

Wissenschaftliche Untersuchungen
zum Neuen Testament · 2. Reihe 68

William R. Baker

Personal Speech-Ethics
in the Epistle of James



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Martin Hengel und Otfried Hofius

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by

William R. Baker



J. C. B. Mohr (Paul Siebeck) Tübingen

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To the memory of my father

Enned R. Baker

Though he died in 1973,
he had so much to do with the completion of this thesis.

Preface

The term “personal speech-ethics” sounds foreign to contemporary man. Not only is the term unfamiliar, but the concern which it describes is far removed from what people today associate with their endeavor to be ethical. Time and again during my course of study, upon announcing the title of my thesis I have been met with looks of bewilderment from academics and non-academics alike. I doubt this would have happened in the ancient Mediterranean world. People in that time understood that morality in speaking is intrinsic to the fabric of society, essential for friendship, vital for learning, and, indeed, plays a part in most beneficial aspects of human existence.

Any work of this kind puts the author in debt to many people, not only for academic assistance but also for practical help and for personal support and friendship.

In the first category, I would like to thank Professor Robin S. Barbour, Professor I. Howard Marshall, and Dr. Ruth Edwards of the Department of New Testament Exegesis in the Divinity Faculty at King’s College, University of Aberdeen.

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Finally, I would like to thank St. Louis Christian College for granting

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My hope is that this monograph will not only benefit the reader academically but also motivate the reader — as the author of James and the authors of the ancient Mediterranean literature were trying to do for their readers — to speak truly, with integrity, with grace, with benefit to others, and with all honesty to God.

November 1994

William R. Baker

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Abbreviations

Not included in the list below are standard abbreviations for Jewish, Greek, and Christian writings for which the reader may consult N.G.L. Hammond and H.H. Scullard, eds. *The Oxford Classical Dictionary* (Oxford: Clarendon, 1970); H.G. Liddell and R. Scott, *A Greek-English Lexicon* (Oxford: Clarendon, 1968, ninth ed.); or G. Kittel, ed., *Theological Dictionary of the New Testament*, G.W. Bromiley, trans. (Grand Rapids, Eerdmans, 1964–1976).

AB	Anchor Bible
AEL	Lichtheim, Miriam. <i>Ancient Egyptian Literature</i> . 2 vols. London: University of California, vol. 1:1973, vol. 2:1976.
<i>Ag.Soph.</i>	Isocrates, <i>Against the Sophists</i>
AJT	<i>American Journal of Theology</i>
<i>And.</i>	Euripedes, <i>Andromache</i>
ANET	<i>Ancient Near Eastern Texts</i> . Edited by J.B. Pritchard. Princeton: Princeton University, 1969.
ANRW	Aufstieg und Neidergang der römischen Welt. Edited by H. Temporini. Berlin: de Gruyter, 1972–.
<i>Antid.</i>	Isocrates, <i>Antidosis</i>
APOT	<i>Apocrypha and Pseudepigrapha of the Old Testament</i> . Edited by R.H. Charles, Oxford: Clarendon, 1913.
<i>Areo.</i>	Isocrates, <i>Areopagiticus</i>
ARN	Aboth de Rabbi Nathan (Version A; Goldin)
ARNB	Aboth de Rabbi Nathan (Version B; Saldarini)
<i>AsSeign</i>	<i>Assembles du Seigneur</i>
ATR	<i>Anglican Theological Review</i>
<i>Bacc.</i>	Euripides, <i>Bacchae</i>
BASOR	<i>Bulletin of the American Schools of Oriental Research</i>
BDB	<i>A Hebrew and English Lexicon of the Old Testament</i> . Edited by Francis Brown, S.R. Driver, and Charles A. Briggs. Oxford: Clarendon, 1906.
BETHL	Bibliotheca Ephemeridum Theologicarum Loveniensium
BETS	<i>Bulletin of the Evangelical Theological Society</i>
BNTC	Black's New Testament Commentaries
BSac	<i>Bibliotheca Sacra</i>
BT	<i>The Babylonian Talmud</i> . Edited by I. Epstein. 35 vols. London: Soncino, 1935–1952.
BTr	<i>Bible Translator</i>
BTB	<i>Biblical Theological Bulletin</i>
BVC	<i>Bible et vie chretienne</i>
BWL	<i>Babylonian Wisdom Literature</i> . Edited by W.G. Lambert. Oxford: Clarendon, 1960.
CBQ	<i>Catholic Biblical Quarterly</i>
ChQR	<i>Church Quarterly Review</i>
<i>Const.</i>	Seneca, <i>De Constantia</i> , in <i>Moral Essays</i>
CurTM	<i>Currents in Theology and Mission</i>
DBM	<i>Deltion Biblikon Meleton</i>
<i>De aud.</i>	Plutarch, <i>De recta ratione audiendi</i> , in <i>Moralia</i>
<i>De educ.</i>	Plutarch, <i>De liberis educandis</i> , in <i>Moralia</i>
<i>De gar.</i>	Plutarch, <i>De garrulitate</i> , in <i>Moralia</i>

