

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
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OLD TESTAMENT ALLUSION IN EARLY CHRISTIAN LETTERS
AN EXEGESIS OF
JAMES 5:1-11

SUBMITTED TO DR. LORIN CRANFORD
IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE SEMINAR
NEW TESTAMENT CRITICAL METHODOLOGY
NEW TESTAMENT 651-771

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APRIL 14, 1997

INTRODUCTION

This study explores the topic of Old Testament allusion in early Christian letters by way of background survey and exegesis of James 5:1-11. The fact that the New Testament relies upon and uses the Old is no surprise. The way in which the New Testament uses the Old, however, is another matter and proves to be a fascinating, yet complex, phenomenon. Such an endeavor usually addresses issues such as quotations of the Old Testament in the New, typology, allegory, midrash, etc. The topic of “allusion,” however, is a relatively untouched phenomenon, perhaps because of the inherent subjectivity in such a pursuit. The presence of allusions to the Old Testament in the New is obvious¹, but what is one to do with such occurrences? Are there criteria by which one may assess an allusion? When one detects an allusion in the text what are the benefits for exegesis? Are there dangers to avoid?

This paper is divided into two sections. First, background issues regarding Old Testament allusion in the New will be explored in chapter one. Although the subject of allusion overlaps with broader aspects of the question of the relationship between the Old and New Testaments, an attempt will be made to focus attention specifically on allusion, especially in light of another seminar paper presented by Joe Matos which addresses the topic of Old Testament quotations in early Christian letters. A complicating factor of this study is that fact that there is no defined history of research on allusion.² It is only “alluded” to in works which treat the use of

¹Allusions are cited in the margins of NA²⁷ and appear in normal type. UBS⁴ includes these beneath the critical and punctuation apparatus. The marginal references in NA²⁷ reflect quotes and allusions from both apocryphal and pseudigraphical writings.

²For helpful summaries concerning significant research on the broader issue of the New Testament’s use of the Old see Robert H. Gundry, The Use of the Old Testament in St. Matthew’s Gospel: With Special Reference to the Messianic Hope (Leiden: E. J. Brill, 1967),

the Old Testament in the New. Chapter two will consist of an exegesis of James 5:1-11 will illustrate both the presence of Old Testament allusion and its significance for exegesis.

151-85; James M. Efird, ed., The Use of the Old Testament in the New and Other Essays (Durham, NC: Duke University Press, 1972), 20-35.

CHAPTER ONE

BACKGROUND ISSUES

An allusion may be defined as “an indirect, but pointed or meaningful reference.”¹ When this definition is applied to the New Testament’s use of the Old, allusions are not direct quotations but are rather reflections of the language, vocabulary, style, and theology of the Old Testament. The vastness of the subject becomes immediately apparent for “it is well known that the Old Testament scriptures, particularly in its septuagintal form, served as a rich mine of theological (and other) vocabulary and conceptuality for the early Christian writers.”² E. Earle Ellis notes that the New Testament quotes from the Old some 250 times, but if allusions are included, this number is expanded to over 2500 times.³ An attempt will be made in this chapter to bring together various issues and analyses reflected in scholarly approaches on the subject of Old Testament allusion and to illustrate allusion by way of example.

¹William Morris, The American Heritage Dictionary of the English Language (Boston: American Heritage Publishing Co. & Houghton Mifflin Company, 1969, 1970, 1971), s.v. “allusion.”

²D. Moody Smith, “The Use of the Old Testament in the New,” in The Use of the Old Testament in the New and Other Essays (Durham, NC: Duke University Press, 1972), 63.

³E. Earle Ellis, The Old Testament in Early Christianity: Canon and Interpretation in the Light of Modern Research (Tübingen: J. C. B. Mohr, 1991), 53.

Text-Form and Allusion as Genre

Robert H. Gundry, in his work on the use of the Old Testament in Matthew, analyzes text-form and, with regard to allusion, refers to “the neglect in previous studies” of these two phenomena.⁴ He states, “There exists in the synoptic tradition, and pre-eminently in Matthew, a large body of allusive quotations in which the language is only colored by the Old Testament.”⁵ According to Gundry the study of text-form and allusive quotations has been passed over for two reasons. First, it is felt that allusive quotations can have been made only from memory so that textual variants cannot be considered significant. Second, allusions are not based upon any attempt to cite the Old Testament accurately.⁶ “An allusive quotation rather reflects the language and phrase forms with which the writer is most familiar and in which he habitually thinks.”⁷

Gundry, however, questions such neglect and claims that “recent researches in the Qumran scrolls have shown that in the New Testament period the interweaving of scriptural phraseology and one’s own words was a conscious literary method.”⁸ The basis for Gundry’s assertion lies in the fact that in the non-Biblical texts one rarely finds a whole verse or even half a verse but rather splinters of verses. On the other hand, it is natural to find Old Testament phrases and idioms in the same documents.⁹ Gundry’s observations raise the question of “allusion” as a genre of Scripture.

⁴Gundry, The Use of the Old Testament in Matthew, 2.

⁵Ibid.

⁶Ibid., 2-3.

⁷Ibid., 3.

⁸Ibid.

New Testament Development of Old Testament Themes

Old Testament allusion in the New Testament may also be approached from a thematic perspective in which major motifs and themes of the Old are drawn out and developed in the New. Such an approach calls for one to stand back and get the big picture after careful consideration of exegetical detail and context. As F. F. Bruce observes, “The occasion arises to stand back at some distance and view the whole picture -- in particular to consider the dominant motifs which recur throughout the biblical literature and bind the two Testaments together.”¹⁰

Bruce gives several examples of dominant motifs which may be traced through Scripture: themes such as the “paradise” motif of Genesis and Revelation, the earthly vs. heavenly Jerusalem, and the bread of life/water of life motif utilized in the Gospel of John to communicate the saving work of Christ. Additionally, images are employed as vehicles of the Old Testament revelation such as election, covenant, people of God, rule of God, messianic figure, Servant of the Lord, and Son of Man.¹¹

With regard to the Catholic Epistles, Bruce notes the development, application, and allusion of broad Old Testament themes reflected in 1 Peter 2. Mention is made of the priesthood and temple in 2:5. Three phrases from Exodus 19:4-6 are “echoed” in 1 Peter 2:9: my own possession, a kingdom of priests, a holy nation. Also, becoming the people of God and obtaining

⁹Ibid. See also Chaim Rabin, “The Dead Sea Scrolls and the OT Text,” Journal of Theological Studies 6 (1955), 174. *idem.* The Zadokite Documents (Oxford: Clarendon Press, 1959), 9.

¹⁰F. F. Bruce, The New Testament Development of Old Testament Themes (Grand Rapids, MI: Eerdmans, 1968), 18.

¹¹Ibid.

mercy alludes to Hosea and is applied by Peter to the Gentile mission. Bruce also notes the allusion to Isaiah 43:20 which is present in I Peter 2:9.¹²

Implicit Midrash

Old Testament allusion may also be addressed under discussions of midrash, a pattern of scriptural exposition and interpretation found in the New Testament. According to E. Earle Ellis, midrash may be explicit or implicit. The latter encompasses the topic of allusion. Ellis asserts that complex forms of implicit midrash occur in two situations: 1) in making a merged or composite quotation from various Old Testament texts which have been altered in order to apply them to the current situation, and 2) in the description of a current event in biblical phraseology in order to connect the event with the Old Testament passages.¹³ Ellis elaborates and notes the subjectivity of allusions and implicit midrash:

The use of Scriptural phraseology to describe and thus to explain the meaning of current and future events is more subtle and reflects a different focus: the event appears to be of primary interest and the Old Testament allusions are introduced to illumine or explain it. This kind of midrash occurs, for example, in the Lucan infancy narratives, in Jesus' apocalyptic discourse and his response at his trial and in the Revelation of St. John.¹⁴

¹²Ibid., 63-64.

¹³E. Earle Ellis, "How the New Testament Uses the Old," 152-53. See also Renée Bloch, "Midrash," in Approaches to Ancient Judaism, ed. W. S. Green (Missoula, MT: Scholars Press, 1978), 29-50.

