in James and their relationship to similar material elsewhere in the NT as well as fairly extensive use of Wisdom in Paul in close connexion with the Spirit, we can conclude that such an interchange of terminology is by no means outside the bounds of probability even if this certainty cannot be established. This is, of course, the most important evidence but also the most difficult to evaluate. The internal evidence of the epistle seems to be the strongest. There is the clearly ethical connotation given to Wisdom; Wisdom is a moral force to overcome temptation and testing, set in the context of temptation, desire and sin.

Kirk’s identification of wisdom as the Spirit is not supported by enough evidence, though he considers his interpretation supported by the internal evidences. Cargal criticizes Kirk’s position as follows:

I cannot concur with Kirk’s contention that “the internal evidence of the epistle seems to be the strongest” in support of this view. I find nothing within the text of the Epistle itself that would have suggested an identification between the Holy Spirit and “wisdom.” Thus I would conclude that while such a “wisdom pneumatology” may have

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72 Ibid., 38.
been part of the beliefs of the readers, it plays no significant role, either positively or negatively, in the semantic investment in the figure “wisdom” by the implied author of the Epistle.\textsuperscript{73}

The writer agrees with Cargal, because, as he have already stated, there is no indication that the author refers to the Holy Spirit as wisdom in the book context. However, it is remarkable that Kirk grasp the most important role of the wisdom in the context. Wisdom is the means of overcoming temptation and testing.

Peter Davids considers the meaning of wisdom in the context, especially, the concept of perfection in the midst of test/temptations, and then gives the background of use of wisdom, as follows:

It is the gift of God which enables one to be perfect or, in James’s conception, to stand the test. To a certain extent this idea is found in such passages as Sir. 4:17 and Wis. 7:15\textsuperscript{1} 8:21; and 9:4, 6, but Dibelius is correct in not finding these parallels fully satisfactory. Rather, one discovers that in line with the eschatological ring of 1:2-4 such parallels as 2 Bar. 44:14; 59:7; 2 Esd. 8:52; Eth. Enoch 5:8; 98:1-9 and 100:6 are more pertinent. Here there is a tension between wisdom as the gift of the age to come and wisdom as the present possession of the righteous remnant, as that which enables them to resist and endure the tests of this age. Thus someone with a Jewish background would have every reason to pray for wisdom in the testing situation. Wisdom would make or keep him perfect or enable him to stand. Similarly, in the NT wisdom is closely associated with understanding the divine plan and responding the divine plan and responding to it. In 1 Cor, for instance, Christ is the manifestation of wisdom, especially in his sufferings (1 Cor. 1:24). There is also a contrast between human wisdom in Paul’s preaching (1 Cor. 2:4-6). Wisdom, then, is possession of the believer given by the Spirit that enables him to see history from the divine perspective. One notices that James never mentions the Spirit, but frequently mentions wisdom, which such passages as Proverbs 8, Wisdom, Eth. Enoch and CD 2 show can be a fluid equivalent for the Spirit as his gift. This relationship to the Spirit illuminates the significance of wisdom for James, who believes that failure in the test may be related to a need for this gift of eschatological power, the lack of which can keep one from being perfect.\textsuperscript{74}

Though Davids also suggests that wisdom in the book of James may mean the Spirit, he regarded wisdom as the means of triumph over the trials/temptations.

Martin investigates the meaning of wisdom from the view of wisdom literature, as follows:

\textsuperscript{73} Cargal, 71-72.

\textsuperscript{74} Davids, 71-72.
The gift of wisdom in James is linked with the trials his readers were enduring. The connection is made in Sir. 4:17 where the children of wisdom (4:11) are trained by her discipline and tested by her ordinances. There may be some such connection in James. But there is a more definite link between wisdom and perfection, which is the goal set in v.4. Wisdom of Solomon 9:6 offers a clear statement parallel to James’ thought: “for even if one is perfect among the sons of men, yet without the wisdom that comes from thee he will be regarded as nothing” The theme of testing as linked with wisdom is a common feature in the Wisdom tradition. In times of trial the righteous person seeks help from God, Sol. 7:7 “I prayed, and understanding was given me; I called upon God, and the spirit of wisdom came to me”; 8:21 “I perceived that I would not possess wisdom unless God gave her to me . . . so I appealed to the Lord and besought him with all my heart. These expressions underscore the teaching that wisdom is a divine gift. “Yahweh gives wisdom” (Prov. 2:6). James is very much in this tradition.\(^{75}\)

Jewish wisdom tradition supports the connection between wisdom and enduring in the trials/temptations.

In summary, wisdom in the book of James may mean; divine gift which produces Christians’ ethical characters, such as steadfastness, purity, peace, gentleness, mercy and so on. It includes not only ethical nature, but also practical life style and behaviors according to these ethical characters. Wisdom makes it for Christians possible to defeat their trials/temptations and various deceptions. The writer concludes that 1:2-14 describes Christians’ triumph over against trials/temptations by means of wisdom. Therefore, James 1:2-15, which might be extended to 1:27, can be structured in terms of instrumentation.

2. Word

In the second segment (1:16-27) we find recurring the key terms “word (λόγος)” (1:18, 21, 22, 23) and “to deceive” (πραναυω, παραλογιζομαι, ἀπατάω)” (1:16, 22, 26). From light of these key terms, 1:16-18 describes deceptions concerning a perfect gift (birth by the word of truth). 1:19-21 deals with deceptions concerning anger, filthiness, and wickedness (reception of the implanted word). 1:22-25 focuses on deceptions concerning the hearer of the word (requirement of word). 1:26-27 deals with deceptions concerning pure religion (doers of word). This paragraph (1:26-27) continues to focus on the doers of the word in social setting and warning of deceptions.

\(^{75}\) Martin, 17.
The second segment begins with the author's warning "do not be deceived, my beloved brethren." The main theme of the second segment (1:16-27) is avoidance of various deceptions in the Christians' life. The author of the book of James warns the recipients not to be deceived by false teachings and improper behaviors. The writer assumes that the second segment might be structured in terms of instrumentation. The means is the word or the doing of the word and the end is the avoidance of deceptions.

How does the word protect Christians from deceptions and what is its meaning? The writer makes clear the structural function in the second segment by examining this question. He especially focuses on its contextual examination.

(1) 1:17 says that every good endowment and every perfect gift is from above, coming down from the Father of light. This makes contrast with the preceding passages (1:12-15) in terms of the character of God. God tempts no one, but gives good endowment and perfect gifts. In the previous section, it is inferred that wisdom might be the good endowment. Good endowment and perfect gifts also may indicate the word of the truth in 1:18. This implies that word is a divine gift which is good (αγάθος) and perfect (τελείος). Perfect gifts may be related to its concept of perfection by wisdom (1:4). If so, word might be connected to wisdom.

(2) 1:17 indicates that good endowment and perfect gift come down from the Father of lights who has no variation or shadow due to change. God is called Father of lights. Father may indicate its relationship between God and his children. God is Father whose children are Christians. A father loves his children and takes care of them. This implies that the word is not only a divine gift but also can be characterized by the Father's gift.

(3) 1:17 indicates that God is the Father of lights. The word is the gift from Father of lights. Lights suggests the creation of God. God created lights. The Father is also creator. The word of Father of lights implies work of divine creation. This idea may be
related to the first fruit of creation. God created human beings through the word and can re-create them through the word.

(4) The gift from above is similar in expression to the wisdom from above (3:17). This implies that the gift from above might be wisdom. If so, both word and wisdom come down from above. Wisdom and the word have some relationship one another. This also implies that the word does not belong to human beings. God reveals the word and God is revealed through the word. The word protects Christians from the wrong concepts of God. Through the word, Christians can recognize that God tempts no one, but always gives good things.

(5) 1:17 indicates that God is unchangeable. This implies that the word is unchangeable.

(6) 1:18 indicates that the Father brought Christians forth by the word of truth. The word is characterized by truth. God gives them the word of truth which them enables to be brought forth. The word is the means of birth of Christians. Birth language implies regeneration or spiritual birth. The word is the truth which leads the people to regeneration. If so, the word of truth means the word of God which was revealed in the Scriptures. The word might be the Old Testament or the gospel of Christ.

(7) 1:21 indicates that the word is implanted by God. The word is able to save souls. This implies that the word has divine power to save the people. The word is the means of salvation.

(8) 1:21 indicates that the reception of the word is the key of salvation. This implies that the word has an ability to save the people. However, if they do not accept the word, they can not be saved. Human beings have responsibility to receive the word.
(9) 1:22 indicates that the word must not only be accepted but also practiced. This implies that the word is implanted by God. It is able to save the people, when they accept it. The word gives practical guidance on how the Christians lives according to salvation.

(10) 1:22 indicates that hearing the word is not enough of a requirement for the human beings. Both hearing the word and doing the word are required. There is self-deception between hearing the word and doing the word. Christians can avoid self-deception by doing the word.

