PEPPERDINE UNIVERSITY

Leaven

Volume 8
Issue 2 *Wisdom*

Article 9

1-1-2000

James as New Testament Wisdom Literature

Gary Holloway
gary.holloway@lipscomb.edu

Wisdom Literature

BY GARY HOLLOWAY

What is "wisdom" in the Bible? The word usually refers less to factual knowledge and more to skill. It is more "know how" than "know that." Particularly, biblical wisdom deals with knowing how to live. As such, it is similar to the Greek literary form of *paraenesis,* or ethical instruction.

In the Old Testament, ethical instruction takes several forms. It is found in the legal material of Exodus, Leviticus, and Deuteronomy. It is imbedded in the narratives of Genesis and the historical books. Prophetic oracles many times contain ethical instruction. But the Old Testament wisdom books—Proverbs, Ecclesiastes, and Job—are the primary depositories of ethical instruction. That instruction takes the form of proverbs, story, and dialogue. It is more than commonsense moral teaching; it is always in the context of the fear of the Lord.

Moral instruction continues in the Jewish wisdom tradition found in the apocryphal books of Sirach and the Wisdom of Solomon. That tradition continues in the New Testament in the Sermon on the Mount, the ethical teaching of the Epistles, and particularly in the book of James.

James as Wisdom

What is the literary genre of James? James is a letter in form: it has a greeting, refers to its readers often as "brothers," and identifies its author by name. However, it is a letter in form only. There are no greetings to persons by name, and there is no mention of the circumstances of author or readers.

James is thus a letter in form, but in essence it is another type of literature: *paraenesis,* or ethical instruction.[1] The Greek philosophers gave such moral instruction in the ancient world. Proverbs is an Old Testament book of morals. Even earlier, Leviticus gave moral instruction to Israel, especially in the Holiness Code of Leviticus 19. The book of James refers often to the instruction of Leviticus 19:[2]

James	Leviticus
2:1	19:15
2:8	19:18
2:9	19:15
4:11	19:16
5:4	19:13
5:9	19:18
5:12	19:12
5:20	19:17

Certain apocryphal books that teach similar moral maxims also influenced James. The Apocrypha comprises those books found in certain Greek and Latin translations of the Old Testament that are not accepted as scripture by Jews or Protestants. As is seen in the following chart, two of those books, Ecclesiasticus (also known as Sirach, written ca. 180 B.C.) and the Wisdom of Solomon (written ca. 30 B.C.), have passages that are strikingly similar to certain verses in James:

Topic	James	Ecclesiasticus	Wisdom
Patience	1:2–4	1:23	
Wisdom	1:5	1:26	
Doubt	1:6–8	1:28	

Topic	James	Ecclesiasticus	Wisdom
Trials	1:12	2:1–5	
Tempta-tion	1:13	15:11–12	
Hearing	1:19	5:11	
Rich and Poor	2:6	13:19	2:10
Mercy	2:13		6:6
Brevity of life	4:13–16		5:8–14
Rusting of Money	5:3	29:10	
Killing of Righteous	5:6		2:12, 20
Prayer for Sick	5:14	38:9	

Comparing these passages, it is obvious that James knew and used these books. However, he did not quote them as inspired scripture. Instead, he was following in the same tradition of passing on moral wisdom. Thus, like these and other books of moral teaching, the book of James is loosely organized, tying together related ethical teachings by use of repeated terms and familiar proverbs. As in the book of Proverbs, it is difficult to find an overarching theme in James or to divide the book into major sections. Instead, James repeatedly comes back to a few important subjects. Although most studies proceed verse by verse through James, another profitable way of understanding the book is to look at it topically.

The seven major topics in James—patience (1:2–4, 12–18; 5:7–12), wisdom (1:5–8; 3:13–18), the rich and poor (1:9–11; 2:1–13; 5:1–6), the tongue (1:19, 26; 3:1–12), prayer (1:6–8; 4:1–10), sickness and sin (5:13–20), and faith and works (1:22–27; 2:14–26)—are also prominent in Old Testament wisdom books.