¹⁴Ibid., 153.

The Book of Revelation and Old Testament Allusion

Revelation is unique in many ways, not the least of which is its appropriation of the Old Testament by way of allusion. John never quotes a full verse from the Old Testament and never employs introductory formulas, yet almost three-fourths of Revelation alludes to the Old Testament.¹⁵ This fact points to a conceptual world of Old Testament thought and to the plausibility that the Old Testament material in Revelation comes out of the rich storehouse of the author's memory rather than from a single tradition or combination of traditions.¹⁶ As M. E. Boismard observes, "Il est vrai qu'il connaît sa Bible par coeur, comme beaucoup de ses contemporains juifs ou issus du judaïsme; et c'est pourquoi, lorsqu'il veut exprimer telle idée, les formes d'expression du prophétisme traditionnel lui viennent spontanément sous la plume."¹⁷ Revelation is unique but also typical to other New Testament books in the sense that the author "expresses himself in the vocabulary and phraseology drawn from the Old Testament."¹⁸

Criteria for Detecting Old Testament Allusion

Richard B. Hays, in his book Echoes of Scripture in the Letters of Paul, raises further issues regarding allusion and proposes criteria for detecting Old Testament allusion in the New. Hays comments on intertextuality, a related phenomenon to that of midrash. Intertextuality is

¹⁵Ellis, "How the New Testament Uses the Old," 153. Also Smith, "The Use of the Old Testament in the New," 61.

¹⁶J. A. Montgomery, "The Education of the Seer of the Apocalypse," Journal of Biblical Literature 45 (1926): 70-80.

¹⁷M. E. Boismard and E. Cothenet, La tradition johannique, vol.4. Introduction Á La Bible (Paris: Desclée, 1977), 24.

¹⁸Smith, "The Use of the Old Testament in the New," 63.

the imbedding of fragments of an earlier text in a later one and may be regarded as allusion.

Hays states:

The phenomenon of intertextuality . . . has always played a major role in the cultural traditions that are heir to Israel's Scriptures: the voice of Scripture, regarded as authoritative in one way or another, continues to speak in and through later texts that both depend on and transform the earlier.¹⁹

Regarding criteria for detecting Old Testament allusion, Hays offers seven possibilities.

First, is the reference alluded to available to the reader? Second, how much of the alluded text is repeated verbally and syntactically? Third, how often is the alluded text cited? Fourth, is there thematic coherence, that is, how well does the allusion and text fit the author's discussion. Fifth, historical plausibility must be considered. What was the author's intent? Does the allusion meet the writer's contextual background. Sixth, what does the history of interpretation reveal concerning the allusion? Seventh, does the allusion make sense? Does it fit the context?²⁰

Summary and Conclusion

A precise methodology regarding Old Testament allusion is difficult to define. This is due, for the most part, to the subjectivity inherent in an "allusion." This brief background survey has sought to set forth some of the issues involved in such an endeavor: allusion as genre, thematic development from the Old Testament to the New, implicit midrash, and intertextuality.

The criteria suggested by Hays is helpful but is not comprehensive and should be viewed in the sense of guidelines rather than hard and fast rules. Regarding the subjectivity of allusion, Klaus

¹⁹Richard B. Hayes, Echoes of Scripture in the Letters of Paul (New Haven: Yale University, 1989), 14. See also Michael Fishbane, "Inner Biblical Exegesis: Types and Strategies of Interpretation in Ancient Israel," in Midrash and Literature, ed. Geoffrey H. Hartman and Sanford Budick (New Haven: Yale University, 1986).

²⁰Hays, Echoes of Scripture, 29-31.

Berger suggests two rules of caution. First, only where the Old Testament is explicitly cited is a literary substitute intended. Second, where the Old Testament is cited, its intentional motif is determined by how often it is repeated in the sense of a firmly attested tradition.²¹

For the purposes of exegesis, the seminar working model suggests two overarching guidelines. First, the presence of allusions should be determined with the help of the marginal reference in the Nestle-Aland text. Within this guideline the exegete should be careful to distinguish between explicit citation/allusion, should recognize the possible allusions to apocryphal and pseudepigraphal writings, and should be aware of the inherent subjectivity in the process. Second, once an allusion is identified, the *Sitz im Leben* must be explored which includes applying Old Testament critical methodology, a careful comparison of common motifs between the Old and New testament reference, and a consideration of the homilectical bridges one must cross from the resulting exegesis (from Old Testament to New to contemporary application).²² Old Testament allusion may now be furthered explored by way of exegesis of James 5:1-11.

²¹Klaus Berger, Exegese des Neuen Testaments: Neue Wege vom Text zur Auslegung, (Heidelberg: Quelle & Meyer, 1977), 170. These cautions are also listed in the seminar working model. See Lorin Cranford, Exegeting the New Testament: A Seminar Working Model with Expanded Research Bibliography, 2nd ed. (Fort Worth, TX: Scripta, 1991), 69.

²²Cranford, Exegeting the New Testament, 69-70.

CHAPTER TWO

EXEGESIS OF JAMES 5:1-11

Translation

¹Listen up you rich people, weep and wail because of the miseries that are coming upon you. ²Your wealth has rotted and your clothes have been eaten by moths. ³Your gold and your silver has been corroded and their corrosion will testify against you and will eat your flesh like fire. It is in the last days that you have stored up your treasures. ⁴Behold, the wages which you failed to pay the laborers who mowed your fields cries out and the cries of the ones who have reaped have reached the ears of the Lord of hosts. ⁵You lived in luxury and indulgence upon the earth, you nourished your hearts as in a day of slaughter, ⁶you condemned and killed the righteous man who does not resist you.

⁷Therefore, be patient, brothers, until the coming of the Lord. ⁸Behold, the farmer waits for the precious fruit of the earth and is patient for it until it receives the early and the latter rains. You also be patient and establish your hearts because the coming of the Lord draws near. ⁹Do not murmur against one another, brothers, lest you be judged. Behold, the judge is standing at the door! ¹⁰Take the prophets, brothers, who spoke in the name of the Lord, as an example of suffering and patience. ¹¹Behold, we called the ones who have endured blessed. You have heard of the endurance of Job and you saw the end result from the Lord, that the Lord is full of compassion and mercy.

Setting the Parameters/Literary Context

A few preliminary observations will set the context for exegesis. These will include a consideration of the broader context and style of James, the manner in which James makes use of the Old Testament by way of allusion, and the social and cultural situation, which most likely lies in the background of the text.

Characteristics of James

Douglas Moo observes four outstanding features of James. First, there is a strong tone of pastoral exhortation. James employs a greater frequency of imperatives than any other book of the New Testament. Second, there is looseness of structure. Most of the book consists of short, seemingly independent, sayings or paragraphs. This often raises difficulties when trying to discern the logical relationship between one section and another. Third, James makes extensive use of metaphors and illustrations. He speaks of decaying wealth, moth-eaten garments, and the patient farmer (5:1-11). Moo observes that these metaphors are “universal in their appeal and go a long way towards accounting for the popularity of James among ordinary readers.”¹ Fourth, and perhaps most pertinent to the topic of this paper, James has a penchant for borrowing from other sources, including early Jewish sources² and other Christian books. In addition allusions to the Old Testament and the teachings of Jesus are both prominent in James.³

¹Douglas J. Moo, James. Tyndale New Testament Commentaries, ed. Leon Morris (Grand Rapids, MI: Eerdmans, 1985), 36.