- De ira* Plutarch, *De cohibenda ira*, in *Moralia*
De recta Plutarch, *De recta ratione audiendi*, in *Moralia*
De vit. Plutarch, *De vituoso pudore*, in *Moralia*
DSSSE *The Dead Sea Scrolls in English*. Edited by Geza Vermes. Harmondsworth: Penguin, 1975.
DTT *Dansk teologisk tidsskrift*
EM Seneca, *Epistulae Morales*
ErfTS *Erfurter theologische Studien*
EQ *Evangelical Quarterly*
ET *Expository Times*
Exp *Expositor*
Frag. Plutarch, *Fragments*, in *Moralia*
GOTR *Greek Orthodox Theological Review*
HTR *Harvard Theological Review*
HUCA *Hebrew Union College Annual*
ICC *International Critical Commentary*
IIBD *Illustrated Dictionary of the Bible*. Edited by J.D. Douglas and N. Hillier. 3 vols. Leicester: Inter-Varsity, 1980.
Int *Interpretation*
IntBD *Interpreter's Dictionary of the Bible*. Edited by G.A. Buttrick. New York: Abingdon, 1962.
ISBE *International Standard Bible Encyclopedia*. Edited by James Orr, Grand Rapids: Eerdmans, 1930.
JAAR *Journal of the American Academy of Religion*
JAOS *Journal of the American Oriental Society*
JB *Jerusalem Bible*
JBL *Journal of Biblical Literature*
JETS *Journal of the Evangelical Theological Society*
JQR *Jewish Quarterly Review*
JR *Journal of Religion*
JSHRZ *Jüdische Schriften aus hellenistisch-römischer Zeit*
JSJ *Journal for the Study of Judaism*
JSS *Journal of Semitic Studies*
JTS *Journal of Theological Studies*
KB-H *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. Edited by William L. Holladay. Based on the lexical work of Ludwig Koehler and Walter Baumgartner. Grand Rapids: Eerdmans, 1971.
KJV *King James Version*
LAE *The Literature of Ancient Egypt*. Edited by William Kelly Simpson. London: Yale University, 1973.
LB *Living Bible*
LCL *Loeb Classical Library*
LingBib *Linguistica Biblica*
LS-J Liddell, H.G., and Scott, R. *A Greek-English Lexicon*. Edited by Henry Stuart Jones and Roderick McKenzie. Ninth ed. Oxford: Clarendon, 1940 (with 1968 Supplement).
ME Seneca, *Moral Essays*
MR *Midrash Rabbah*. Edited by H. Freedman and M. Simon. 5 vols. London: Soncino, 1977.
NAB *New American Bible*
NASB *New American Standard Bible*
NCBC *New Century Bible Commentary*
NEB *New English Bible*
NFE *Nova Fragmenta Euripidea*. Edited by Colin Austin. Berlin, 1968.
Nic. *Isocrates, Nicocles*
NICNT *New International Commentary on the New Testament*
NICOT *New International Commentary on the Old Testament*
NIDNTT *New International Dictionary of New Testament Theology*. 3 vols. Edited by Colin Brown. Grand Rapids: Zondervan, 1975–78.