The vigorous and fresh writing style of James is also similar to Old Testament wisdom passages. James generally uses short and vivid sentences. He is fond of making comparisons to nature—waves, sun, flowers, planets, and animals—to give his teaching concrete expression. He asks his readers short, penetrating questions to cause them to reflect. He speaks in proverbs. Sometimes he uses the form of the diatribe, a scathing denunciation of immoral behavior. All these literary devices are common in moral literature.

James and the Sermon on the Mount

The closest parallel to James in the New Testament is the teaching of Jesus in Matthew 5–7 and Luke 6 and 11. The similarities are so numerous that James can best be thought of as a commentary on the Sermon on the Mount. If the Sermon is the wisdom of Jesus, then James takes that wisdom and applies it to a new generation. There are more parallels between James and Matthew, but the language of the allusions is more similar to Luke.[3] This could mean that James knew the Gospels of Matthew and Luke. However, it is more likely that James knew the Sermon through oral tradition, since the early church would have been sure to preserve the ethical teaching of Jesus. The following chart shows that every section of James has an echo of the Sermon:

Topic in James	Sermon on the Mount
Trials (1:2–4)	Matt 5:10–12, 48; Luke 6:23
Asking (1:5–8)	Matt 7:7–8; Luke 11:9–10
Riches (1:9–11)	Matt 6:19–21
God's Gifts (1:12–18)	Matt 7:11; Luke 11:13
Listening (1:19–27)	Matt 5:22; 7:21–27; Luke 6:46–49
Judging (2:1–13)	Matt 5:3, 5, 7, 19–22; 7:1–5; Luke 6:20
Faith & Works(2:14–26)	Matt 7:21–23
The Tongue (3:1–12)	Matt 7:16; Luke 6:44–45
Wisdom (3:13–18)	Matt 5:5–9
The World or God (4:1–10)	Matt 5:4, 8; 6:7–8, 24; 7:7–8; Luke 6:25
Slander (4:11–12)	Matt 5:21–22; 7:1; Luke 6:37
Tomorrow (4:13–17)	Matt 6:25–34
The Rich (5:1–6)	Matt 6:19–21; Luke 6:24–25; 12:33
Patience (5:7–11)	Matt 5:11–12; 7:1; Luke 6:22–23
Swearing (5:12)	Matt 5:33–37
Prayer (5:13–18)	Matt 6:12–15; 7:7–11

Some of these parallels are near verbatim quotations from the Sermon on the Mount; some are clear references; some are only vague allusions. However, the recognition that James is intentionally relating the teachings of Jesus to the situation of his readers increases our appreciation for the book. As we will see below, James is no legalist but rather one who serves the church by calling it back to what Jesus intended it to be: a community that practices a higher righteousness (Matt 5:20).

Wisdom in James: Ask for It in Faith

Given that James is New Testament wisdom literature, what does the book have to say specifically about

wisdom? There are two passages in James that focus on wisdom: Jas 1:2–8 and Jas 3:13–18.

In the first passage, James tells his readers to consider trials a joy because they lead to heroic endurance. That heroic endurance is to make them complete, "not lacking anything." Yet all believers lack one thing: wisdom. No matter how much wisdom they have, they can always use more. They particularly require wisdom to see trials as a blessing. James encourages them to ask God for it.

Wisdom is a gift of God throughout scripture. We are reminded of the wisdom books in the Old Testament—Proverbs, Ecclesiastes, and Job—which say, "The fear of the LORD is the beginning of wisdom" (Prov 9:10). On the one hand, Proverbs urges its readers to be always "turning your ear to wisdom and applying your heart to understanding" (Prov 2:2); on the other hand, it reminds, "For the LORD gives wisdom, and from his mouth come knowledge and understanding" (Prov 2:6).[4]

The request for wisdom also reminds us of the most famous wise man of all, Solomon. God appeared to him in a dream and offered to give him anything he asked. Solomon asked for wisdom, not riches and honor. God was so pleased with this choice that he granted Solomon all three gifts. James agrees that wisdom is not from our own efforts but is a gift from God (cf. 1 Cor 1:26–2:16; Phil 3:15).