²A comparison of Jams 5:1-6 and 1 Enoch 94:6-11 reveals that allusion in James may not be restricted to just the Old Testament. 1 Enoch 96:6-11 reads as follows: “Woe unto those who build oppression and injustice! Who lay foundations for deceit. They shall soon be demolished; and they shall have no peace. Woe unto those who build their houses with sin! For they shall all be demolished from their foundations; and they shall fall by the sword. Those who amass gold and silver, they shall be quickly destroyed. Woe unto you, O rich people! For you have put your trust in your wealth. You shall ooze out of your riches, for you do not remember the Most High. In the days of your affluence, you committed oppression, you have become ready for death, and for the day of darkness and the day of great judgment. Thus I speak and let you know: For he who has created you, he will also throw you down upon your own righteousness! There shall be no mercy (for you). And he, your Creator, shall rejoice at your destruction. (O God), your righteous ones shall be a reproach to the sinners and the wicked.” Taken from Lorin Cranford, A Study Manual of the Epistle of James: A Programmed Instruction Guide for Personal or Classroom Study of te Greek Text of the Epistle of James (Fort Worth, TX: Scripta, 1991), 187. See also Peter Davids, “Tradition and Citation in the Epistle of James,” in Scripture, Tradition, and Interpretation, ed. W. Ward Gasque and William S. LaSor (Grand Rapids, MI: Eerdmans, 1978), 113. He observes that James “cites not only the biblical narrative, but also the

Old Testament Themes/Allusion⁴ in James 5:1-11

For the purposes of this paper attention will focus on two prominent Old Testament themes which emerge in 5:1-11 in particular: eschatology and the poverty-piety motif. Within this framework the rhetorical style reflects that of the Old Testament prophets, such as Isaiah's oracles against the foreign nations.⁵ Peter Davids observes that "the tones are the somber ones of the Old Testament judgment oracles as reflected through the New Testament apocalyptic tradition."⁶ The context of the book is eschatology, literarily reflecting the thought of Mark 13, Matthew 24-25, 2 Thessalonians 2, and Revelation; it is a world of intense apocalyptic expectancy. "James shares a thought-world with his readers, so there is no need to give detailed instruction."⁷

Another prominent Old Testament theme which emerges in James and figures in a principal way in 5:1-11 is the piety-poverty motif, a motif deeply rooted in Jewish thought. A sur-

wider collection of traditional embellishments and theological reflection, which he assumes his reader knows. James, perhaps more than any other author of the New Testament, shows the awareness he and his church had of the Jewish haggadic tradition."

³Moo, James, 36-37.

⁴From a literary perspective, both citations and allusions in James point to the language of the LXX. Martin Dibelius, A Commentary on the Epistle of James, Hermeneia, ed. Helmut Koester, et al, translated by Michael A. Williams (Philadelphia: Fortress Press, 1976), 27.

⁵Ralph P. Martin, James. Word Biblical Commentary, ed. David Hubbard and Glen Barker. (Waco: Word Books, 1988), 172. Martin mentions Isaiah 5, 13, 15, and 34 as examples. Martin notes further that the style is also very similar to that of apocalyptists such as 1 Enoch (e.g. 1 Enoch 94.7-11).

⁶Peter Davids, Commentary on James. New International Greek Testament Commentary, ed. I. Howard Marshall and W. Ward Gasque (Grand Rapids, MI: Eerdmans, 1982), 38-39.

⁷Ibid., 39.

vey of Old Testament, intertestamental, and Christian thought reveals the pervasiveness of this theme as a background from which James draws. Davids notes that by the time of the prophets it was clear that piety often led to poverty “as ruthless people took advantage of the honest and upright person.”⁸ The rich and powerful also oppressed the weaker classes, forcing them from their land and into slavery. This perfectly legal process according to civil law drove the prophets to denounce the morality of such detestable conduct. Amos serves well as an example of such prophetic condemnation.⁹

According to Davids three basic developments took place during the intertestamental period. First, the traditional piety of the need to care for the poor remained strong as a fundamental religious duty. Second, the wealthy were increasingly viewed as unlikely to be pious. Third, the poor were increasingly viewed as pious resulting in a situation in which poverty and piety were often closely associated. Therefore, the term “poor” often became analogous with pious groups who were oppressed.¹⁰ It was this “admittedly rich and multiform background upon which Jesus and the early church called.”¹¹

Jesus gave fresh impetus to the poverty-piety motif¹², particularly in the Sermon on the Plain in Luke 6:20-26 in which the rich are cursed. Three aspects lie behind this denunciation of the wealthy. First, the focus of one’s trust and priorities should be treasure in heaven rather than

⁸Ibid., 42.

⁹Ibid. See Amos 2:6-7; 5:10-13; 8:4-6.

¹⁰Ibid., 43.

¹¹Ibid., 44.

upon the earth. The rich on earth are not viewed as rich toward God. Second, the reversal-of-fortunes theme plays a key role. The poor have eschatological blessedness (Luke 16:19-31). Third, there is warning against have a divided heart.¹³ Within this framework, “James applies the teaching of Jesus within the context of the themes of testing and suffering already developed.”¹⁴

Parameters/Context of 5:1-11

James 5:1-11 is part of a larger context which includes the preceding section: 5:1-6 is connected literarily to 4:13-17 by an idiomatic form of address (Ἄγε νῦν) which occurs only here in the New Testament. 5:1-11 itself divides into two major sections and addresses two different groups of people: 5:1-6 pronounces judgment upon the ungodly rich and 5:7-11 consists of an exhortation to believers to exercise patience and remain steadfast under trial. The Old Testament allusion in this passage stands out, not only through rhetorical style and the emphasis on eschatology/poverty-piety motifs already mentioned, but also with the mention of the prophets and Job who are called to the fore as examples of perseverance in the midst of difficulty (5:10-11).

Text

The Ungodly are Warned of God’s Impending Judgment (5:1-6)

The structure of the text reveals two movements of thought in this first section. First, judgment is pronounced upon the “rich.” Second, the reasons underlying their doom are stated.

¹²Dibelius suggests a three-fold kinship between the sayings of James and those of Jesus: a formal similarity, a similarity of style, and a similarity of conviction. Dibelius, James, 28-29.

¹³Dauids, James , 44-45.

As in other New Testament passages which condemn the rich, the fact of wealth is not the deciding factor of condemnation but rather the attitude of the wealthy and the means by which their material possessions have been acquired, all of which reflect twisted priorities.

Judgment is Pronounced (5:1)

The opening pronouncement of judgment, introduced by an idiomatic form of address (Ἄγε νῦν) found only here and in 4:13 in the New Testament, manifests strong correlation to the Old Testament prophetic model.¹⁵ Judgment is pronounced upon the rich (οἱ πλούσιοι) who are obviously non-Christian. As Moo observes, “This is clear both from the many biblical and extra-biblical traditions concerning unrighteous wealth that James utilizes, and from James failure to hold out any prospect of deliverance for those whom he condemns in this paragraph.”¹⁶ The language reflects the tone of the Old Testament prophets who often described the doom of the ungodly in terms of “weeping” and “howling” with the commencement of the Day of the Lord.¹⁷ Therefore, James’ denunciation of the rich picks up a pervasive Old Testament theme set in the context of eschatology. The warning to the rich consists of a “sharp, cutting cry of prophetic denouncement. Their doom is coming: woe to them!”¹⁸

¹⁴Ibid., 45. See also Dibelius, James, 39-45.

¹⁵Pedrito U. Maynard-Reid, Poverty and Wealth in James (Maryknoll, NY: Orbis, 1987), 81. Maynard-Reid argues that the Old Testament prophetic model points to a non-Christian audience. Ralph Martin, however, points out that this may be directed against the godless actions of the rich as they bear upon the Jacobean community as reflected in some of the Old Testament oracles directed against the rich and powerful in Israel (Is 3:11-4:1; Amos 4:1-3). Martin, James, 172.

¹⁶Moo, James, 159.

¹⁷Is 13:6; 15:3; Amos 8:3.

This prophetic denunciation is accomplished linguistically through the use of an imperative (κλαύσατε) and a circumstantial participle (ὀλολύζοντες). The participle is an onomatopoeic device¹⁹ which, in the Old Testament (LXX), only occurs in the prophets and in the context of judgment.²⁰ The word denotes a loud cry, either of joy or sorrow, but this one occurrence in the New Testament must be rendered in keeping with the desperate circumstances of the context. An expression such as “screaming” or some other word must be chosen in keeping with the future misery imposed by the judgment of God.²¹ R. G. Bratcher states, “This onomatopoeic word vividly describes the howls of the rage and the pain of the damned.”²²

The eschatological setting (indicated by ταῖς ἐπερχομέναις) also has an Old Testament reference and draws from the biblical tradition with the use of ταλαιπωρία. In particular, Micah 2:3-4 describes the miseries amassed to the godless. Similarly, the “miseries” of the “poor” will soon come to an end in the eschatological reversal to be executed by God. This opening section, therefore, should not be viewed as a call to repentance, as in the preceding section (4:13-

¹⁸ Davids, James, 175. See also Dibelius, James, 235. Dibelius states that the thought world of this passage (5:1-6) reflects traditional material.