NIGTC	New International Greek New Testament Commentary
NIV	New International Version
NovT	<i>Nowum Testamentum</i>
OCD	<i>Oxford Classical Dictionary</i> . Edited by N.G.L. Hammond and H.H. Scullard. Oxford: Clarendon, 1970.
OTL	Old Testament Library
OTP	<i>Old Testament Pseudepigrapha</i> . Edited by James H. Charlesworth. 2 vols. Garden City, NY: Doubleday, 1983, 1985.
Pan.	Pesikta de Rab Kahana
PesK.	Pesikta Rabbati
Pes.Rab.	Pesikta Rabbati
QE	Philo, <i>Quaestiones et Solutiones in Exodum</i>
QG	Philo, <i>Quaestiones et Solutiones in Genesin</i>
Quint.Frat.	Cicero, <i>Epistulae ad Quintum Fratrem</i>
Quo.adul.	Plutarch, <i>Quomodo adulator ab amico</i> , in <i>Moralia</i>
Quo.poetas	Plutarch, <i>Quomodo adulescens poetas audire debeat</i> , in <i>Moralia</i>
RA	<i>A Rabbinic Anthology</i> . Edited by C.G. Montefiore and H. Loewe. New York: Schocken, 1974.
RevB	<i>Review Biblique</i>
RevExp	<i>Review and Expositor</i>
RHR	<i>Revue de l'histoire des religions</i>
RQ	<i>Revue de Qumran</i>
RSV	Revised Standard Version
RTP	<i>Revue de theologie et de philosophie</i>
SAIW	<i>Studies in Ancient Israelite Wisdom</i> . Edited by James L. Cranshaw. New York: KTAV, 1976.
SBL	Society of Biblical Literature
SE	<i>Studia Evangelica</i>
SemBib	<i>Semiotique et Bible</i> [Lyon]
SJT	<i>Scottish Journal of Theology</i>
SNTU	<i>Studien zum New Testament und seiner Umwelt</i>
SPAW	<i>Sitzungsberichte der preussischen Akademie der Wissenschaft</i>
S.S.R.	Songs of Solomon Rabbah
ST	<i>Studia Theologica</i>
Stob.	Stobaeus, Joannis. <i>Anthology</i> . Edited by Curtinus Wachsmuth and Otto Hense. 5 vols. Berlin: Weidmannas, 1884ff.
StudPhil	<i>Studia Philonica</i>
SVOTA	<i>The Septuagintal Version of the Old Testament and Apocrypha</i> . London: Bagster, n.d.
TB	Tyndale Bulletin
TDNT	<i>Theological Dictionary of the New Testament</i> . Edited by G. Kittel. 10 vols. Translated by G.W. Bromiley. Grand Rapids: Eerdmans, 1964–76.
TDOT	<i>Theological Dictionary of the Old Testament</i> . Edited by G.J. Botterweck and Helmer Ringgren. Translated by G.W. Bromiley. Grand Rapids: Eerdmans, 1974–.
TEV	Today's English Version
TGL	<i>Theologie und Glaube</i>
ThV	<i>Theologische Versuch</i>
TLZ	<i>Theologische Literaturzeitung</i>
TNTC	Tyndale New Testament Commentaries
To Dem.	Isocrates, <i>To Demonius</i>
To Nic.	Isocrates, <i>To Nicocles</i>
TOTC	Tyndale Old Testament Commentaries
TU	<i>Texte und Untersuchungen zur Geschichte der altchristlichen Literatur</i>
TWBB	<i>A Theological Word Book of the Bible</i> . Edited by Alan Richardson. London: SCM, 1957.
UBS ³	<i>The Greek New Testament</i> . Third Edition. London: United Bible Societies, 1976.
Vit.	Seneca, <i>De vita Beata</i>

<i>VT</i>	<i>Vetus Testamentum</i>
<i>WIANE</i>	<i>Wisdom in Israel and in the Ancient Near East</i> . Edited by Martin Noth and D. Winton Thomas. (Fest. H.H. Rowley.) Supplements to <i>VT</i> , vol. 3. Leiden: E.J. Brill, 1955.
<i>Works</i>	Hesiod, <i>Works and Days</i>
<i>WuA</i>	<i>Wort und Antwort</i>
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZKT</i>	<i>Zeitschrift für katholische Theologie</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZPEB</i>	<i>Zondervan Pictorial Encyclopedia of the Bible</i> . 5 vols. Edited by Merrill C. Tenney. Grand Rapids: Zondervan, 1975.

General Introduction

Critical research into the Epistle of James can be characterised as both sparse and narrow. It is sparse in that so little has been done, as fewer than twenty theses have been written in Great Britain and North America since 1900; it is narrow in that the vast majority of these concentrate on topics of an introductory nature. This estimation of the situation is only reinforced by a survey of scholarly articles and monographs that have been published. Geysers's criticism (p. 25) of the situation is well-deserved when he says regarding James that "N.T. scholarship in our century does not seem to have progressed much beyond the times of Luther and even those of Eusebius. In dispute are still authorship, object, and character of this letter."

Admittedly, introductory topics such as the issues of authorship, date, place of writing, recipients, composition, and nature of the writing are all extremely difficult matters for this particular New Testament book and deserve the careful attention they have received. The complex nature of these issues with respect to the Epistle of James is revealed by the fact that there is very little scholarly consensus on any of them¹. However, the concentration on introductory matters hardly excuses the virtual ignoring of matters which relate to the content and actual thought of James².

One of the earliest attempts to tackle an aspect of James' thought in a thesis was in 1968 when Roy Bowen Ward wrote on "The Communal Concern of the Epistle of James," focusing on James 2:1–13. In 1973, Francis Xavier Kelly dealt with "Poor and Rich in the Epistle of James." For the most part, Kelly attempted to overturn the identification between being poor and being Christian made by Dibelius (pp. 39–45). In doing this, he examined in varying detail James 1:9–12; 2:1–9; 4:13–5:13. In 1974, Peter H. Davids completed his study of "Themes in the Epistle of James

1 Wessell, 42–43, in his 1953 thesis makes the assessment that "although over a century and a quarter of criticism has probed the problems of the Epistle, no general agreement has been reached, either with regard to authenticity or the closely related subject of authorship." In his 1969 article, Polhill, 369, proclaims, "Today one who surveys the current literature on James is faced with a perplexing number of differing positions." A similar comment can be found in Cranfield, 185.