(11) “If any one is a hearer of the word and not a doer, he is like a man who observes his natural face in a mirror (ἐν ἑως ἀπεικόνισιν); for he observes himself and goes away and at once forgets what he was like (1:23, 24).” 1:23 and 24 state that the hearer of the word is compared to a man who observes his face in a mirror and forgets what he looks like. This implies that the mirror image is somewhat related to the role of the word. The word might be compared to the mirror. Mirror reflects what a man looks like and shows such as strains. Like a mirror, the word might tell something should be corrected.

L. T. Johnson, examining the context and Hellenistic cultural background, states two roles of the mirror as follows:

Because of its ability to reflect one’s image, therefore, the mirror served as a metaphor for moral self-improvement. According to Bias, a man not only gazes at his face in a mirror but especially at his deeds (praxis) in order that he might adorn the noble ones and cover the shameful. . . . By extension, the mirror can be regarded as an instrument for improvement in another way, which brings us closer to the use in James 1:22-25. In mirror, one can see a model for proper behavior. To imitate the virtue of another, therefore, is to gaze in a mirror which reflects a better self.76

The mirror image exemplifies moral self-improvement and model for imitation. This implies that the word teaches what a man is like in a sense of morality, encourages moral self-improvement, and shows the model for good behavior. The use of mirror image

also overlaps the concept of deception. Deception lies in a man’s going away and his instant forgetting what he looks like.

(12) The image of mirror is spelled out verse 25. The metaphor of a mirror is paralleled to “perfect law, the law of liberty (νόμον τέλειον τὸν τής ἐλευθερίας)” (1:25). The hearers of the word is like one who sees his face in a mirror, goes away, and forgets what he looks like. In contrast, the doers of the word is a man who gazes into the law of liberty, perseveres it, and does not forget it. This implies that the word is related to the law of liberty.\(^\text{77}\) The law of liberty (νόμον ἐλευθερίας) is specified in 2:8-13. 2:8-13 mentions that partiality is contrary to the law. The author regards the royal law (νόμον βασιλικὸν) as “You shall love your neighbor as yourself” (2:8). This law tells the most important principle of Christian life. The law shows the norm for Christian behavior.

Martin comments on the law of liberty as follows:

In this context “law” is for James a norm of conduct, and he can write of the equivalence of the obedient and faithful Ποιητές εργού and the Ποιητές λόγου. So νόμος and λόγος seem to be equal terms, and this leads to the conclusion that for our writer “the perfect law” is none other than the “word implanted” in the hearts of responsive believers.\(^\text{78}\)

In the immediate context the word and law might be synonymous. Therefore, the word teaches the norm for the Christian life.

(13) 1:26 indicates that the practical religion, namely doing the word, is contrasted to vain religion. The author gives some examples of doing the word. These are: the problems of the tongue, taking care of the poor and the weak in society, and protection from the world. By doing the word Christians can avoid deception in their hearts, namely

\(^{77}\) L. T. Johnson and R. Martin take this interpretation. Johnson says “Notice that the logic of this passage makes “the word of truth” and the perfect law of freedom” virtually synonymous.” L. T. Johnson, James, 214.

\(^{78}\) Martin, 51.
vain religion. The word leads Christians to pure religion. Christians are required to both hear and do the word.

(14) There is some relationship between word and wisdom. Both come from above, and are divine. Both enable the Christians to practice the pure religion.

From the contextual examination, the writer concludes the meaning of the word in the context of James as follows: The word belongs to God. God is the only giver of the word. The word reveals divine truth and God himself, who is father and creator. The word is good, perfect and unchangeable. It is the power of God which is able to save the people. By the word the Christians can avoid deception regarding God’s nature. By the word they recognize that God is always good to them. The word has two roles in relation to the Christian life. The word teaches what a man really is and encourages him to improve morally. The word is synonymous to the law. The law in the book of James is the norm of life. The word not only gives salvation to the Christians, but also shows the norm for the Christian life. The word requires them to both accept it and to do it. Doing the word is the most emphasizing point in this context. By doing the word, they can avoid self-deception of the hearing word only, and of vain religion. The word leads them into salvation and practical religious life.

Next the writer will identify the specific meaning of word in the New Testament, especially in relation to word of the truth (λόγος ἀληθείας) in James 1:18. In the New Testament the word (λόγος) is used in many ways. According to L. T. Johnson, the word of truth is used in three categories, as follows:

First, word by which God created humans (Gen 1:26-30; see also James 3:9 and Rom 1:25; . . .). Second, the creation of the people Israel by the giving of Torah—the law is designated as λόγος ἀληθείας in the LXX (Ps 118:43,142, 151; Mal. 2:6). Finally, the creation of the Christian community by the word of the Gospel in the several NT passages, the expression λόγος ἀληθείας has precisely that connotation.79

79 Johnson, James, 197-198.
In the Pauline corpus, the “word” indicates gospel which is proclaimed to the people in order to save them. Ephesians 1:13 says, “In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit.” This passage indicates that the word of truth is the gospel of salvation. Colossians 1:5 says, “because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel (ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου).” This genitive construction indicates the relationship between the word of truth and the gospel. It suggests that the word of truth is the gospel itself. 2 Timothy 2:15 says, “Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth.” The word of truth indicates the gospel which Timothy has to proclaim. In Acts 26:25, “I am not mad, most excellent Festus, but I am speaking the sober truth.” In this passage ῥημα is used for word. Word of truth must be the gospel which Paul proclaimed to Festus and Agrippa. In Galatians 2:5 and 14, Paul employs ἀληθεία τοῦ εὐαγγελίου (the truth of the gospel). This passage suggests that the truth is the gospel.

There is a connection between word and the idea of birth in the New Testament. First Peter 1:23-25 says, “You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God; for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, but the word of the Lord abides for ever.” That word is the good news which was preached to you.” According to these passages, “word” is the word of God which is the good news preached to the recipients. The word is unchangeable and is the means of regeneration of Christians. 1 Peter 2:1-2 says, “So put away all malice and all guile and insincerity and envy and all slander. Like newborn babes, long for the pure spiritual milk, that by it you may grow up to salvation” These verses indicate that when Christians are nourished by word, they will grow to salvation. These passages are paralleled to James’ use of “word.” 2 Corinthians
4:15 says, “For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel.” Christians in Corinth were born through the gospel which Paul proclaimed. These NT parallel passages show that the word of truth means the gospel through which Christians are born and nourished.

Next the writer will examine the other scholars’ interpretations. Martin investigates the meaning of “word” as follows:

The effective instrument of the divine fiat is said to be λόγος ἀληθείας (the word of truth). In the OT God’s word and truth are frequently joined. In the Pauline corpus the phrase word of truth means the proclamation of the gospel or the apostolic mission and ministry (2 Cor 6:7; Eph 1:13; Col 1:5; 2 Tim 2:15), based on some near parallels T. Gad 3:1; Pss.. Sol. 16:10; cf. Odes Sol. 8:8. The background here, however, is the spoken word which God uttered at creation (Gen 1:3; Ps 33:6; 107:20; 147:15; Isa 55:11) and which expressed and executed his divine will. Whether that voice of God was heard in a creative or redemptive sense (where creation would be the new creation) is yet to be decided. 80

Martin prefers the proclamation of the gospel. L. T. Johnson understands that word means Gospel, and examines the meaning of the implanted word in 1:21, as follows:

In the light of James’ use of λόγος ἀληθείας in 1:18, there can be little doubt that the implanted word here also refers to the Gospel. But how is it implanted? The verbal adjective emphytos has the basic sense of natural or innate. Such is the sense in the only LXX use of the word, Wis 12:10; “natural wickedness”. Since it is a NT hapax, little help is offered on the meaning here. “Innate/natural” seems inappropriate, since it is to be receive. But we are undoubtedly to understand the implanted word as that word of truth by which God gave them birth. For those who are Christians, that word is now already emphytos (implanted). But James now exhorts them to be “quick to hear” and to “receive with meekness.” The point is to accept the word by which they were gifted as the norm for their lives. At the most obvious level, the association of power with the word reminds us of Paul’s claim concerning the power of the Gospel, particularly in connection with saving. More important is to notice James’ use of power language elsewhere in the letter. He will contrast the human inability to achieve desires (4:2) and the inability of naked faith to save humans (2:14) with power of this implanted word is powerful to save and destroy. These passages emphatically assert the extra character of salvation in James and that human moral effort is based on a gift given freely by God (1:17-18). This should be kept in mind especially when reading 5:20, which promises that one correction a brother will “save his soul from death.” What James means by saving souls is less clear, although it definitely seems to have an eschatological aspect (1:12; 2:12-13; 3:1; 5:5,7). 81

80 Martin, 39-40.
81 Johnson, 202-203.
Acceptance of word must progress to the next stage, namely, practice of word. In James’ thought, salvation will be consummated by doing the word. Richardson also takes the same interpretation, as follows:

God gives birth to believers by means of his truthful word. The word of truth here is virtually synonymous with the gospel. It stands in strong contrast to the self-deception of evil desire and the sin it produces. The word of truth is the instrument by which God implants new life in the believer. James’ concern was for the unity of knowing the truth and its practical implications of doing the truth (3:21). James later warned against wandering from the truth (5:19). The Word of truth by which God gives birth to new creatures produces a harvest that he had intended since the moment of his first creating.  