¹⁹ A word which sounds like what it describes.

²⁰ Moo, James, 159.

²¹ Johannes P. Louw and Eugene A. Nida, A Greek-English Lexicon of the New Testament Based on Semantic Domains, 2 vols, (Stuttgart: United Bible Societies, 1988), 304. See also Francois Vouga, L'Épître de Saint Jacques, Commentaire du Nouveau Testament, ed. F. Bovon, et al (Genève: Labor et Fides, 1984), 127 who notes the funeral dirge pattern in many of the instances of the Hebrew behind the septuagintal use of this word.

²² R. G. Bratcher, “Exegetical Themes in James 3-5,” Review and Expositor 66 (1969): 410.

17), but rather a pronouncement of doom as well as an encouragement to oppressed believers²³, along the same lines of Psalm 58 in the Old Testament.²⁴

The Reasons for Judgment are Stated (5:2-6)

But why such a cutting pronouncement of doom? What type of behavior warrants such severe judgment? James provides answers to these questions and supports the warning of judgment with three assertions pointing to their guilt. First, the “rich” were guilty of devoting their energy and life to temporal things. Second, the manner and attitude in which the “rich” had acquired and used their wealth prepares the way for judgment. Third, the violent mistreatment of their workers condemns the “rich.” In fact they are guilty of murder. Therefore, judgment does not occur in a vacuum. God is just, and in similar fashion to the Old Testament prophets, reasons for judgment are stated.

The first indictment of the rich (5:2-3) points to the transitory nature of material possessions and the folly of acquiring material goods which only provide benefit for this life. In fact the decaying wealth stands as a witness to their foolish living. The elements of wealth James mentions (ὁ πλοῦτος, τὰ ἱμάτια, ὁ χρυσοῦς καὶ ὁ ἄργυρος) depict the general picture of worldly goods in the ancient world.²⁵ It is likely that the last two terms make more specific the more

²³Martin, James, 173.

²⁴James B. Adamson, The Epistle of James. The New International Commentary on the New Testament, ed. F. F. Bruce (Grand Rapids, MI: Eerdmans, 1976), 184. Adamson notes that Psalm 58 provides a striking parallel to this portion of James: “there an indictment of the ungodly is followed by a prayer for their damnation, and the end of the Psalm turns to the same thought as that to which James turns when he has done with the rich.”

²⁵Martin, James, 176.

general use of the first (πλοῦτος).²⁶ James strikingly employs the perfect tense of all three verbs in describing the state of these temporal riches. Adamson proposes that this use of the perfect is “prophetic anticipation” rather than historical record.²⁷ Moo notes, however, that it is better to take the perfect in its normal sense “and to see them emphasizing the present worthless state of the rich people’s possessions. Probably this is to be understood figuratively, in the sense that the riches provide no spiritual benefit in the present nor do they give grounds for hope at the judgment.”²⁸

The language is vivid and descriptive. Their riches stand decaying, their garments have become moth-eaten, and their gold and silver is tarnished. This last phrase is intriguing for science knows no gold that tarnishes. Davids points out, however, that “the rust or tarnish of precious metals was proverbial and the proverbial sense indicated not only temporality but uselessness.”²⁹ Temporality is therefore only one side of the coin in this condemnation. The moth-eaten garments and the tarnishing money are not being used by their owner, yet they could have benefited the poor. “Thus, this passage comments upon Mt. 6:20, where Jesus contrasts the stored rusty and moth-eaten treasure with the lasting treasure which is in heaven when the goods are given in charity.”³⁰ The shift to the future tense (ἔσται) points once again to the judgment, a

²⁶Davids, James, 176. “ὁ πλοῦτος ὑμῶν” may be expressed by means of a descriptive phrase such as “all the many things you possess.” Lowe and Nida, Greek-English Lexicon, 561. Adamson posits that the reference is to food. Adamson, James, 184.

²⁷Adamson, James, 185. Also Dibelius, James, 236.

²⁸Moo, James, 161.

²⁹Davids, James, 176. Also Dibelius, James, 236: “The rust bears witness that the money remains lying around and that therefore the rich man has neglected his duty to give alms.”

³⁰Ibid.

judgment in which the decay itself will stand as witness against the rich (ὀμῖν is the dative of disadvantage³¹). The judgmental imagery is vivid for this corrosion will “eat their flesh like fire.”³² “In short, the wealth of the ungodly rich stands as a witness to accuse them. As a result they will receive punishment in the fires of judgment.”³³

James concludes his opening indictment by re-emphasizing the temporal nature of the treasures of the rich. They have stored up their treasures (ἐθησαυρίσατε), but it is in the last days (ἐν ἐσχάταις ἡμέραις). Thus, their actions with regard to this time element highlights the absurdity and sinfulness of their focus and priorities. As Martin notes, “Instead of sharing their wealth with the needy, they hoard it; what makes this double tragic is that they do so in the last days and thus underline the folly of their actions.”³⁴ One is reminded of the rich fool described in Luke 12:15-21.

The second indictment leveled by James is introduced by a rhetorical interjection (ἰδοὺ³⁵) and focuses on the means whereby the rich gained their wealth and reveals a sinful oppression of others for the selfish ends of financial gain. The charge is that of defrauding workers by withholding wages. Moo notes that the picture is very typical of Palestine in AD 70 which witnessed an increase of land in the hands of a very small group of wealthy landowners. Many of the smaller farmers were thus absorbed into larger estates and were forced to earn a living by work-

³¹Ibid.

³²Moo, James, 161.

³³Martin, James, 177.

³⁴Ibid., 178.

³⁵See also 3:4, 5; 5:4, 7, 9, 11.

ing for the rich landlords.³⁶ Davids notes that the imagery is ancient as well as the practice of withholding or delaying payment of wages.³⁷

The cry of the laborer is pictured as the cry of the “wrongfully imprisoned wage.”³⁸ The language offers hope to the oppressed and anticipates the exhortations to patience which will follow in the next section. Once again the perfect tense of the verb is employed (εἰσεληλύθασι) to describe the fact that the cries have reached the Lord. This may suggest 1) that the cry has already been heard by God or 2) that judgment upon the rich has already begun.³⁹ The title ascribed to the Lord (κυρίου Σαβαώθ) “combines majesty and transcendence and emphasizes that the cause of the poor is to come before the supreme Sovereign, whose justice is now to be visited upon the rich.”⁴⁰ The title pictures God as the mighty leader of a powerful army.⁴¹

The sinfulness of oppression is heightened by the resulting lifestyle of those who have defrauded their workers. They have lived in luxury and indulgence upon the earth (ἐτρύφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε). The parallels to the rich man and Lazarus (Lk 16:19-31) are striking. The lifestyle thus described is condemned in both canonical and non-

³⁶Moo, James, 163.

³⁷Davids, James, 177. As examples Davids cites Lv 19:13; Dt 24:14-15; Jb 7:1-2; Je 22:13; Mal 3:5; Sir 7:20; Tob 4:14.

³⁸Ibid.

³⁹Martin, James, 179.

⁴⁰Adamson, James, 186. Dibelius notes the traditional form of the expression “Lord of Sabaoth”. “An Old Testament solemnity overlies the words.” In addition, the content is traditional, reflecting allusion to the Old Testament. Dibelius, James, 238.

⁴¹Moo, James, 164.

canonical writings⁴², “for it is self-indulgence in the face of the poverty of others.”⁴³ Thus, their abundance is set in the context of a totally uncaring attitude for others.