2 Ladd, 588, makes the objective appraisal that "there is a dismaying lack of good studies in the thought of James."

that are Judaistic in Character.” This thesis examined the three major themes of testing, origin of sin, and poverty-piety as well as the minor theme of wisdom. These themes involved Davids with James 1:5–8, 13–15, 17–18; 2:1–13; 3:13–18; 4:1–10, 13–17; 5:1–6. In that he attempted to demonstrate James’ use and adaptation of ideas contained in Jewish background literature, his work included a much greater mass of background study than the works of those before him.

Most recently, three theses have appeared which deal with matters of content in the Epistle of James. In 1981, yet another thesis on “Poor and Rich in the Epistle of James: A socio-Historical and Exegetical Study” was completed. This was by Pedrito Uriah Maynard-Reid and dealt with 1:9–11; 2:19; 4:13–17; 5:1–6. A year later Charlie William Boggan finished his examination of “Wealth in the Epistle of James,” which explored the same section of James as did Maynard-Reid. Also in 1982, Cain Hope Felder wrote on “Wisdom, Law, and Social Concern in the Epistle of James,” which involved him with 1:19–27; 2:1–13; 4:1–10, 11–12; 5:1–6.

It is the objective of this thesis to contribute to these recent efforts to explore various themes in James by examining in detail a conceptual theme that is prominent in James but which has not previously been developed in scholarly research. It is hoped, too, to articulate a theme which lies embedded in portions of James which, for the most part, have been passed over in the research mentioned above.

The theme of personal speech-ethics suits the above objectives in an ideal fashion. It is a primary concern in the Epistle of James, involving 1:5–8, 19–27; 3:1–12, 18; 4:1–17; 5:9, 12–18 and arising more obliquely at numerous other points in the writing. It is also a theme that has aroused scant notice, much less detailed exploration.

The term “personal speech-ethics” is my own attempt to capture the idea of ethics or morality as applied to interpersonal communication. Simply put, it is the rights and wrongs of utterance. It involves when to speak, how to speak, and to whom to speak, as well as when, how, and to whom not to speak. It includes to a certain extent the process of human speech and its relationship to thoughts and actions. Only to a very limited extent does formal speaking relate to it.

Personal speech-ethics, or simply speech-ethics as it will be referred to in the thesis, is not a unified concept that can be identified with any particular word found in the New Testament or in ancient literature. But the conglomerate of concerns I have associated with speech-ethics exudes from the Epistle of James more than anywhere else in the New Testament. It is also prevalent in ancient Mediterranean literature. Corresponding to its treatment in James, a fivefold division to the examination of speech-ethics is suggested. These divisions are: the rudiments of speech-ethics

(1:19–27), the evil of the tongue (3:1–12; 4:1–2b), speech in inter-human relationships (3:18; 4:1–2b, 11–12; 5:9), speech in human-divine relationships (4:2c–10, 13–17; 5:13–18; 1:5–8, and the relationship of speech to truth (5:12). These five divisions will comprise the major sections of this thesis.

The great concern for speech-ethics which characterises the people of the ancient Mediterranean world goes hand in hand with the predominance of the spoken word as their primary means of communication. For them, it is the spoken word which carries authority and conveys meaning in ways far superior to the written word which is viewed as more easily misunderstood or falsified (Ong, 115). Oral communication is an event as important to a person's ethical behaviour as deeds — and in some ways more important — since it is in speech that a person most directly conveys his interior thought, motivation, and desires (Ong, 111, 138). Of course, these latter observations are as true for contemporary man as for ancient man. Modern sociological studies refer to speech as action and as objectification of selfhood³. The difference is that the written word has superseded the oral in so many ways for contemporary man any idea of ethics in speech is viewed as having only minimal importance⁴.

In the ancient Mediterranean world, however, the situation was quite the opposite. Speech-ethics was a major concern which was unrestricted by cultural differences. Often preserved in proverbial sayings which could easily transcend cultures, this concern can be found in the Old Testament as well as in the later types of Jewish literature: Apocrypha and Pseudepigrapha, Qumranic, and Rabbinic. It can be found in the earliest Graeco-Roman literature. It can be found in Egyptian and Babylonian wisdom literature, some documents of which are among the oldest known to man. It can also be found in Philo and in the New Testament.

The breadth and depth of concern for speech-ethics in ancient Mediterranean literature has not been documented before any more than such concern has been developed as a theme in James. An attempt to do this comprises a secondary objective for this thesis. This “background” to the study of speech-ethics in James will be separated into the same divisions that are found in James. Let the reader be forewarned, however, that even a survey of the ideas relating to speech-ethics which are found in the literature of the ancient Mediterranean world makes for substantial sections of background in this thesis. A wealth of material exists, and it is in part this very fact which needs to be conveyed. It is also desired to

³ Berger and Luckmann, 50–53, 173–174; Sleeper, 447.