Richardson further considers the function of word in the context of the book of James, examining the implanted word in 1:21 as follows:

But eliminating evil and its causes is never the sole or final goal of Christian instruction. There always is a positive exhortation to do the will of God as well. This positive doing begins for James with approving what God has planted within the self. The word of truth that gives birth to believers is that which has been implanted. This is the effective divine word, which itself works salvation. This notable affirmation is key for developing a theology of the Word of God. The word of the text, Scripture, takes root as the saving word in the heart and mind, shaping and saving in the self for God. In the early history of the church, the word preached was that instrument of transmission from Scripture to heart and mind. Thus the Word of Scripture and the preaching of the word convey the eternal and living Word of God, who is God. James declared that God’s Word saves and actually performs this greatest of all divine works. As is the case throughout this letter, the divine gifts bestow blessing both presently and eschatologically; so the saving work of the Word has both present and eschatological effect (cf. 1:12; 2:12-13; 3:1; 5:5,7).  

Word is able to save the people and leads them to the consummation of the salvation. Therefore, Christians must receive and furthermore practice the word for their salvation.

From the examination of the word, the writer concludes the following: The word means the gospel, the word of God which is proclaimed to the people. The word is able to save the Christians. It has both soteriological and eschatological connotations. By the word, Christians avoid every deception concerning the nature of God, self-deception of hearing the word, and vain religion. By the word they can recognize the true divine nature

82 Richardson, 86-87.
83 Ibid., 92-93.
and practice pure religion. Therefore, we conclude that 1:16-27 can be structured in terms of instrumentation. Christian can avoid the deceptions on doctrine and practical religion by means of the word.

C. Conclusion

The writer examined the structure of particularization and instrumentation. We need to conclude this chapter, summarizing how particularization with instrumentation work in the book as a whole. The author of the book of James deals with the main themes in 1:2-26. These themes are summarized in terms of trials/temptations and deceptions. The author also solved these two problems of Christian life by means of wisdom and the word (Instrumentation). The two general themes (problems) and their solution are expanded in the rest of the book (2:1-5:20).
Chapter Four

Recurrence of Contrast between proper Christian conducts and improper Christian conducts

The author utilizes many contrasts in the whole book. For example, we clearly see the contrasts between the rich and the poor (1:9-11), doers of the word and hearers of the word only (1:18-25), showing partiality and showing no partiality (2:1-13), faith with works and faith without works (2:14-27), controlled tongue and uncontrolled tongue (3:1-12), heavenly wisdom and earthly wisdom (3:13-16). These contrasts deal with Christian conducts. For instance, doing the word is proper behavior for the Christians; however, hearing the word only is improper behavior for them. On the one hand, showing partiality is wrong conduct, on the other hand, showing no partiality is right conduct. Therefore, we summarize these contrasts in terms of recurrence of contrasts between proper Christian conducts and improper Christian conducts. This chapter will examine how these contrasts work in the book of James. We will see the contrast between wise Christian life and unwise Christian life in 1:2-27, the contrast between faith without works and faith with works in 2:1-27, the contrast between heavenly wisdom with its results and earthly wisdom with its results in 3:1-4:12, and contrast between the rich and the poor in 4:13-5:18.

A. Contrast between wise Christian life and unwise Christian life (1:2-27)

The structure of 1:2-27 is considered as instrumentation in chapter three. Furthermore, we can see another structure in 1:2-27. That is the contrast between wise Christian life and unwise Christian life. Some scholars see continuous contrasts in 1:2-27. Johnson proposes three major contrasts in 1:2-27 as follows:

First is the contrast between two measures, that which comes from God and that which comes from the world opposed to God. . . . The second set of contrasts is between the attitudes and behaviors consistent with each measure. . . . The third contrast is between the same religiosity of speech or appearance and a true devotion “pure and undefiled before
God,” which is expressed in the attitudes and actions that keep oneself “unstained from the world” (1:27). *

Cargal sees contrast between positive way and negative way. Positive ways are:
(1) Knowing “God tempts no one.” God is the source of “every good and perfect gift” and nothing bad or evil; (2) Having “faith;” being willing to ask because God is “good;” (3) Asking for “wisdom” from God as a gift; (4) Receiving “wisdom” from God. Being changed internally by the “implanted word;” (5) Being birthed by God through the “word of truth.” Having one’s “soul saved from death.” In contrast, the negative ways are: (1) Knowing “I am tempted by God.” Believing God gives both “good and perfect gifts” as well as bad or evil; (2) Having “doubt.” Trusting and mistrusting God who is both good and bad; (3) Not asking for “wisdom” from God, or asking with “doubt;” Believing one must learn “wisdom” by “enduring trials;” (4) Receiving nothing from God. Having an internal “(evil) desire;” (5) Having one’s desire give birth to “sin” that gives birth to “death.”  

These contrasts deal with the Christian’s life style. They show the proper way of life and the improper way of life. The writer summarizes these contrasts in terms of contrast between wise life and unwise life in 1:2-27. He sees three main contrasts: (1) the contrast between asking wisdom with faith and asking wisdom with doubt (1:5-8); (2) the contrast between the poor and the wealthy (1:9-11); (3) the contrast between the doers of the word and the hears of the word (1:16-27). These contrasts show proper way of life and improper way of life. These lifestyles are characterized in terms of “wisdom,” namely, wise life or unwise life.

1. Contrast between asking wisdom with faith and asking wisdom with doubt (1:5-8)

As we saw in the previous chapter, the author deals with the general theme in 1:2-27, namely, triumph over against trials and against deceptions by means of “wisdom” and

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84 Johnson, 175.
85 Cargal, 90-91.
“word.” He proposes the main theme, making contrasts between proper way of life and improper way of life.

First is the contrast between asking wisdom with faith and asking wisdom with doubt (1:2-8). The proper way of Christian life is indicated in asking wisdom from God with faith (ἐν πίστει) (1:5). In contrast, improper way of Christian life is indicated in asking wisdom from God with doubt (διακρίνομενος) (1:6-8). Martin employs a term “prayer” for this contrast, namely a contrast between prayer of faith and prayer of doubt. He states, “the link-verb is ἀπείν, borrowed from the preceding verse, where it functions as a technical term for prayer viewed as asking.”86 A causal movement rules the contrasting prayers. Prayer with faith causes receiving (1:5). However, prayer with doubt causes receiving nothing (1:7).

In the immediate context (1:2-8), the author encourages the recipients to have tested faith, namely, faith with steadfastness (ὑπομονή). It must have been urging for the author to recommend steadfast faith to the recipients, because they are in the trials. The Greek word ὑπομονή usually connects to the concept of faith and hope in the New Testament. Testing of faith (τὸ δοκίμιον ὑμῶν τῆς πίστεως, James 1:3) and suffering (ἡ θλίψις, Romans 5:3) produces “steadfastness (ὑπομονή).” Steadfastness produces Christian character, and finally hope which does not disappoint Christians (Romans 5:4-5). Steadfastness enables Christians to endure the sufferings and to trust God in any circumstance. Steadfastness is one of divine character (Romans 15:5). It has eschatological connotation. Steadfastness is required not only for achieving the eternal life (Luke 21:19; Rev 13:10; 14:12), but also for living in the suffering (Hebrews 10:36; 12:1). The author reminds the recipients of the steadfastness of Job, and encourages them to follow his steadfastness (James 5:10-11). Faith in the book of James is characterized in

86 Martin, 19.
terms of the steadfastness (ὑπομονή). Steadfast faith is proper Christian behavior and required for asking wisdom. Therefore, prayer of faith means to simply trust God who gives gifts generously and continue to trust Him with endurance under any circumstance. Johnson comments, "Πιστις here suggests the trust and 'simplicity' appropriate to requests made to a God who gives simply and without grudging."87

On the contrary, prayer with doubting produces nothing (1:7). The Greek word διακρίνω has two basic meaning, namely, "separate, differentiate" and "dispute, doubt."88 Martin examines the meaning of διακρίνω as follows:

In the light of an insistence on faith as strong conviction, διακρίνεσθαι has a meaning that can only imply "doubt," though other meaning are "to separate, distinguish, decide, judge." The disposition of doubt places the character of God in question (as in Matt 21:21; Rom 4:20) and blocks our access to his bounty.89

It is remarkable that prayer with doubt misunderstands about the character of God who gives generously and without reproaching (1:5). The author employs the illustration of wave of the sea (1:6). He emphasizes the unsuitability of the doubters in this illustration. Prayer with doubt is characterized in terms of being "double-minded (δίψυχος) and unstable (ἀκατάστατος)." These are unique terms in the book of James. They are used in the book of James in the New Testament. Davids examines the meaning of δίψυχος from the Jewish background as follows:

The term δίψυχος, which does not appear in Greek literature earlier than James, has its background in Jewish theology. In the OT one finds that a person is to love God with an undivided heart, a perfect or whole heart (Dt. 6:5; 18:3). Over against this is set the hypocritical or double heart (… Ps. 12:1,2; 1 Ch. 12:33; cf. Ho. 10:2). Sir. 1:28-29 also speaks against the faithless man who is not wholly devoted to the fear of God, and in 2:12-14 he describes the double-hearted man as one who loses his ὑπομονή. This theme of "either-or" single-hearted devotion, which is closely associated with two-ways teaching (cf. Sir. 33:7-15), is also found in both its positive and negative forms in the DSS. …

87 Johnson, 180.
89 Martin, 19.
διπλοτης-type of person, then, is one whose allegiance to God is less than total, whose devotion is not characterized by ἀπλοτης.90

Richardson notes as follows:

This is a semitic pleonasm (redundancy, i.e., a “two-personed person”). Throughout his letter (1:12,23; 2:2; 3:2) James used “man” rather than “person.” This use can be found in Psalms and Proverbs, e.g., “Happy is the man…” (Ps 32:2), which along with many other texts presents the simple fact of the male-centeredness of Jewish wisdom. This term appears nowhere else in the NT but draws upon such references as Ps 12:2 (“with deception” is lit. “with heart and heart; KJV “a double heart”); and 1 Chr 12:33 (“with undivided loyalty” is lit. “not with heart and heart”); cf. also “two opinions” in 1 Kgs 18:21. The need for wholeheartedness in relation to God is at the center of Deut 4:29; Rom 7; Wis 1:1; Herm. Man. 9.4.5; 1 Clem 23:2, along with many other early Christian writings that are clearly influenced by James’s introduction of this concept.91

A double-minded person does not trust God from the whole heart. Therefore, he or she does not have steadfast faith, but rather wanders between trust and distrust. Such faith does not produce anything.

2. Contrast between the poor and the rich (1:9-11)

Second is contrast between the poor and the rich. 1:9 and 10 state, “Let the lowly brother boast in his exaltation, and the rich in his humiliation” This exhortation is paralleled in Greek.

Κανετερω δε ὁ ἀβελεφος ὁ ταπεινος ἐν τω ὑπει αὐτου, ὁ δε πλούσιος ἐν τη ταπεινωσει αὐτου.

The paralleled structure stresses the contrast between the poor brother (ὁ ἀβελεφος ὁ ταπεινος) and the rich (ὁ πλούσιος), and between status of the poor (ἐν τω ὑπει αὐτου) and that of the wealthy (ἐν τη ταπεινωσει αὐτου). The author describes negatively and pessimistically the rich people’s way of life as an improper one. The status of the poor is exaltation (ἐν τω ὑπει αὐτου), but that of the rich is humiliation (ἐν τη ταπεινωσει αὐτου). 1:10 is structured in terms of substantiation with comparison.

90 Davids, 74-75.
Their humiliated status is supported by their likeness to the flower of the grass. The rich are doomed to pass away (παρέλευσαν). They will fade away (μαρανθήσεν) just like the flower falls and its beauty perishes (1:11). The rich seems to have been exalted in the church. However, the poor seems to have been humiliated (2:2-3). The author condemns it as partiality (2:1).

In the book context, the life of the wealthy are always described as an improper one. The wealthy oppress the Christians (2:6), drag them to the court, and blaspheme the name of the Lord (2:7). The wealthy merchants boast in their arrogance (4:16). The rich do not pay wages to their laborers (5:4), live in luxury and in pleasure (5:5), and kill the righteous man (5:6). They will be judged and condemned on the last day (5:1-3). The wealthy are described as the evil, boasting, and the persecutors of the church in the book context.

On the other hand, the lowly brothers might be poor. Their status is exaltation (ὑψος). The author positively describes the way of life of the poor as a proper one. The poor are chosen to be rich in faith and heirs of the kingdom (5:5). They are oppressed and suffer in the trials. However, if they endure, they are blessed (1:2-3, 12; 5:7-11 etc.). Davids proposes that this dichotomy is based on the Jewish thought, namely, the prophetic denunciation of the wealthy, and the view of the synoptic gospel regarding the rich and the poor (Luke 6:20-24).92

Mayor, Adamson, and Ropes see the rich as the wealthy Christians based on paralleled structure in 1:9-10. Laws states as follows:

The phrase ho plousios contains no noun, and it is natural to supply the one in the previous verse, adelphos; similarly v. 10 lacks a main verb, and if this too ('boast') is

91 Richardson, 68.
92 Davids, 42-44.
supplied from the preceding verse it is reasonable to take it that it will have the same sense.  

Yet, Dibelius, Laws, Davids, Stulac, and Wall regard the rich as the non-Christians. Wall states as follows:

Who are the rich? Clearly, they are the polar opposite of the poor: they have money and power, and they apparently misuse both in exploitation of the poor (2:2-7, 5:1-6). Yet this is so because the rich belong to a different community: they are outsiders (2:6-7) whose very presence within the faith community contaminates its life before God (1:27). They act with impunity (cf. 4:13-17), even though wisdom suggests they “boast” in what they lack: wisdom (1:5).  

It is probable for the writer to see the wealthy as the non-Christians from the book context. Johnson proposes three possible interpretations on 1:9-10 as follows:

If the rich person were to be understood as someone outside the community and among the “rich oppressors” attacked by 5:1-6, then it would be appropriate to see James’ tone as one of irony. . . One possibility is to take the saying more prophetically (in line with 2:5-6 and 5:1-6) and see James’ language as sarcastic: the brothers who are among the rich are not truly among the brothers . . . Another possibility is to read the sentence more sapientially, as an implied exhortation to the brother who has wealth: he should “exalt” in the humbling that inclusion within a community that does not honor him for the status wealth ordinarily brings with it and even condemns wealth altogether.  

The identification of the wealthy in the book of James is still debated among scholars. However, the difference between the poor and the rich does not emphasize social status, but their way of life before God, as Johnson states, “What is important for James’ argument, however, is that in either reading does 1:9-12 appear as direct exhortation. It is, rather, the stating of basic principles concerning the human condition before God.”  

In conclusion, the life style of the wealthy is improper behavior and must be humiliated, however, the life style of the poor is proper behavior and must be exalted.

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93 Laws, 62-63.
95 Johnson, 190
96 Ibid.
3. Contrast between doers of the word and hearers of the word only: Pure and undefiled religion vs. vain religion (1:16-27)

Third is the contrast between doers of the word and hearers of the word only (1:16-27). This contrast also involves that between pure and undefiled religion and vain religion (1:26-27). Proper way of life is indicated in the doers of the word. Improper way of life is shown in hearers of the word only. Doers of the word avoid the self-deception of hearing the word only (1:21), as the writer examined in chapter 3. They are characterized in terms of unforgetfulness. They are blessed by their doing (1:25). They have pure and undefiled religion showing their “doing” such as, visitation of orphans and widows in their affliction (1:27). Pure religion is demonstrated in ruling tongue taking care of widows and orphans, and keeping oneself from the world (2:26, 27). On the contrary, hearers of the word only are deceived themselves by not doing the word (1:22). They are characterized in terms of forgetfulness. They do not realize their self-deception (1:24, 25). They think that they are religious, but do not control their tongue, nor take care of widows and orphans, nor keep themselves from the world. They have friendship with the world and make themselves enemies of God (4:4). Therefore, their religion is vain.

As we examined in chapter 3, James 1:2-27 deals with general themes in the whole book. These contrasts show the right way of Christian life and the wrong way of Christian life. Contrasts in the general themes in the whole book are also elaborated in the following contrasts in the rest of book.

B. Contrast between proper faith and improper faith (2:1-26)

First of all we briefly look through the logical sequence of 2:1-26 in the book. 2:1-26 deals with two contrasting problems. These are proper faith with and improper faith. 2:1-26 is clearly divided into two segments, partiality (2:1-13) and faith with works (2:14-26). As we saw in chapter 1, partiality and faith with works elaborates “doers of the word and hearers of the word only (1:19-27). 2:1-26 is a particular case of the general theme “doers of the word” and “hearers of the word only.” Those who show partiality are
hearers of the word only. Those who do not show partiality are doers of the word. Those who have faith with works are doers of the word. Those who have faith without works are hearers of the word only.

How are these two segments logically connected? 2:14-26 faith with works deals with a general principle of Christian life. Faith with works cause Christians to show no partiality. 2:1-13 deals with a particular case of the general principle of faith with works. There are two movements from 2:1-13 to 2:14-26. These are movement from particular to general, and effect to cause. So, we can summarize structure relationship between two segments in terms of generalization with substantiation. 2:1-26 has clear logical sequence. The author developed his argument on faith, employing the following contrasts, namely contrast between showing no partiality and showing partiality, and faith with works and faith without works.

1. Contrast between showing no partiality and showing partiality (2:1-13)

In the first segment in 2:1-13, the author picks up the problem of showing partiality. We can find contrast between showing no partiality and showing partiality as follows. Showing partiality contradicts “faith of Lord Jesus Christ.” This exhortation is based on “holding faith of our Lord Jesus Christ, the Lord of glory (τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης)” (2:1). Showing no partiality corresponds to faith in Lord Jesus Christ (2:1). Therefore, showing partiality does not accompany with Christian faith. It is improper behavior for the Christians.