James concludes this second indictment, as he did with the first, with a reference to the eschatological judgment. Not only have the rich foolishly stored up treasure “in the last days” but they have fattened their hearts (ἐθρέψατε τὰς καρδίας ὑμῶν) in the “day of slaughter” (ἐν ἡμέρᾳ σφαγῆς). While there is no exact parallel in the LXX a parallel to the Hebrew text of Isaiah 30:25 may be intended⁴⁴ and reflects a long tradition of the day of God’s judgment as a day in which his enemies are slaughtered.⁴⁵ Davids summarizes well:

Here, then is a combination of the teaching of the parable of the rich man and Lazarus with that of the rich fool. The wealthy live luxuriously, heedless of the poor, as if this is what life were for; indeed, they live as in a day of slaughter (there is perhaps some irony intended as they slaughter animals for their feasts). But the day of slaughter has arrived -- their slaughter, for they are the “fatted calves,” the enemies of God whom he will slaughter when he appears. The eschatological day which arrived in Jesus is moving toward its conclusion so surely that it is already here. Yet they live as if it did not exist!⁴⁶

The final of the three charges is leveled in 5:6⁴⁷ and points to the violent mistreatment of the workers, a theme already mentioned in 5:4. This final charge consists of three statements. They condemned the righteous. They killed the righteous. Yet, the righteous did not resist. These three realities seal the fate and complete the reasons underlying the impending doom of

⁴²Am 2:6-8; 8:4-6 Is 1:11-17; Eth Enoch 98:11; 102:9-10.

⁴³Davids, James, 178.

⁴⁴Moo, James, 165.

⁴⁵Davids, James, 178.

⁴⁶Ibid., 179.

⁴⁷Dibelius asserts that the structure of this verse is modeled after Old Testament parallelism (lack of conjunction and change of tense). Dibelius, James, 239.

the ungodly rich. Interpretive questions surround the referent to δίκαιος and the phrase οὐκ ἀντιτάσσεται ὑμῖν. Concerning the first question, interpreters have opted for Christ, James himself, or the poor as the “righteous” or “just one.” The latter appears more likely and fits the context.⁴⁸ As Davids points out the scene is that of “judicial” murder.⁴⁹ Concerning the second question, the traditional understanding of the phrase points to the non-resistance of the poor.⁵⁰ As Adamson asserts that his is a very fitting climax and points to the helplessness of the victims which in turn increases the damnation of the wicked. “The rich are represented, not as bold and fearless champions, defending a cause against dangerous enemies, but as brutal bullies, picking as the victims of their outrages those who either cannot or will not resist.”⁵¹ Davids, however, reads this last assertion as a question, pointing to the emphatic position in the sentence and the use of the present tense in the midst of a string of aorists. In such a case the text would read, “Does he not resist you?” The implication is yes, he does resist, and he does so by calling out to God! “The just one died quietly but he still speaks. They have killed the poor righteous Christians, *but* their voice is now still resisting them, like the wages crying out.”⁵²

Believer’s Should Exercise Patience in Times of Trial (5:7-11)

⁴⁸Davids, James, 179-180.

⁴⁹Ibid., 179. “That legal confiscation of the property of the poor might be seen as murder appears in Sir. 34:22.”

⁵⁰Moo, James, 167.

⁵¹Adamson, James, 188.

⁵²Davids, James, 180.

This paragraph marks the beginning of the letter's conclusion with a series of four major paragraphs (5:7-11, 12, 13-18, and 19-20)⁵³ and exhibits a tight connection with the preceding section. Indeed, 5:1-11 should be viewed as a whole. The conjunction οὖν and James' return to the familiar address (ἀδελφοί) marks the transition from a denunciation of the rich oppressors to encouragement of believers to be patient in their time of trial. The thematic connection to Psalm 37 is strong where similar exhortations to patience are given in light of the sure judgment of the wicked.⁵⁴ In light of this, one may reasonably assert that James' entire address (5:1-11) is really to believers for the purpose of encouragement.⁵⁵ This is accomplished by indirect address (5:1-6) as well as direct address.⁵⁶ Eschatological realities pervade the thought of both paragraphs.

This pericope (5:7-11) divides into three sections. First, believers are exhorted to remain patient until the coming of the Lord and are encouraged with an example from agriculture. Second, believers are warned of sinning in the midst of their trial through grumbling. This warning is also given in the context of the coming of the Lord. Third, another command to patience is imposed, again by way of example, this time utilizing the prophets and Job. Obviously, the theme of "patience" is prominent. Two words are employed (μακροθυμία and ὑπομονή), apparently with no real difference in meaning.⁵⁷

⁵³F. O. Francis, "The Form and Function of the Opening and Closing Paragraphs of James and 1 John," *Zeitschrift für die Neutestamentliche Wissenschaft* 61 (1970): 110-26. Francis posits that these concluding paragraphs exhibit epistolary form characteristic of a literary epistle. See also Davids, *James*, 181.

⁵⁴Moo, *James*, 167.

⁵⁵Dibelius, *James*, 242, asserts that "it can be accepted as probable that originally 5:7, 8, 9, 12 formed a paraenesis made up solely of sayings."

⁵⁶Martin, *James*, 173.

Believer's Are Exhorted to Patience by the Example of the Farmer (5:7-8)

This opening section is marked by a string of imperatives (μακροθυμήσατε [twice], στηρίζατε) encouraging oppressed believers under trial and a declarative sentence (introduced by ἰδοὺ) calling attention to the example of the farmer. All of this is in an eschatological setting for twice James calls attention to the coming of the Lord.

With the first imperative, James calls the “brothers” to patience. Specifically, this patience is ἕως τῆς παρουσίας τοῦ κυρίου. Moo notes that ἕως has a pregnant sense here, “suggesting the idea of goal as well as time period.”⁵⁸ Beyond this, two interpretations are often offered with regard to this phrase. One interpretation views the “coming of the Lord” as the coming of God in judgment and appeals to the context of chapter 4 and 5:1-6 and the commonality of this theme both in the Old Testament and in apocalyptic presentations of the final judgment. The majority of commentators prefer, however, to view this as the coming of Christ, especially in light of the term παρουσία, commonly employed in a technical sense in the New Testament for the coming of Christ.⁵⁹ In addition the coming of the Lord carries with it the imperative to “establish your hearts” (στηρίζατε τὰς καρδίας ὑμῶν). Martin notes that this is an “eschatological

⁵⁷Moo, James, 168. Moo notes that the two are often distinguishable, “*makrothym-* usually being used to indicate the longsuffering, loving attitude we are to have towards others (1 Cor. 13:4; Eph. 4:2; 1 Thes. 5:14), while *hypomon-* generally denotes the strong, determined attitude with which we are to face difficult circumstances (2 Thes. 1:4). However, no sharp difference in meaning can be found in this paragraph.” Davids notes that the shift may occur for stylistic, theological, or redactional reasons but does not shift the basic theme. Davids, James, 182.

⁵⁸Moo, James, 168.

⁵⁹Davids, James, 182. Also Moo, James, 168. Dibelius, James, 242. Davids notes the following Scriptures where παρουσία refers to the coming of Christ: 1 Co 15:23; 1 Th 2:19; 4:15; 5:23; 2 Th 2:1; 2 Pe 1:16; 3:4; 1 Jn 2:28; Mt 24:3, 27, 37, 39.

idiom” which is especially emphasized in 1 Thessalonians and Matthew.⁶⁰ The Christian hope is, therefore, an eschatological hope with reference to the coming of Christ, when wrongs will be set right.

But patience entails waiting, and sometimes the wait can be long! James, therefore, cites the farmer who must patiently await the harvest of his crop. This illustration not only provides an example relevant to James’ audience but also provides another instance of Old Testament allusion with the reference to the early and the latter rains, a traditional Old Testament phrase which refers to the rains that fell on Palestine in late Autumn and early Spring (cf. Dt 11:14).⁶¹ This example leads to a reiteration of the need for patience and the further command to establish their hearts (στηρίξατε τὰς καρδίας ὑμῶν,) because “the coming of the Lord draws near” (ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν). The command to establish one’s heart is found in other parousia contexts⁶² and means to stand firm in the faith. The verb ἤγγικεν is also found in other parousia contexts⁶³ and provides a thematic tie to 5:1-6. The time element is not as prominent as the eschatological hour which is imminent. In other words, James pronounces doom upon the ungodly rich, and in the same vein he urges patience to believers because both are living in the “last days.” In this sense both judgment and reward are “near.”⁶⁴

⁶⁰Martin, James, 187.