⁴ Bok, xix, 289, makes the telling point about the lack of concern by contemporary man for speech-ethics when she notes the complete absence of any reference to or an article on lying or deception in the eight volume *Encyclopedia of Philosophy* (edited by Paul Edwards). The same is the case for truthfulness, trust and veracity.

provide fair and accurate representation of the ideas on speech-ethics that were entertained by the ancients. Sometimes only quotation can convey the ideas adequately.

If the five background sections which pertain to each kind of background literature were read together, they would constitute a thorough survey of speech-ethics for that particular kind of literature. As it is, however, the primary objective of examining the background literature is to demonstrate the breadth of support it provides the Epistle of James and its ideas about speech-ethics, both assumed and articulated. With this in mind, the thesis is constructed in such a way as to maximise this realization. Examination of each aspect of speech-ethics as found in James is arranged so that it immediately follows the relevant background literature. The Rudiments of Speech-Ethics, for instance, is one section comprised of a background survey and then exegesis of the passage of primary importance in the Epistle of James. The exegesis is followed by an analysis based on the exegesis but which also draws upon the other relevant but more minor comments in James. This will enable comparison between James and the background literature to take place in the thesis conclusion.

The goal of examining background literature is to compile, as much as is reasonably possible, all the available ideas which could have been known by the author of the Epistle of James and which could have influenced his thoughts and assumptions regarding speech-ethics⁵.

The discovery of literal borrowing by the author of James does not fall within the scope of this thesis⁶. The goal to discover and evaluate ideas which the epistle shares with the background literature is broader than this.

Of the theses which have been devoted to issues of thought in the Epistle of James, this thesis identifies most closely with that of Davids. He notes the need to show the development of ideas in the traditions from which James draws in order to determine not only which tradition influenced the author most on a particular thought but also to determine the author's own contribution as a "theologian," or original thinker, and how he adapted ideas for his own purposes⁷. This Davids seeks to do with regard to certain Jewish traditions in James and for the most part proves successful.

5 Occasionally, I may refer to the author as James. In doing this, I merely state his designation in the first verse. Little consensus exists on the author's identity. For the sake of the thesis, any time between A.D. 40-100 is a dependable working theory.

6 Besides, Perdue, 241-242, in commenting on the lines of research which have predominated the study of James, notes that investigation into parallels to James' teaching has become an increasingly stagnant endeavour.

7 Davids, "Themes," 2a-3a. Such an approach to James undercuts the views of Martin Dibelius on the nature of James.

With the topic of speech-ethics, it cannot be assumed that the background is restricted to Judaism. Thus, unlike his thesis, a survey of Graeco-Roman literature is included. The inclusion of Near Eastern Wisdom Literature reflects the deeply rooted nature of the concern for speech-ethics in the ancient oriental culture. The wider scope of background material covered also allows the thesis more ably to fulfill the call made by C. Freeman Sleeper ("Bultmann," 56) for New Testament ethical studies which, "explore the extent to which early Christians shared the perspectives of their own time."

Despite the indebtedness to Davids, this thesis takes exception to his conclusion which distances James from the line of wisdom tradition ("Themes," 445, 498). Such a conclusion may be warranted based on the themes Davids examines, but it comes into serious question when a topic like speech-ethics is approached.

In summary, this thesis seeks to demonstrate that: 1) speech-ethics is a major concern in the Epistle of James, 2) this concern reflects the breadth and depth of concern for speech-ethics in the ancient Mediterranean world, 3) the basic aspects and the majority of ideas expressed or assumed about speech-ethics in James are shared by and supported in the literature which represents the varying cultures and times of this world, 4) some of the ideas in the Epistle of James are the distinctive and Christian thoughts of the author.

Specialized Introduction: Speech-Ethics and Wisdom in James

Epistle of James

Speech-ethics is a major concern in the Epistle of James. Although the persistent ethical character of James is undisputed¹, the dominance of speech-ethics rarely is noted².

James' ethical character is evidenced by the striking statistic that the 108 verses of James contain 54 imperatives³. The unnoticed fact is that 23 of these 54 imperatives are concerned directly with matters pertaining to speech-ethics, and 6 more are concerned indirectly⁴. Impressive enough as this is, the proportion of imperatives concerned with speech-ethics increases significantly when it is realized that fully 11 of the 54 imperatives in James have purely rhetorical functions, and 3 more are contained within an illustration⁵. This reduces the number of imperatives