The author gives a particular case of showing partiality (2:2-4) and gives reasons to why partiality contradicts Christian faith (2:5-14). This segment is connected to the general instruction (2:1) in terms of particularization/substantiation with comparison. The case of showing partiality is that: 1) when a rich man who wears a gold ring and fine clothing comes into the church (εἰσέλθη εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος ἐν ἐσθήτῃ λομπρό), a Christian pays attention to this man and leads him to a seat; 2) when
A poor man who wears shabby clothing comes into the church (εἰ σέλθῃ δὲ καὶ πτωχός ἐν ῥυπαρῷ ἐσθήτι), a Christian does not give him a seat. One could show partiality by discriminating the poor from the rich, because he or she treats them according to their appearance. The possession of the wealth will perish, and they will pass away (1:9-10). Partiality contradicts the instruction concerning the rich and the poor (1:9-11), because the rich are exalted, but the poor are humiliated in the church by being shown partiality.

2:4 indicates that partiality is discrimination among the congregation by judgment with evil thought. This implies that discrimination according to the wealth must not come into the church community. It is materialistic thought that is against faith. It is dangerous for the church to exalt the wealthy. This materialism might be related to the exhortation concerning friendship with the world (4:4). If so, the partiality might be caused by the worldly desire.

2:5-7 indicates that partiality contradicts divine election of the poor. There is a contrast between the rich and the poor in this section. The poor love God, are chosen to faith by God, and become the heirs of the kingdom (2:5). On the other hand, the rich oppress the Christians, take them into the court, and blaspheme the name of the Lord (2:6, 7). They rebel against God. If one shows partiality, he or she cooperates with those who are enemies of God and dishonors those who are friends of God.

2:8-13 indicates that showing partiality violates the royal law “You shall love your neighbor as yourself.” This implies that partiality is against love to neighbors. Violation of the royal law results in committing sin and being convicted as transgressors by the law (2:9). Therefore, to show partiality is to commit sin, violating the royal law. Those who show partiality are convicted as transgressors.

The royal law might be related to the law of liberty (1:25, 2:12). The law of liberty is similar to the word. If it is the case, those who show partiality, namely violate the law are not doers of the word, but hearers of the word.
There is a general principle that “whoever keeps the whole law but fails in one point has become guilty of all of it” (2:10). If one does not keep the whole law, he is a transgressor of the law. Therefore, if one he keeps other law, but fail to show no partiality, he is a transgressor of the law. Showing partiality is not complete obedience to the whole law, but partial obedience.

The Greek word for partiality (προσωπολημψια) is employed in Romans 2:11, Ephesians 6:9, and Colossians 3:25. These three occurrences indicate that God never shows partiality. Romans 2:11 deals with God’s justice concerning His judgment on all humans. This implies that partiality is unjust and contrary to divine justice. L. T. Johnson examines the word “προσωπολημψια” from the Old Testament, as follows:

The term προσωπολημψια is a Christian neologism, based on the Hebrew nasa panim (נַּאָ פָּנִי), translated in the LXX by λαμβανειν προσωπον, literally, “to lift up the face/appearance” (see Lev 19:15 and , similarly, Mal 1:8), in the sense of “respecting person” or showing favoritism (see Lk 20:21; Gal 2:6; ...). The usage in Lev 19:15 makes it clear that the original context of the language was that of judging cases in the community: unjust judgment was that based on appearances rather than on the merits of the case. 97

He comments on the meaning of partiality as follows:

The very term προσωπολημψια (2:1) is unintelligible apart from the frame of reference provided by Scripture. It is a word choice that deliberately echoes Lev 19:15, so that the question “have you not become judges with evil designs” (2:4) finds its explicit significance in the ancient norms for exercising righteous judgment among the people... Even more than the measure of Leviticus, however, those who show favoritism in the assembly offend against the measure of “the faith of Jesus.” In 2:5-6a, James contrasts the way God has treated the poor and the way James’ implied readers are treating them. By the measure of faith, the poor are “rich” because God has chosen them to be heirs of the kingdom. As the notes suggest, James’ language here seems clearly to echo the beatitudes (Lk 6:20; Matt 5:3). God, in a word, has chosen to honor the poor by elevating their status: they are rich, they are heirs of the kingdom. One hearing this text read aloud would surely have caught the allusion back to the contrast in 1:9-11 between the wealthy who disappeared in the midst of their affairs and the lowly who were exalted, as well as the clear correspondence between the “lovers of God” in 1:12 and the “lovers of God” here in 2:5. 98

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97 Johnson, 221
98 Ibid., 228
Partiality is to discriminate the others according to their property or appearance. It exalts the rich and humiliates the poor in the church. Partiality is against God's election of the poor. The poor love God, have rich faith, and become the heirs of the kingdom. Contrarily, the rich persecute the Christians, and blaspheme God's name. It comes from love to materials. It accompanies with friendship with the world and rebellion against God. Partiality violates the royal law and makes one shown as a transgressor. He or she fails to do the word. Partiality is unjust and contrary to God's justice. Partiality cannot go with Christian faith. Thus it is improper behavior for the Christians.

2. Contrast between faith with works and faith without works (2:14-26)

The second contrast is main and general theme of 2:1-26, namely, contrast between faith with works and faith without works (2:14-26). This contrast is very crucial for understanding the book of James. First of all, we observe the difference between faith with works and faith without works, then examine the relationship between faith and works.

The author questioned about the emptiness of faith without works. Faith without works has no profits. Faith without work does not save humanity (2:14). Faith with works is useful and saves humanity (2:14). Particularly, faith without works only speak for the needy brothers and sisters, however, give nothing. Faith with works does not only pray for the provision of the need for them, but also gives it to them (2:15). Faith without works is dead faith. Faith with works is living faith (2:16). Faith is proved by works. Faith is not fully proved by believing the truth, indicated by the demons' faith (2:18, 19). Abraham and Rahab were justified by both faith and works. A man is not justified by faith alone (1:21-24).

These contrasts lead us to the following question; How does the author understand faith and works? We need to examine from the immediate and book context.
(1) 2:14-17 is general statement of the paragraph 2:14-26. The writer begins with rhetorical questions and establishes the general principle. First rhetorical question is stated in 2:14a “What does it profit, my brethren, if a man says he has faith but has not works?” The writer indicates that faith without works has no profit. He clearly put distinction between faith and works. This implies that, according to the writer, faith and works have distinctive and separable concepts. Though the writer separated works from faith, these he regards having two concepts, and as one unit. Faith and works cooperate with one another and make one reality. This also implies that faith has its profit, when it goes with works. Works give faith its profit. Faith with works is profitable for believers.

(2) Second rhetorical question is stated 2:14b “Can his faith save him?” This question is related to preceding question and might be structured in terms of particularization. Profit of faith indicates general idea and is particularized in terms of salvation. Faith with works is able to save those who have such faith. Faith without works is not able to save those who have such faith. This implies that both faith and works closely relate to salvation. According to the writer, our salvation depends on our faith. Faith with works or without works are crucial issues for salvation. It might be said that works have strong influence on our salvation.

(3) 2:15-16 is particular illustration. It is the case of a brother or sister ill-clothes and in lack of daily food. When they say to them “Go in peace, be warmed and filled,” without giving materials, that is the faith without works. This implies that works is to give material to the poor brothers and sisters. These Christians have faith but lack of works, when they do not give materials to the poor brothers and sisters. This also implies that profitable faith is demonstrated in giving materials to the poor brothers and sisters. Christians’ works are Christians’ response to the specific situation, and that works is distinguished from faith; however, works cannot stand by itself, but are based on faith.
(4) 2:17 is a general conclusion concerning faith and works “So faith by itself, if it has no works, is dead.” Faith itself without works is dead faith (comparison between faith and death). The writer seems to emphasize the works strongly. This implies that faith itself is useless and faith with works is useful, and that faith without works is dead faith. Faith with works is living faith (implicit contrast). Works make faith alive.

(5) 2:18-26 supports the general principle in terms of Substantiation. 2:18a deals with a challenge to the those who have faith without works, namely, “You have faith and I have works.” This statement implies that the writer sees the significance of the works in contrast with faith only, and that faith can be without works. Faith and works are separable.

(6) 2:18b-26 answers or gives reason to the challenge to the faith without works. First reason is “Show me your faith apart from your works, and I by my works will show you my faith” (2:18b). This implies that works is evidence or proof of faith. Faith is proved by the demonstration of its works.

(7) Second reason is faith of demons (2:19). They believe that God is one, and shudder. Faith of demons does not produce works, but shuddering. It might be structured in terms of comparison between faith of demons and faith without works. This implies faith (without works) has similarity to faith of demons. Namely, faith without works is only believing the statement, yet producing nothing in their lives.