⁶¹Moo, James, 168-69. See also Je 5:24; Ho 6:3; Joel 2:24; Zc 10:1 where the expression also occurs in the LXX. Davids, James, 183.

⁶²See 1 Th 3:13; 2 Th 2:17. See also He 13:9 where the concept is employed as an antidote to false teaching.

⁶³Rm 13:12; He 10:25; 1 Pe 4:7.

⁶⁴Davids, James, 184. Moo, James, 169-70.

Believer's Are Warned of Sinning in the Midst of Trial (5:9)

This verse initially appears isolated from its context, but upon further reflection and examination fits quite well.⁶⁵ The warning reflects the internal pressures and the temptation to groan against one another when trials are present. Refraining from this kind of behavior is actually a form of patience.⁶⁶ The exact meaning may forbid complaining to others about one's problems or blaming someone else for problems or both.⁶⁷ The warning is set in the context of judgment: "the Judge is standing at the door!" The same exegetical question arises as in 5:7. Is this God or Christ? As before, the context points to Christ, especially with the parallels to the parousia in the present passage. This image also portrays imminence and extends the judgment to the Christian. David's observation bears repeating: "The nearness of the eschatological day is not just an impetus to look forward to the judgment of 'sinners' and so stand fast in the faith oneself, but it is also a warning to examine one's behavior so that when the one whose footsteps are nearing finally knocks at the door, one may be prepared to open, for one must, either for blessing or for judgment. The coming of the Lord is also the judge of the Christian."⁶⁸

Believer's Are Exhorted to Patience in Light of the Example of the Prophets and Job (5:10-11)

⁶⁵Although Dibelius, James, 244. "This verse is quite isolated, so there is no need to find some sort of connection between the warning not to 'grumble against one another' and the preceding saying."

⁶⁶See Eph 4:2 and 1 Th 5:14-15.

⁶⁷Moo, James, 170.

⁶⁸Dauids, James, 185.

James concludes this section with another exhortation to patience, appealing once again to example. This time, however, the examples offered reflect the biblical tradition and once again illustrate Old Testament allusion. Both the prophets and Job are models of endurance in affliction.

James' readers are to "receive as an example" (ὕπόδειγμα⁶⁹ λάβετε) the prophets. The phrase τῆς κακοπαθίας καὶ τῆς μακροθυμίας may be an instance of a hendiadys, according to which one word modifies the other, and should be rendered "patience in the face of suffering."⁷⁰ Or one may render the phrase "endurance of suffering" in which patience describes the manner in which the prophets endured hardship.⁷¹ The prophets are described as those "who spoke in the name of the Lord," indicating that their service to the Lord was the cause of suffering.⁷²

In 5:11 James drives his point home by offering one final example and once again pointing to eschatological and eternal realities. The verse is introduced by ἰδοὺ, calling attention to the state of those who endure, i.e. "blessed" (μακαρίζομεν). Some have objected to the example of Job because he appears less than patient in the canonical book.⁷³ Davids posits that the reference is to the expanded traditions concerning Job, which portrays him in a brighter light than the canonical record.⁷⁴ Yet, there is still a sense in which the Job of the Old Testament record can be

⁶⁹Martin notes that ὑπόδειγμα can have either positive or negative connotations. The context here obviously points to positive. Martin, James, 192.

⁷⁰Martin, James, 193. Davids, James, 186.

⁷¹Moo, James, 171.

⁷²Perhaps Jeremiah is the best example of James' description.

⁷³See J. Cantinat, Les Épître de Saint Jacques et de Saint Jude (Paris: Gabalda, 1973), 239. Cantinat cites Jb 7:11-16; 10:18; 23:2; 30:20-23 as examples.

set forth as a model of steadfastness. “For although Job did complain bitterly about God’s treatment of him, he never abandoned his faith; in the midst of his incomprehension, he clung to God and continued to hope in him.”⁷⁵ In addition to an appeal to Job’s steadfastness, James reminds his readers of the purpose, blessing, and character of God. The word τέλος may denote goal or end. Both may be in view, recalling not only the purpose of God in suffering but also the eschatological realities present in the contemporary situation of James’ readers. As Moo notes, “James does not mean that patience in suffering will always be rewarded by material prosperity . . . but he does seek to encourage our faithful, patient endurance of affliction by reminding us of the blessing that we receive for such faithfulness from our merciful and compassionate God.”⁷⁶

Summary

In summary, 5:1-11 provides an excellent illustration of Old Testament allusion, with respect to both the prophetic style and the numerous thematic connections. By way of indirect and direct address James encourages oppressed believers to endure and to remain faithful in times of trial. The denunciation of the ungodly rich, the imminence of God’s judgment, the examples from both agriculture and the biblical tradition, and the poverty-piety motif underlying the pericope manifests the rich Old Testament thought world pervasive in James’ thought and provides a platform for James to apply eternal realities to his readers’ contemporary situation.

⁷⁴Dauids, James, 187.

⁷⁵Moo, James, 172. Moo notes Jb 1:21; 2:10; 16:19-21; 19:25-27 as examples.

⁷⁶Ibid., 172-73.

Conclusion - Theological/Homiletical Reflection

James 5:1-11 is a gold mine of theology. The theological truths which may be gleaned and the practical homiletical uses are many. This text possesses great promise for thematic preaching where one may point to major motifs of Scripture such as the judgment of God, living in light of eternity, the transitory nature of material things, concrete manifestations of righteous living, and remaining faithful while waiting for the Lord's return.

One must, of course, avoid certain dangers of misreading modern associations into the text such as contemporary ideas of "rich" and "poor." To be sure, there may be modern day parallels to the biblical setting, but every "oppressed" group cannot legitimately claim the truths of James 5:1-11. This is not to say that all oppressors will not be judged (indeed they will) but rather to insist that genuine godliness and true piety, which may result in poverty, is the broader issue in the text. James 5:1-11 serves as an encouragement (and warning) to true believers who find themselves in difficult circumstances because of their faith. Applications may also be made in light of trials in general which remind us of the greater purpose of our Lord, especially in light of the example of Job and the opening words of the epistle (Jm 1:2-3).

Perhaps the overriding emphasis of the text (5:1-11) is an eschatological one which exhorts believers to live in light of eternity, an emphasis which captures both encouragement and warning and also gives instruction and direction for living in the here and now. It is no wonder, then, when in need of practical advice for daily living, believers often turn to the exhortations

and warnings of James, which illuminates eternal realities and reminds one of the soon coming of our Lord.

APPENDIX ONE: BLOCK DIAGRAM
James 5:1-11

- 5:1 ἄγε νῦν οἱ πλούσιοι,
(1) κλαύσατε
ὀλολύζοντες
ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν ταῖς ἐπερχομέναις.
- (2) 5:2 ὁ πλοῦτος ὑμῶν σέσηπεν
καὶ
(3) τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν,
- (4) 5:3 ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται
καὶ
(5) ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται
καὶ
(6) φάγεται τὰς σάρκας ὑμῶν
ὡς πῦρ.
- (7) ἐθησαυρίσατε
ἐν ἐσχάταις ἡμέραις.
- 5:4 ἰδοὺ
(8) ὁ μισθὸς τῶν ἐργατῶν κράζει
τῶν ἀμησάντων τὰς χώρας ὑμῶν
ὁ ἀπεστερημένος ἀφ' ὑμῶν
καὶ
(9) αἱ βοαὶ τῶν θερισάντων εἰσεληλύθασιν
εἰς τὰ ὄτα κυρίου Σαβαώθ
- (10) 5:5 ἐτρυφήσατε
ἐπὶ τῆς γῆς
καὶ
(11) ἐσπαταλήσατε,
- (12) ἐθρέψατε τὰς καρδίας ὑμῶν
ἐν ἡμέρᾳ σφαγῆς,
- (13) 5:6 κατεδικάσατε,
- (14) ἐφονεύσατε τὸν δίκαιον,
- (15) οὐκ ἀντιτάσσεται ὑμῶν.