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- 1 The opening statement by Schrage, *Ethik*, 266, is characteristic: "Keine andere Schrift des Neuen Testaments ist so sehr von ethischen Fragen beherrscht wie der Jakobusbrief." See similar statements in Laws, "Ethics," 299; Schawe, 132; Maston, 23.
 - 2 Commendable exceptions are: in the realm of commentaries, Laws, 26–27, and Cadoux, 48–53; in ethics, Schrage, *Ethik*, 277, and Schnackenburg, 359; and in theology, Guthrie, 929. As an introductory monograph, Rendall, 47–52, devotes a great deal of space to the significance of speech-ethics to James.
 - 3 The figure does not include the imperative future indicative in 2:8 (ἀγαπήσεις), the imperative infinitive in 4:15 (ἀντὶ τοῦ λέγειν), and the imperative participle in 5:1 (ὀλολύοντες). A sense of imperative is implied in the following verses: 1:21, 26, 27(2); 2:14–26; 3:1–12, 18; 4:11, 16; 5:9, 14, 20.
 - 4 The 23 directly pertaining to speech-ethics are: 1:5 (αἰτεῖτω); 1:6 (αἰτεῖτω); 1:9 (καυχᾶσθω); 1:13 (λεγέτω); 1:19 (ἔστω); 2:1 (ἔχετε); 2:12 (λαλεῖτε, ποιεῖτε); 3:1 (γίνεσθε); 3:14 (κατακαυχᾶσθε, ψεύδεσθε); 4:9 (κλαύσατε); 4:11 (καταλαλεῖτε); 5:1 (κλαύσατε); 5:9 (στενάχετε); 5:12 (ὀμνύετε, ἦτω); 5:13 (προσευχέσθω, ψαλλέτω); 5:14 (προσκαλεσάσθω, προσευξάσθωσαν); 5:16 (ἐξομολογήσθε, εὐχεσθε). The 6 indirectly pertaining to speech-ethics are: 1:6 (πλανᾶσθε); 1:21 (δέξασθε); 4:9 (πενθήσατε); 5:7 (μακροθυμήσατε); 5:8 (μακροθυμήσατε, στηρίξατε). Further, of the 13 implied commands and 3 non-imperative mood commands, 7 have to do with speech-ethics (1:26; 3:1–12; 4:15; 5:1, 9, 20). If these were to be included in the overall figure of the proportional number of commands pertaining to speech-ethics, it would be 36 of 70.
 - 5 Those functioning rhetorically are: 1:16 (πλανᾶσθε); 1:19 (ἴστε, possibly indicative); 2:5 (ἀκούσατε); 2:24 (ὀράτε); 3:4 (ἰδοῦ); 4:11 (ἄγε νῦν); 5:1 (ἄγε νῦν); 5:4, 11, 17 (ἰδοῦ); 5:20 (γινώσκετε). The three imperatives which function within an illustration are in 2:3 (κάθου, στῆθι, κάθου).

calling for a response from the reader to only 40. Further, of the remaining 11 imperatives, the 8 concentrated in 4:7—10 are concerned with repentance and not with ethics as such⁶. Thus, it may be observed that of the 32 imperatives in James which deal with ethics, 29 are concerned with speech-ethics.

The significance of speech-ethics to James is further illustrated by the work of two German scholars. Both considered James' concern for speech to be the cohesive principle binding the entire writing together and attempted to demonstrate this in schematic outlines. Ernst Pfeiffer, in 1850, based his efforts on the tripartite aphoristic statement in 1:19, "Let everyone be quick to hear, slow to speak, and slow to anger." He viewed the first part as being elaborated in 1:20—2:28, the second, in 3:1—12, and the third in 3:13—4:13. James 1:1—18, he viewed as introductory, and 4:14—5:20, he viewed as simply various admonitions. Some years later, 1904, H. J. Cladder proposed a symmetrical arrangement of James, which he saw as being comparable to Hebrew poetry, with 1:19—27 comprising the focal point⁷.

The importance of these proposals does not so much lie in whether they reflect with exact precision the logical arrangement of the author but in the fact that they demonstrate the visibility of James' concern for speech-ethics to those with a discerning eye. There is no intention here to pin James' concern for speech-ethics to an outline or to make yet another claim for the thematic center of the writing.

Wisdom

Concern for speech-ethics is found primarily in wisdom literature. Hebrew wisdom, concentrated in Proverbs, Job, Ecclesiastes, Wisdom of Solomon, and Sirach, abounds with proverbial sayings about good and bad speech. Egyptian and Babylonian wisdom literature, predating and paralleling the Hebrew, set the tone for wisdom literature throughout the ancient Mediterranean world⁸. Egyptian diplomatic corps collected wisdom sayings

6 These are: ὑποτάγητε, ἀντίστητε, ἐγγίσατε, καθαρίσατε, ἀγνίσατε, ταλαιπωρήσατε, μετατραπήτω, ταπεινώθητε. The three that remain are in 1:4 (ἐχέτω); 1:7 (οἰέσθω); 3:13 (δειξάτω).

7 Cladder anticipated the more recent proposals which have come from P. Davids, 22—27, who depends so closely on Francis. It is ironic, though, that Cladder's proposals are based on Hebrew poetry, whereas Francis' and Davids' are based upon Hellenistic letter form.

8 Many scholars write of the influence of Egyptian and Babylonian wisdom: Crenshaw, 213; R. Scott, lii; Bryce, 210; R. Williams, 231; R. Scott, *Way*, 45; Muilenberg, 99;

from other cultures. They also shared their own. Speech-ethics is part of all this.