(8) Third reason is examples of Abraham and Rahab (2:20-25). 2:20 indicates that faith apart from works is barren. This implies that the substance (fruitful or barren) of faith depends on works.

(9) 2:21-24 presents an example of Abraham’s works. According to verse 21, Abraham was justified by works. His justification was given when he offered Isaac upon
the altar (Abraham's work). This implies that works are effective for justification. This also implies that faith without works is not reckoned as justification.

(10) According to verse 22, "faith is active along with his works, and faith was completed by works." Faith and works are not separated from one another, but complete one another. This implies that the relationship between faith and works is complementary, and that faith itself is not enough for human salvation and justification, faith completed by works is required.

(11) According to 2:23, Abraham was justified by faith. This implies that the writer understands that faith as a means of justification includes works.

(12) 2:24 is connected to the preceding argument and might be structured in terms of Causation. The writer concludes that a man is justified by works and not by faith alone. This implies that the writer understand that works is a part of faith which is the means of justification. Faith apart from works is an imperfect means of justification.

(13) 2:26 might be structured in terms of Comparison. The writer compares the relationship between faith and works to that between body and spirit. It also is connected to the preceding context and is structured in terms of Substantiation. The point is that faith is dead when it is apart from works. This implies that the writer has two concepts concerning faith. First is living faith that is along with works. Second is dead faith that is apart from works. Dead faith is not useful and brings no profit. Dead faith does not result in justification.

(14) 2:1-13 (partiality) might be a particular case of theological argument on faith and works. Showing no partiality (works: effect) is caused by faith (faith of our Lord Jesus Christ: cause) (2:1). This implies that works is proper behavior according to faith. Faith always produces proper conduct.
Faith with works and faith without works are closely related to the doers of the word and the hearers of the word (1:22-27) in terms of particularization, as we saw. This logical connection indicates that the doers of the word have faith with works and the hearers of the word have faith without works.

The writer concludes the relationship between faith and works in the book of James as follows. The author basically sees that faith and works should be one. Faith always produces works (proper conducts). In larger sense faith contains works. He, however, sees that practical faith and works can be separable. It is possible that Christians have faith alone apart from works. Such kind of faith has no profit for salvation and justification. This faith may be just accepting the right theology (God is one). Therefore, works are very important for faith. Works have complementary role for faith. Faith is perfected by works.

C. Contrast between heavenly wisdom and earthly wisdom (3:1-4:12)

The writer finds contrasts between heavenly wisdom with its results and earthly wisdom with its results in 3:1-4:12. As this title indicates, 3:1-4:12 involves causal movement (causation or instrumentation). On the one hand heavenly wisdom causes proper Christian behavior, on the other hand earthly wisdom causes improper Christian behavior. We have already studied that by means of wisdom and word, Christians are able to overcome trials/temptation and deceptions. This structure has to be applied to particular cases (2:1-5:20). 3:1-4:12 is a part of these particular cases. So, 3:1-4:12 can be structured in terms of instrumentation or interrogation. Means is heavenly wisdom. End is proper Christian behavior such as controlled tongue (3:1-12). In the view of interrogation, the problem is earthly wisdom and improper behavior as its results. The solution is the heavenly wisdom. Improper Christian behaviors are caused by earthly wisdom. Heavenly wisdom enables Christians to avoid the earthly wisdom and its distorted lifestyle, and to lead proper behavior in their good lifestyle.
1. Earthly wisdom

First of all, the writer examine the earthly wisdom and its results. Earthly wisdom is the opposite concept of the wisdom from above (3:13, 17, 18). 3:13 suggests that the earthly wisdom produces evil life. It causes bitter jealousy and selfish ambition in the believers’ heart (3:14), which produces disorder and every vile practice (3:16). It also causes boasting and deception against the truth (3:14). It is earthly, unspiritual, and devilish. Earthly wisdom does not belong to God at all. It is totally opposite of divine wisdom and produces evil and improper moral character and behavior as its results.

In the larger context, earthly wisdom causes the problem of the tongue (3:1-12). This is a serious problem in the church. The uncontrolled tongue disqualifies the teachers in the church, since they have responsibility concerning His teaching (3:1-2). Sin of the uncontrolled tongue in teaching ministry will be judged with greater strictness than other sins (3:1). The uncontrolled tongue leads the people into the unrighteousness of the world (3:6). It also stains the whole body and guides their life to destruction, finally, to hell (3:6). The uncontrolled tongue is a restless evil, full deadly poison (3:8). The uncontrolled tongue deceives Christians. They bless the Lord and Father with their tongue, and curse men with it (3:9). In relation to the problem of the tongue, earthly wisdom produces the problem of evil speech (4:11-12). Christians speak evil against one another and judge one another (4:11-12).

Secondly, earthly wisdom produces the problem of fightings and wars among Christians (4:1-10). Fights and wars are one of disorder or vile practice caused by bitter jealousy and selfish ambition (3:16). This connection to earthly wisdom prefers that fights and wars are caused by earthly wisdom. Fights and wars are caused by passions that are at war in one’s members (4:1). This is explained as uncontrolled desire (4:2-3). Uncontrolled desire belongs to the world which is opposite of God. Those who are led by
uncontrolled desire have the friendship with the world and they are enemies of God (4:4-5).

2. Heavenly wisdom

Next we will examine heavenly wisdom and its results. Heavenly wisdom is the opposite of the earthly wisdom. Whereas earthly wisdom causes evil and improper lifestyle, heavenly wisdom produce good life which is shown in works in meekness (3:13), which is contrary to boasting (3:14). Heavenly wisdom involves moral character such as purity, peace, gentleness, openness to reason, full of mercy and good fruits, without uncertainty or insincerity (3:17). Heavenly wisdom guides Christians to righteousness in peace (3:18), whereas earthly wisdom causes fights and wars (4:1-5).

In the larger context in 3:1-4:12, heavenly wisdom solves the problem of the uncontrolled tongue (3:1-12). Heavenly wisdom prevents Christians from misusing their speech and makes them perfect (3:2). This suggests that the teaching office of the church can accomplish its ministry by heavenly wisdom (3:1).

Whereas earthly wisdom causes fights and wars, and finally leads Christians to friendship with the world (enemies of God), heavenly wisdom leads them to submission to God (4:6-10). Submission to God is indicated in the following exhortations such as “Submit yourselves therefore to God” (4:7), “Draw near to God and he will draw near to you” (4:8), and “Humble yourselves before the Lord and he will exalt you.” On the one hand, earthly wisdom produces wrong prayer and no answer from God (4:2-3), on the other hand, heavenly wisdom produces right prayer and gifts from God, namely more grace.” (4:6). Earthly wisdom is characterized in terms of boasting. However, heavenly wisdom is characterized in terms of humbling (4:10).

As we examined, these contrasts between heavenly wisdom and earthly wisdom indicates that improper Christian conducts are caused by earthly wisdom and solved by
heavenly wisdom. In other words, heavenly wisdom produces the proper Christian behavior. Christians are required to throw away earthly wisdom, and possess heavenly wisdom which is a gift from God.

D. Contrast between the poor and the rich (4:13-5:18)

As we examined in the previous section, the author deals with the conflict between the rich and the poor (1:9-11; 2:1-13). He always regards the rich as the enemies of God, believers and the poor. On the other hand, he always regards the poor as the divine favorite. In the last unit of the book (4:13-5:18) the author portraits the contrast between the rich and the poor again cooperated with the problem of trials. So, this unit includes expanded contents of 1:2-15 which also deals with the rich and trials of the believers.

1. The rich (4:13-5:6)

4:13 -17 talks about the rich merchants who is going to go the other towns for trading. The rich merchants misunderstand that their job and life are under their own control by saying, “we will go into such and such a town and spend a year there and trade and get gain” (4:13). They ignore divine control on their life and reject to submit to divine will (4:14-15). Their attitude is “boasting” (4:16). The rich is characterized in terms of temporal flourishing and perishness and boasting (4:16). The rich’s way of life is totally against divine will and control.

5:1-6 illustrates the tragedy upon the rich and the accusation of their corruption and crimes. The author specifically accuses the landowners. The rich are totally corrupted. Their riches are rotten (5:1-3). They did not pay for wages and oppressed the laborers (5:4). Cries of the oppressed people are reached to the ears of the Lord. God is ready for their judgment (5:3-4). They lived in earthly luxury and pleasure. They killed the righteous man (5:5-6). They are condemned for their murder (5:6). The rich finally will be destroyed by divine judgment.
2. The poor (5:7-18)

This segment focuses on endurance (μακροθυμίας; 5:7, 8, 10, 11) in the suffering. There is a causal movement from the previous segment (4:13-5:6) to this segment (5:7-18). Because the rich oppresses the poor (5:1-6; cause), the poor must be patient (5:7-18 effect). In this segment, the author suggests that he identifies the poor with believers (brethren).

On the one hand the rich are condemned because of their boasting and corruption, on the other hand, the poor are blessed because of their patience (5:11). The poor must be patient because the coming of the Lord is at hand (5:8). They must follow the example of patience which the prophets and Job demonstrated in the Scriptures (5:10-11). They will receive the reward of their patience from the compassionate and merciful God (5:11).