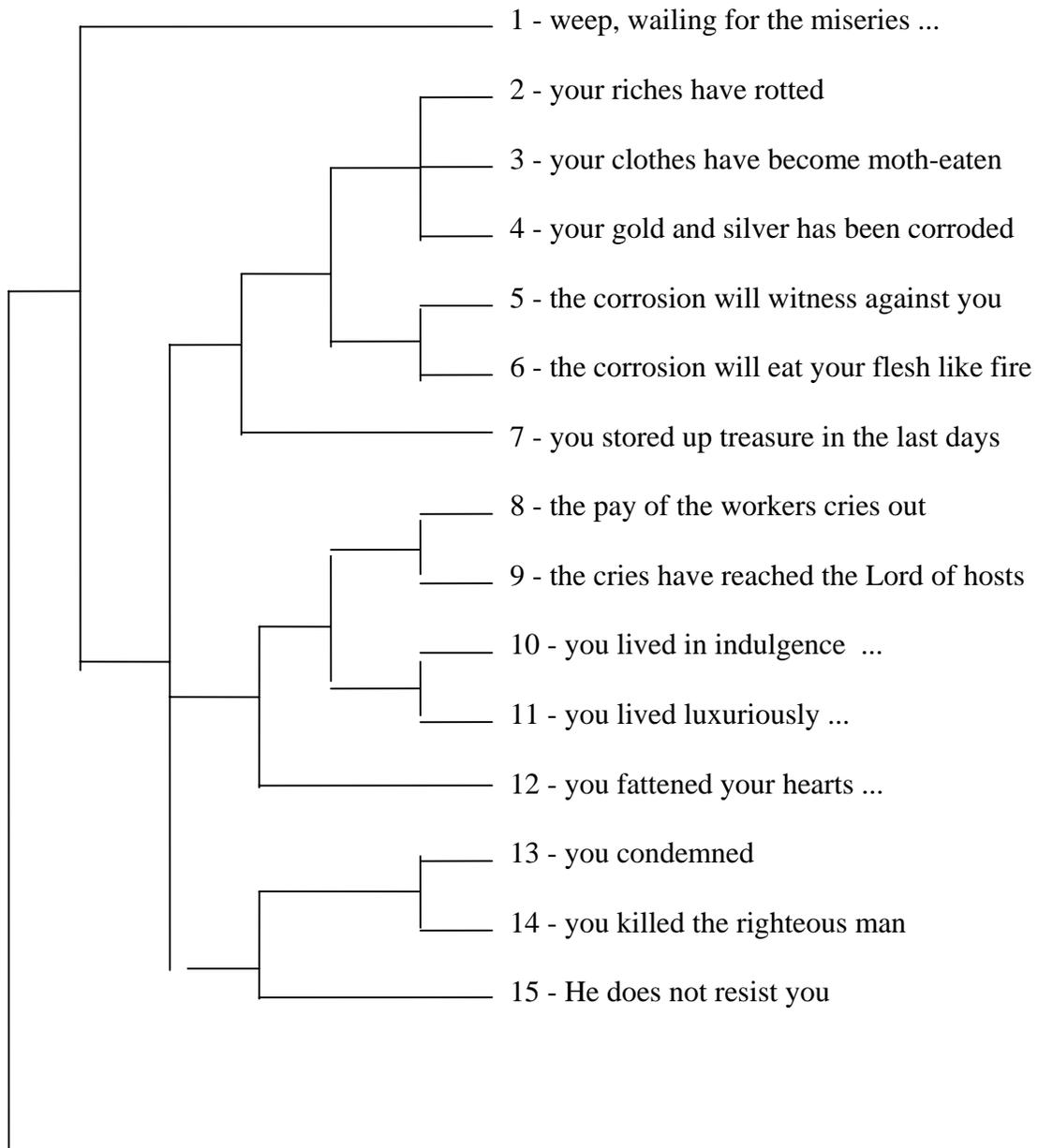
- 5:7 οὖν
 (16) *Μακροθυμήσατε, ἀδελφοί,
 εως τῆς παρουσίας τοῦ κυρίου.*
- ἰδοὺ
 (17) *ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς
 μακροθυμῶν
 ἐπ' αὐτῷ
 εως λάβῃ πρόϊμον καὶ ὄψιμον.*
- (18) 5:8 *μακροθυμήσατε καὶ ὑμεῖς,*
- (19) *στηρίξατε τὰς καρδίας ὑμῶν,
 ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν.*
- (20) 5:9 *μὴ στεναζετε, ἀδελφοί,
 κατ' ἀλλήλων
 ἵνα μὴ κριθῆτε·*
- ἰδοὺ
 (21) *ὁ κριτὴς πρὸ τῶν θυρῶν εστηκεν.*
- ἀδελφοί,
 (22) 5:10 *ὑπόδειγμα λάβετε τοὺς προφήτας
 τῆς κακοπαθίας οἱ ἐλάλησαν
 καὶ ἐν τῷ ὀνόματι κυρίου.
 τῆς μακροθυμίας*
- 5:11 ἰδοὺ
 (23) *μακαρίζομεν τοὺς ὑπομείναντας·*
- (24) *τὴν ὑπομονὴν Ἰάβ ἠκούσατε
 καὶ*
- (25) *τὸ τέλος κυρίου εἶδετε,
 ὅτι πολὺσπλαγχνός ἐστιν ὁ κύριος
 καὶ
 οἰκτίρμων.*

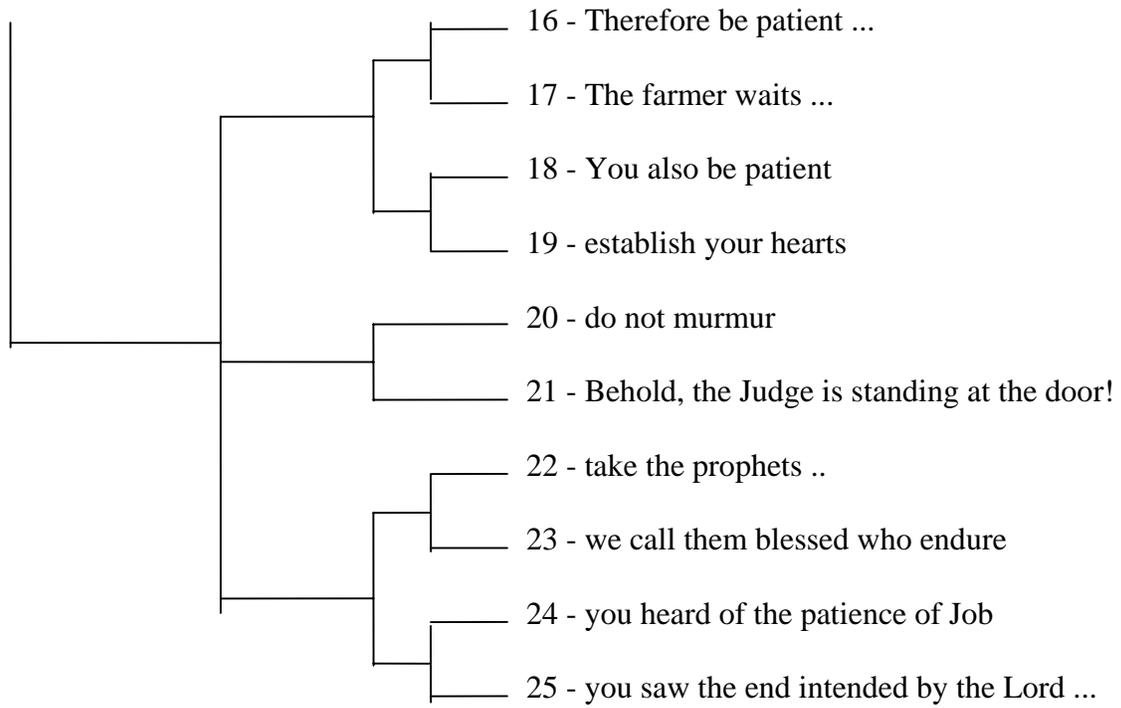
APPENDIX TWO: SEMANTIC ANALYSIS
James 5:1-11