Most speech-ethics is associated with wisdom literature but not exclusively. Qumranic literature, which shuns wisdom sayings in favor of legal and prophetic material, still contains advice about speech⁹. Likewise, Graeco-Roman literature, which develops well beyond the collection proverbs by Hesiod and Theognis, contains insights about speech-ethics in its essays, speeches, plays, and poems. Rabbinic literature carries on not only the tradition of the law but wisdom as well. Pirke Aboth and the 630 sayings attributed to "the sages" demonstrates this. Philo's chief aim is to procure wisdom. However, he attempts to achieve this, not by collecting maxims and proverbs but by exploring the inner recesses of the Jewish Pentateuch by means of allegory¹⁰. Philo's unique blend of Hebrew and Greek thought maintains concern for speech-ethics. In the New Testament, the gospels, but especially Q, depicts Jesus as excelling in the wisdom tradition¹¹. Paul identifies Jesus with wisdom and characterizes the preaching about the crucified Christ as the wisdom of God¹². Not surprisingly, concern about speech-ethics continues to be expressed by New Testament writers, as well.

More than any other single New Testament book, James carries on in the tradition of wisdom¹³, so normally associated with concern for

Rankin, 7; Rylaarsdam 1-17; H. Robinson, 235-238; Porteous, 153; von Rad, *Theology*, 1:429; Gressmann, "Lehre;" Gressmann, *Israel's*; Kevin, 126-127.

- 9 Explanations for this vary. Worrell, 406, suggests that the Qumran community avoided wisdom because their arch rivals, the Pharisees, had appropriated it. Hengel, 2:145, n. 716, postulates that Qumran found wisdom inadequate and preferred revealed knowledge.
- 10 *Vita* 78. See also Winston, 4-6; Dillon, 142-143; Sandmel, 17-28.
- 11 Mt. 11:16-19 (Lk. 7:31-35); Mt. 11:25-27 (Lk. 10:21-23); Mt. 23:34-36 (Lk. 11:49-51); Mt. 23:37-39 (Lk. 13:34-35); Mt. 12:42 (Lk. 11:31). See also Beardslee, 34-35; Beardslee, *Synoptic*, 234-238; Suggs, 5-20; Küchler, 583-584; Christ, 74-75; 93, 129-132, 153-154; Feuillet; J. M. Robinson; and Koester.
- 12 1 Cor. 1 and 2. Controversy surrounds what precise relationship Paul has in mind and what exactly Paul has in mind by wisdom. Reese, "Christ," synthesises the arguments offered for Paul's identification of Christ with pre-existent wisdom. The chief proponent of this view is Feuillet, *Christ*. See also Küchler, 583-584; Dunn, 163-212; Kim, 124-125, 258; and Dillistone. Van Roon, Horsley, and B. Pearson, argue against Feuillet.
- 13 Baasland; Halson; Obermüller, 235; Luck, "Jakobusbrief," and "Weisheit;" MacGorman. Ropes, 16-20, protests at classifying James wisdom literature but readily points out that the author made heavy use of wisdom literature. P. Davids, 24, considers the view that James is wisdom literature to be old-fashioned and in "Themes," 445, discounts any direct dependence on wisdom literature. Davids' view is heavily undermined by Hoppe, 32-43, 147, who finds James' background in Jewish wisdom literature to be the key to understanding James' theology. Whether or not James has "all" the traits of wisdom literature is not the point. It has plenty to be considered to be following in the line of wisdom tradition like no other New Testament book.

speech-ethics. Aphorisms are fondly employed, often as confirmatory conclusions of discourse units (1:27; 2:13; 3:18; 4:17). Practical admonitions which can be applied by the individual to a wide range of circumstances are prevalent (for instance, 1:5,22; 2:12; 4:1). The writing, at least on the surface, is carefree and unordered.

James has the cross-cultural characteristic of wisdom literature. Much of its subject matter and many of its views are paralleled in traditional Jewish and Graeco-Roman wisdom literature with which the author must have been quite familiar¹⁴. Holding a predominant place in his catalogue of wisdom must have been the teachings of Jesus to which numerous parallels may be drawn¹⁵.

The author considers himself to be a teacher (3:1). This he displays by the manner in which he presents his ideas, earmarked by Obermüller as "so pedantische"¹⁶. Also, much of his instruction rests upon "horizontal" authority¹⁷, i.e. his own keen observations and also notions drawn from wisdom tradition and other sources (including Scripture) which he assumes his readers accept. Finally, in his own peculiar way James, like Sirach, appears to make the place of law in ethics dependent upon wisdom (Hoppe, 99; Schnabel). At the very least, he blurs the long-held distinction between wisdom and law (Schnackenburg, 352).