The author deals with various conditions which the poor suffer (5:13-18). The poor in their suffering have to pray (5:13). If they are in cheerful conditions, they have to praise (5:13). If they are sick, they should call for the elders of the church and let them pray with anointing (5:14, 15). If they suffer from sins, they have to confess their sins and pray for one another for forgiveness and healing (5:16, 17).
Chapter Five

Climax

"My brethren, if any one among you wanders from the truth and some one brings him back, let him know that whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins ("Αδελφοί μου, ἑάν τὶς ἐν ύμίν πλανηθῇ ἀπὸ τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτὸν, γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὅδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν") (James 5:19, 20).

The fourth major structural relationship is climax. The author concludes the book in exhorting the readers to participate in the ministry of restoring some one who is wandering the truth in the community (τὶς ἐν ύμίν πλανηθῇ ἀπὸ τῆς ἀληθείας). In this chapter the writer will answer the following main and sub-questions: "How does the book of James reach its climax in this passage? Who is the one who is wandering from the truth? Who is the one who brings back wanderers from the way of error?"

A. The structure of the climactic passage (5:19, 20)

The writer analyzes the structure of 5:19-20 and answers the previous questions. The author calls the recipients "my brethren ("Αδελφοί μου), as he frequently does (1:2,16, 19; 2:1, 5, 14; 3:1, 10, 12; 4:11; 5:7, 9, 10, 12). This vocative address sets forth the background of the last exhortation. The author specifies the listener of the exhortation. "Αδελφοί μου indicates the church community. The author exhorts the church community to exercise the ministry of restoration.

99 "Αδελφοί (vocative plural noun of ἀδελφός) occurs in these verses.
Verse 19 is the protasis (if-clause). It includes a problem and its solution (interrogation). The problem is the existence of the one who wanders from the truth (τις ἐν ὑμῖν πλανηθη ἀπὸ τῆς ἀληθείας). The solution is the one who brings back the wanderers (ἐπιστρέψῃ τις αὐτῶν). This verse also includes reversed shifts, namely, the shift from the truth to the error (wandering) and the shift from the error to the truth (bringing back). These shifts indicate negative Christian behavior (wandering) and positive Christian behavior (bringing back). Two subjects, τις ἐν ὑμῖν (any one among you) and τίς (some one) indicate inclusive scope. Any one in the church community is expected to become the one who exercises the ministry of restoration. The ministry of restoration is part of the ministry of the church. The inclusive scope also suggests that every Christian may possibly become a wanderer from the truth. If some in the church go astray to the wrong way, the other has to bring him or her to the right way. Every member in the church community is responsible each other.

Verse 20 is the apodosis. The connection between protasis and apodosis contains a causal movement. The cause is the necessity of the ministry of restoration (verse 19). The effect is the evaluation of this ministry (verse 20). Connection between two verses also includes particularization. The ministry of restoration is elaborated in verse 20. Any one who brings back the wanderers is particularized in “whoever brings back a sinner from the error of his way (ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ).” The ministry of restoration is particularized in saving the soul from the death and covering the multitude of sins (αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ θανάτου καὶ καλύψει πλῆθος ἀμαρτιῶν).
B. Climax

The writer examines the meaning of “wandering from the truth (πλανηθη ἀπὸ τῆς ἀληθείας)” and attempts to answer the question concerning the climax of the book.

Truth (ἀληθεία) is employed in 1:18 and 3:14. As the writer already examined “the word of truth” in chapter 3, truth might refer to the gospel. As we noticed in chapter 3, it is not only the gospel proclaimed to the Christians, but also the gospel practiced in the Christian life. Wandering from the truth might be failure to keep right doctrine and to practice it, as Moo comments as follows:

The truth does not refer here to Christian doctrine in the gospel. This truth is something that is to be done as well as course, correct doctrine cannot be separated from correct behavior.\(^{100}\)

Martin agree with Moo and comments as follows:

The truth mentioned here may include some type of aberration (2:19), but as Moo, 189, aptly puts it; “truth is something that is to be done as well as believed”... This is consistent with James’ teaching that correct doctrine must be accompanied by corresponding behavior.\(^{101}\)

3:14 indicates that truth is contrasted with falseness (ψευδομα). The immediate context (3:13-18) deals with the contrast between heavenly wisdom and earthly wisdom. Heavenly wisdom leads one to the good life in showing his or her work. Earthly wisdom guides one to disorder and every vile practice. It suggests that the truth is the proper Christian life style. Therefore, the truth in the book indicates proper Christian behavior rooted in the right doctrine.

The verb πλαναω indicates the idea of deception or going astray. In the New Testament πλαναω frequently refers to misleading someone to the error of the doctrine or

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\(^{100}\) Moo, 189.

\(^{101}\) Martin, 219.
the norm of belief, then causes deception and apostasy. The use of truth (ἁληθεία) and wandering (πλάναω) suggests that wandering from the truth indicates going astray from the correct doctrine to the wrong one and failing to proper Christian behavior as a result.

The concept of wondering is elaborated in “the error of his way (πλάνης ὁδὸς αὐτοῦ)” in verse 20. This suggests that wandering from the truth causes error in the Christian’s way. It also implies that there is a right way. As the writer pointed out in the structural analysis of verses 19 and 20, there is a contrast between a Christian’s negative behavior (wandering) and positive behavior (bringing back). Therefore, the last exhortation might represent the contrast between proper Christian conducts and improper Christian conducts in the whole book, as the writer argued in chapter 4. In the last exhortation, the author encourages the recipients to maintain the right doctrine and practice the right way of life, and furthermore to perform the ministry of restoring the wanderers from the truth.

The idea of “wandering from the truth” might be expanded in terms of “death (θανάτος)” and “multitude of sin (πλήθος ὁμορφιῶν)” in verse 20. This implies that wandering from the truth result in multiple sins and finally death. One who go astray from the right way are called a sinner (ὁμορφιῶλον). The use of sinner indicates the author’s recognition that wandering from the truth is the most serious problem for Christians. Some scholars such as Dibelius, Mayor, Laws, and Martin, identify wanderers from the truth with unbelievers. They understand that the ministry of restoration means conversion of the unbelievers. Martin points out a possible interpretation that restoration ministry is for evangelical purpose by employing conversion language, as follows:

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A person who deliberately forsakes the "way of righteousness" is under the control of the devil and in need of a radical conversion. . . A radical conversion can describe the initial turning to God at the salvation, but it can also refer to a turning back to God from whom one has strayed (Mark 4:12; Luke 1:16; 22:32). Laws also comments "That salvation from the death is the consequence of conversion from the sinner seems most probable."}

This interpretation should be avoided, because the use of "τῆς ἐν ὑμῖν" clearly indicates that the author addresses his exhortation to the church community. Wandering from the truth is the sin of apostasy which is failure both to maintain right doctrine and to practice proper lifestyle. Therefore the ministry of restoration desperately needs in the church community. The whole book itself is the example of the last exhortation. The author deals with the danger of apostasy of both doctrine and practice in the church community. Then he attempts to bring back the wanderers from the error to the truth.

(1) 1:2-27 deals with general instructions. General instructions illuminate the meaning of wandering from the truth and the ministry of restoration. In 1:2-27, the author indicates that the error is defeat under the trials/temptations (1:2, 12-14) and deceptions (1:16, 22, 26). 1:2-27 describes that Christians who wander from the truth lose steadfastness in the trials (1:2-4), cease to ask God for wisdom with faith (1:5-8), boast in their richness (1:9-11), and regard God as the tempter (1:12-15). The error is also showed in the deceptions on divine goodness (1:16-18), anger (1:19-21), hearing the word (1:22-25) and vain religion (1:26-27). Wandering from the truth may mean having false view of God's goodness that God tempts human beings. It also may mean rejection of receiving the word which is able to save their souls. Wandering from the truth may mean only hearing the word without practicing the word. Wanderers from the truth exhibit their false faith in vain religion. The author warns the recipients on these doctrinal and practical errors and encourages them to endure the various trials (1:2-4, 12), to ask wisdom in faith

103 Martin, 218-219.
104 Laws, 239.
without doubting (1:5), to boast in exaltation (1:9), and to have the correct doctrine that God does not tempt any one (1:13-15).

(2) Dealing with the particular cases (2:1-5:18). Each exhortation illumine the meaning of wandering from the truth and the ministry of restoration. 2:1-13 deals with the problem of partiality. In this specific case, the author describes that wanderers from the truth show partiality in the community. Partiality contradicts God’s election of the poor (2:2-7). It also contradicts God’s law, namely, “You shall love your neighbor as yourself” (2:8-13). The author exhorts the recipients to show no partiality.

In 2:14-26, the author treats this problem in more general way. He proposes negatively the principle of faith. He sets forth the principle that faith apart from works is dead (2:14-17). Faith without works is useless (2:14) dead (2:17), barren (2:20), and unable to justify (2:24). This implies that wandering from the truth is faith without works. The author exhorts the recipients to hold faith with works.