<u>Clause</u>	<u>Connective</u>	<u>Sentence Func.</u>	<u>Verb Analysis</u>	<u>Subject</u>	<u>Other Links</u>
(1)	"Άγε νῦν ...	Imperative	Aorist 3 Pl	(you)	"Άγε νῦν
(2)	---	Declarative	Perfect 3 S	ὁ πλοῦτος	
(3)	καὶ	Declarative	Perfect 3 S	τὰ ἴματα	
(4)	---	Declarative	Perfect 3 S	ὁ χρυσὸς ὁ ἄργυρος	
(5)	καὶ	Declarative	Future 3 S	ὁ ἰὸς	
(6)	καὶ	Declarative	Future 3 S	ὁ ἰὸς	
(7)	---	Declarative	Aorist 2 Pl	(you)	
(8)	ἰδοῦ	Declarative	Present 3 S	ὁ μισθὸς	
(9)	καὶ	Declarative	Perfect 3 Pl	αἱ βοαὶ	
(10)	---	Declarative	Aorist 2 Pl	(you)	
(11)	καὶ	Declarative	Aorist 2 Pl	(you)	
(12)	---	Declarative	Aorist 2 Pl	(you)	
(13)	---	Declarative	Aorist 2 Pl	(you)	
(14)	---	Declarative	Aorist 2 Pl	(you)	
(15)	---	Declarative	Present 3 S	(δίκαιος)	
(16)	οὔν	Imperative	Aorist 2 Pl	(you)	
(17)	ἰδοὺ	Declarative	Present 3 S	ὁ γεωργὸς	
(18)	---	Imperative	Aorist 2 Pl	(you)	

(19)	---	Imperative	Aorist 2 Pl	(you)
(20)	---	Imperative	Aorist 2 Pl	(you)
(21)	ἰδοὺ	Declarative	Perfect 3 S	ὁ κριτῆς
(22)	ἀδελφοί	Imperative	Aorist 2 Pl	(you)
(23)	ἰδοὺ	Declarative	Present 1 Pl	(we)
(24)	---	Declarative	Aorist 2 Pl	(you)
(25)	καὶ	Declarative	Aorist 2 Pl	(you)

APPENDIX THREE: SEMANTIC DIAGRAM
James 5:1-11
Based Upon Block Diagram





APPENDIX FOUR: EXEGETICAL OUTLINE

James 5:1-11

Based Upon Semantic Diagram

- I. (1-15) The ungodly rich were exhorted to prepare for judgment.
 - A. The judgment of the ungodly rich was pronounced.
 - B. The reasons for their judgment were stated.
 - 1. The ungodly rich had devoted their lives to temporal things.
 - a) Their wealth stood as a witness to judgment.
 - (1) Their wealth decayed.
 - (a) Their riches were rotten.
 - (b) Their gold and silver was corroded.
 - (c) Their garments were moth-eaten.
 - (2) Their corroded wealth testified and judged them.
 - (a) Their wealth testified against them.
 - (b) Their wealth judged them.
 - b) Their wealth was beneficial only in this life.
 - 2. The ungodly rich had gained their wealth unjustly.
 - a) The ungodly lived in luxury at the expense of others.
 - (1) The wealthy oppressed their workers.
 - (a) The pay of the workers cried out for justice.
 - (b) The cries were heard by the Lord.
 - (2) The wealthy lived for themselves.
 - (a) They lived in indulgence.
 - (b) They lived in luxury.
 - b) The lifestyle of the ungodly prepared them for judgment.
 - 3. The ungodly rich had violently mistreated their workers.
 - a) Their guilt is pronounced.
 - (1) They condemned the righteous.
 - (2) They killed the righteous.
 - b) The one who was mistreated did not retaliate.
- II. (16-25) Believers were exhorted to exercise patience in times of oppression.
 - A. The believers were exhorted to patience by an example from agriculture.
 - 1. They were to exercise patience for a period of time.
 - a) They were to be patient until the coming of the Lord.

- b) The farmer's patience on his crops served as an example.
 - 2. They were commanded to stand firm.
 - a) The farmer was their model.
 - b) The soon coming of the Lord made their firm stand possible.
- B. The believers were warned of sinning in their trial.
 - 1. They were commanded not to murmur against one another.
 - 2. They were reminded of the coming of the Judge.
- C. The believers were exhorted to patience by the example of the prophets and Job.
 - 1. The prophets served as an example.
 - a) The prophets were patient in suffering because of their stand for the Lord.
 - b) The prophets were considered "blessed."
 - 2. Job served as an example.
 - a) Job's patience was well known.
 - b) God's compassion and mercy were also well-known.

APPENDIX FIVE: TEXTUAL VARIANT ANALYSIS

PASSAGE: James 5:7

APPARATUS USED: UBS³

CLASSIFICATION OF WITNESSES:

Variant Readings	Alexandrian (Aland I-II)	Western (Aland IV)	Unclassified (Aland III)	Byzantine (Aland V)
(1) λάβη	p ^{74(VII)} B ^{IV} 1241 ^{XII} 1739 ^X	it ^{ar,e, dem,div, p(z)}	048 ^V 945 ^{XI} vg ^{IV/V} cop ^{sa(III)} arm ^V	
(2) λάβη ὑετόν	A ^V Y ^{VIII/IX} 81 ^{XI} 88 ^{XII}		K ^{IX} P ^{IX} 056 ^X 0142 ^X 104 ^{XI} 181 ^{XI} 326 ^{XII} 614 ^{XIII} 629 ^{XIV} 1505 ^{XI} 2412 ^{XII} 2492 ^{XIII} syr ^{ph(V/VII)} Ps-Oec ^X Theophy ¹⁰⁷⁷	L ^{VIII} 049 ^{IX} 330 ^{XII} 451 ^{XI} 1877 ^{XIV} 2127 ^{XII}
(3) ὑετόν λάβη/			436 ^{XI}	
(4) λάβη καρπόν	a ^{*9IV)} a ^{e(IV)}	it ^{ff(X/XI)}	398 ^{XI} 1175 ^{XI} syr ^{h/rag(VII)} cop ^{bo(IV)} Cass ⁵¹⁰ Ant ⁶¹⁴	

Evaluation of External Evidence

1. Date: The canon of date favors Reading #1.
2. Geographical Distribution: The text reading has the most consistent and widespread attestation in the Alexandrian and Western texts.
3. Textual Relationships: There is strong Alexandrian and Western testimony for the text reading.

Summary of the External Evidence:

External evidence favors Reading #1 with respect to date, distribution, and textual relationships.

Evaluation of the Internal Evidence

1. Transcriptional Probabilities, i.e., what scribes likely did when copying the N.T.

(1) Shorter/Longer Reading: Reading #1 is the shortest reading.

(2) Reading Different from Parallel: N/A.

(3) More Difficult Reading: The text reading is the most difficult reading.

(4) Reading Which Best Explains the Origin of the Other(s): The ambiguity of Reading #1 led copyists to supply what was regarded as an appropriate noun to the situation. In the other cases, a lack of familiarity with the Palestinian climate led copyists to make $\kappa\alpha\rho\pi\omicron\nu$ from the previous clause as the object, supplying an understood subject, $\alpha\upsilon\tau\acute{o}\varsigma$.¹

2. Intrinsic Probabilities, i.e., what the author himself likely wrote: $\lambda\acute{\alpha}\beta\eta$ was all that was necessary to a writer with any familiarity with the climate Palestine.

Summary of Internal Evidence:

The internal evidence supports the text reading. James was alluding to the traditional cycle of events involved with a farmer planting and harvesting in the appropriating season.

Conclusion:

Both internal and external evidence favor Reading #1, the text reading. UBS³ rates the certainty of the reading as {B}.²

¹Bruce M. Metzger, A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament (Third Edition), (Stuttgart: United Bible Societies, 1971), 685.

²Ibid.

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