The idea of wisdom occupies a significant place in James, indicated by its appearance in the opening paragraph (1:2–8) and the concentrated attention given to it later in the writing (3:13–18)¹⁸. The author apparently

14 Dibelius, 26–27, notes numerous parallels in Sir., Wis., T12 Patr., Philo, and recognizes Hellenistic influence. See also Ropes, 18–20, Mayor, cxvi–cxxxvii; Hoppe, 32–43, 147.

15 Deppe finds over 175 different allusions from Jesus tradition claimed by 53 scholars since the beginning of critical scholarship. Some of the most heavily supported dependencies on Jesus tradition are: 4:11–12 to Mt. 7:1 (Lk. 6:25); 3:12 to Mt. 7:16–18 (Lk. 6:44–45); 5:2 to Mt. 6:19–20 (Lk. 6:37; 12:33); and 5:12 to Mt. 5:33–37. P. Davids, 49, finds fundamental similarities with Luke in vocabulary, eschatology, and social outlook. The substantial listings of synoptic parallels in Mayor, lxxv–lxxxviii, Davies, *Setting*, 402–404, and Mussner, 47–54, for the most part have been incorporated into the chart in P. Davids, 47–48. Relevant studies in this area include: Schawe, 134–136; Wanke; Lohse; Shepherd; Dillman; P. Davids, "Jesus".

16 Obermüller, 235, pictures James enumerating his points with "die fünf Finger," as a Rabbi doing a Christian Halacha on wisdom. Wanke considers James primary New Testament evidence concerning the early Christian teaching office.

17 As contrasted with the prophetic writing, which may be viewed as vertical because it comes directly from God and concerns the covenant, wisdom writing is characterised as horizontal. Concerned primarily with the individual and his personal success in living, wisdom is pragmatic teaching drawn from time-tested experience. The prophet speaks a "Thus says the Lord;" the wise man speaks in proverbs, riddles, parables, and illustrations. See R. Scott, *Way*, 100–135; Lindblom, 197; Ranston, 22–25; Rylaarsdam, 52, 99–118; Rankin, 3–4; Kent, 24–26; Würthwein, 122; Gemser, "Structure," 208–219; Zimmerli, "Struktur," von Rad, *Theology*, 1:434; Kent and Burrows, 13.

18 Felder, 29–65, 165, attempts to establish wisdom, along with law, as "leitmotivs" in James.

assumes that the readers know what he means by σοφία for he employs the term four times — and σοφός, one time — without any definition (Cantinat, 38). However, his usage of the terms does provide enough information to sketch what some of the contours of wisdom were for him.

First, wisdom in James is not purely an ideological concept. It is joined intricately to practical expression. To the theoretical question in 3:13 about who is or should be considered σοφός καὶ ἐπιστήμων comes the didactic admonition in reply that such a person's actions should prove whether or not this is an accurate description of him. If his actions are characterized by good behaviour, then he has demonstrated that they are directed by wisdom. As continued in 3:14, if his actions are engendered from a heart filled with bitter jealousy and selfish desire, and yet such a person claims to be wise, he is labelled arrogant and a liar. The crucial test, though, is in his deeds. In taking this line, James is thoroughly consistent with his earlier insistence in 2:14–26 that actions have an irrevocable place alongside faith in a proper scheme of justification.

Secondly, James separates wisdom into categories of true and false, as Calmet also recognizes. The so-called wisdom claimed by the person whose actions are motivated by jealousy and ambition does not “come down from above.” In fact, it is specified in 3:15 to be earthly, natural, and even demonic. The arrogant liar may call it wisdom, but it is not. This is proven by the chaos it causes. On the other hand, true wisdom is from above and is evidenced by positive, identifiable traits. These traits, listed in 3:17, include being peaceable, gentle, compliant, full of mercy and good fruits, impartial, and non-hypocritical.

Thirdly, James considers wisdom to be important for harmonious communal and personal relationships¹⁹. False wisdom motivated by ambition and jealousy, as stated in 3:16, produces disorder. It also produces the communal strife detailed in 4:1–2. In contrast, the person who is truly wise brings about peace because his character traits are beneficial in community life.

Fourthly, James considers wisdom to be a critical requirement for Christians to reach full maturity in their faith²⁰. The failure of the author to connect 1:4 and 1:5 with nothing more than the catch words λειπόμενοι and λείπεται makes it difficult for the relationship between wisdom and maturity to be spelled out much more specifically²¹. Yet, certainly the

19 Kirk, 27; Ward; Felder.

20 “Full maturity” is an attempt to capture the sense of τέλειται καὶ ὀλόκληροι in 1:4. P. Davids, “Themes,” 337–338, rightly points out that the words function as a hendiadys. DuPlessis, 234–235 considers a number of qualities to be included, such as persistency, deeds, dynamism, progression, and wholeness and completeness of character. See also P. Davids, 70.

21 But see Hoppe, 18–43; P. Davids, “Themes,” 308–359; and Luck, “Weisheit.”

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