(3) 3:1-4:12 deals with the issue of the tongue and uncontrollable desire. The author describes the danger of speech without control (3:1-13). This particular case implies that wandering from the truth is a misuse of the tongue. Regarding the problem of the tongue, the author deals with evil speech among the Christians (4:11-12). It also implies that wandering from the truth is evil speech to the others. 4:1-5 deals with wars and fights which are caused by unruly desire. Unruly desire leads Christians to a love of the world and enmity against God (4:4). These cases might be specific examples of wandering from the truth. Wandering from the truth is illustrated in the misuse of the tongue, evil speech, wars, and fights. In 3:13-18, the author proposes that the earthly wisdom causes jealousy and self ambition which produce disorder and every vile practice. Disorder and vile practice (3:16) suggests the preceding problems such as tongue, evil speech, and wars. The author presents the solution for the earthly wisdom. That is heavenly wisdom (3:13-18). Heavenly wisdom produces good life and works (3:13), purity, peace, gentleness,
openness to reason, fullness of mercy, and good fruit without uncertainty (3:17).

**Heavenly wisdom is particularly manifested in submission to God (4:5-10).** In this section, the author encourages the recipients to submit to God by means of heavenly wisdom in order to avoid these errors.

(4) In 4:13-5:18 the author deals with the problem of suffering. The rich oppress the poor. Suffering from the rich is illustrated in 5:1-6. The rich save money without paying wages to their laborers (5:4). They live in luxury and in pleasure (5:5). They killed the righteous man (5:6). In the oppression from the rich, the author exhorts the recipients to be patient (5:7-12). This implies that wandering from the truth is losing patience in the suffering. 5:13-15 deals with suffering from the illness. The author exhorts them to pray for the healing. This implies that the wandering from the truth is to cease to pray for healing from the illness. 5:16-18 deals with the problem of sins in the church community. The author also encourages them to pray for one another. This segment is the immediate context of the last exhortation. The author encourages the recipients to confess sins to one another and pray for one another. This exhortation might be connected to the ministry of restoration (5:19-20). This exhortation implies that the ministry of restoration involves confession of sins and prayer. The church community is responsible for other members that wanders from the truth. The ministry of prayer is significant for the restoration of the wanderers from the truth.

Martin correctly comments on the last exhortation in light of the book context as follows:

The intention of James here to turn his readers from error sums up the overall purpose of this letter - indeed the term “wandering brother” recalls many serious problems addressed by this epistle (e.g. misuse of the tongue, jealousy, lack of concern for the poor, worldliness, quarreling...). The thrust of the entire epistle has been to prevent any Christian from wandering from the truth; if there is a lapse, he should be brought back.105

Johnson also agree with Martin’s view as follows:

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105 Martin, 218.
James concludes the section (5:12-20) and the composition with an encouragement to mutual correction within the community (5:19-20). . . . Such correction has nothing to do with attitudes of moral superiority and smugness, or with slander and judging others (4:11-12). Such attitudes are those of the world that operate by envy and composition, that seek the elevation of one by the correlative of confessing sins to each other and praying together. All humans are capable of self-deception and error (see 1:7, 14, 16, 22); each person needs the honest assistance of others in the path of righteousness. . . . Such is the noble task of correction within the community of faith. Such is the task that James has nobly performed for his readers.¹⁰⁶

In summary, wandering from the truth indicates the improper Christian behaviors based on the errant doctrine. It is the sin of apostasy. As it is described in the whole book, wandering from the truth is expressed in many improper behaviors such as showing partiality, unruly tongue, wars and fightings. The ministry of restoration of wanderers is the ministry of the church. Each member is responsible for the other members. They should prayer for one another and confess sin to one another. Therefore, the author deals with the problems of wandering from the truth and attempts to solve these problems in the whole book. In the last exhortation (5:19-20), he encourages the recipients to join in the same ministry as he exactly has done in the whole book (1:2-5:18). Therefore, the last exhortation reaches the climax in the whole book. There are very close similarity between the final exhortation (5:19-20) and the whole book (1:2-5:18). Therefore, the structure is possibly expressed as climax with comparison.

Finally, it is worth examining the connection between the last exhortation and the introduction of the book. The wanderers from the truth might be related to the idea of “Diaspora” (1:1). The writer takes the position that Diaspora indicates all Christians thought as the true Israel, whether Jewish Christians or Gentile Christians, as he examined in chapter two. Diaspora suggests “the figure with not only the significance of the Christians as the people of God, but also as a people living in an unnatural state of persecution awaiting for restoration by an act of divine deliverance.”¹⁰⁷

¹⁰⁶ Johnson, 345-346.
¹⁰⁷ Cargal, 48.
mentions, the wanderers from the truth overlap the figure of the Diaspora. In the beginning of the book, the author calls the recipients “Diaspora”, those who suffer from wandering from the truth. In the closing exhortation of the book, the author admonishes the recipients (Christian community) to exercise the restoring ministry for the wanderers from the truth. Therefore, it is possible to say the blanket effect (inclusio) of the book of James, because of the similarity between the figure of Diaspora and wanders from the truth, though establishment of this structure depends on the interpretation on the Diaspora figure.
Chapter Six

Conclusion

Many scholars attempted to clarify the structure of the book of James from their own view. The writer has examined the structure, employing the categories of compositional relationships called “English Bible Method.” In this thesis, he presented four main structural relationships, namely, preparation/realization, particularization with instrumentation, recurrence of contrast, and climax.

The author identifies himself and the recipients in the very beginning of the letter (1:1). He introduce himself as James. He are probably James the brother of Jesus, and the leader of Jerusalem church. The recipients are identified as twelve tribes in the dispersion (Diaspora). They are probably the Christians in general. In the New Testament, Christians are frequently regarded as the sojourning people in suffering on earth (1 Peter 1:1, 17; 2:11; Hebrews 13:14; 11:13 etc.). In the book context, especially in the light of the last verses of the book, the recipients are probably suffered from the trials/temptations and wander from the truth (5:19, 20). The author gives them instructions and exhortations in order that they might be restored and live as triumphant Christians in the sufferings/temptations. He might be the example of the ones who bringing back the wanderers from the truth. Identification of the author and the recipients (1:1) gives background for the thoughts in the book of James. This introductory material is realized in the rest of the book (1:2-5:20).

The author gives general instructions in the beginning of the book (1:2-27). They are instructions concerning: (1) trials (1:2-4, 12); (2) wisdom (1:5); (3) prayer of faith (1:5-8); (4) the rich and the poor (1:9-11); (5) temptations/human desire (1:13-15); (6) divine gift (1:16-18); (7) and doers of the word (1:19-25); (8) the problem of tongue (1:26); and (9) concerns for the needy (1:27). He develops theses general instructions in the following
of the book (2:1-27). The author employs the concrete cases, admonishing how Christians behave properly in each case.

The author gives them the solution to these problems. In the general instructions, the author proposes the general problems in the church community, namely, trials/temptations and deceptions. Then he presents the remedy for the problems. The answer is wisdom (1:5-8) and the word (1:18-25). By means of wisdom and the word, Christians can triumph over against trials/temptations and the deceptions. Therefore, the book of James can be structured in terms of particularization with instrumentation. By the wisdom and the word, Christians are able to behave proper life and avoid improper behavior. Both the wisdom and the word are divine gifts. However, they requires the humans responsibility. Christians have to ask wisdom from God with faith. The word requires them to do the word. Prayer of faith and practice of the word are important for the Christians.

The author repeatedly contrast proper Christian behavior with improper Christian behavior throughout the book. This is structured in terms of recurrence of contrast. These are: (1) contrast between wise life and unwise life (1:2-27); a) contrast between prayer of faith and prayer of doubt (1:2-8); b) contrast between the poor and the rich (1:9-11); c) contrast between doers of the word and hearers of the word (1:16-27); (2) Contrast between proper faith and improper faith (2:1-26); a) contrast between showing partiality and showing no partiality; b) contrast between faith with works and faith without works; (3) Contrast between heavenly wisdom and earthly wisdom (3:1-4:12), including contrast between controlled tongue and uncontrolled tongue (3:1-12), and contrast between controlled desire and uncontrolled desire (4:1-12); and (4) Contrast between the life of the rich and the life of the poor (4:13-5:18).

The book of James reaches its Climax in 5:19-20. The author begins his writings with dealing with the major problems (trials/temptations and deceptions) and answers to
these problems. He develops these general theme in particular cases, with making contrast between proper Christian life and improper life. In the body of the book, he attempts to exhort the recipients to do the proper behavior. He does the ministry of restoration in the whole book. Finally, he admonishes them to do the same ministry to one another in the church community (5:19-20). At this point his exhortation reaches to its climax. Climactic movement is implied in his encouragement to praying for healing among the congregations, not only physical healing, but also healing of sins.

From these examination of the structure, the writer concludes that the book of James is not collection of random exhortations, but the highly structured, well-developed, and well-outlined book.
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