God gives wisdom "generously" (*haplos,* a word found only here in the New Testament). The word means he gives straightforwardly, that is, with no strings attached. Unlike the "double-minded man" (Jas 1:8), God is not in doubt about his giving. God has no ulterior motives. He gives without hesitation and without regard to our worthiness. He gives "to all." Unlike humans (Jas 2:1–4), God has no favorites. He also gives "without finding fault." God is no reluctant, critical giver but a generous Father (cf. Matt 7:7–11). He is eager to give wisdom to those who ask.

As God has no doubt about his giving, so Christians must ask in faith, not doubt. Since God is a generous Father, Christians must be willing to receive as children. Faith is connected with the granting of prayer requests in many New Testament passages (Matt 8:10; 9:28; Mark 2:5; 4:40; 5:34–36; 9:23–24; 11:23–24; Rom 4:20–21). "Faith" here is not a general term for Christian belief but refers to the certainty that the request will be fulfilled. Although Christians are always to pray that God's will be done, they can be confident that it is always God's will to give them more wisdom.

To doubt that God will hear their requests for wisdom is to doubt his generosity and character. Such a doubter is like a wave blown by the wind, a common metaphor in ancient literature for indecision. He is "double-minded" (*dipsychos,* literally, "double-souled," an interesting word found only in James in the New Testament).[5] He has enough faith to ask for wisdom but not enough to be confident that he will receive. He puts his hand to the plow and then looks back (Luke 9:62). Ironically, it is this very doubt that keeps him from receiving. Such an indecisive and fickle person cannot be trusted to be consistent in anything he does. His instability is in stark contrast to the perseverance, or strong consistency, produced by enduring trial (Jas 1:4).

> Biblical wisdom is never intellectual attainment alone; it is a way of living in harmony with God and others.

Wisdom is one gift needed by Christians throughout the ages. It is particularly needed in our time, when the forces of secularization and worldliness threaten the church. We need wisdom to view the trials of this age as pure joy. Such wisdom does not come naturally from our own abilities and efforts. It is God's gift alone. We should pray regularly for this wisdom, trusting that God will freely give it to guide his people. All our prayers should go to God with confidence, not doubt.

Wisdom in James: Earthly and Heavenly

James discusses wisdom more extensively in chapter 3. Some suggest that James is still directing his words at the teachers he warns in 3:1. Teachers claim wisdom and might be tempted toward envy and ambition, which James condemns below. While such a focus on teachers is possible, this is more likely a general admonition from James to all his readers that they should follow true wisdom, not the wisdom of the age.

James begins this section with a question, characteristic of the diatribe form he likes so well: "Who is wise and understanding among you?" Wisdom is linked with "understanding" (*epistemon,* a word found only here in the Greek New Testament), a synonym for wisdom that emphasizes the intellectual aspect of knowledge. The two

"Ambition" is a positive word to most contemporary people. James reminds his readers that one realizes personal ambition often at the expense of others.

words were so frequently linked in the Old Testament (Deut 1:13; 4:6; 1 Kgs 4:29; Job 28:28; Dan 1:4) that they had become a single term: "wise and understanding."

If Christians are truly wise, they will show it by their conduct, just as they show their faith by their deeds (Jas 2:18). A merely verbal claim to wisdom is no better than a verbal claim to faith. Biblical wisdom is never intellectual attainment alone; it is a way of living in harmony with God and others. Jesus said, "Wisdom is proved right by her actions" (Matt 11:19).

The actions of true wisdom display humility, or meekness. Ancient Greek moralists thought meekness was a virtue that could easily become a weakness, making one a victim. In the New Testament, however, the word is always positive. Jesus blesses the meek (Matt 5:5) and describes himself as meek (Matt 11:29 KJV). Christians are exhorted to follow his example (1 Cor 4:21; 2 Cor 10:1; Gal 5:23; 6:1; Eph 4:2; Col 3:12; 2 Tim 2:25; Titus 3:2; 1 Pet 3:15).

With respect to others, meekness includes a warm and gentle friendliness that James earlier contrasts with anger (Jas 1:20–21). With respect to God, it implies a humble acceptance of his will. Thus, the word that saves must be humbly accepted (Jas 1:21). Those who are truly wise will not boast of their knowledge and insight, as if they had gained wisdom by their own power. Instead, true wisdom is the gift of the One who gives generously (Jas 1:5). Christians must receive that gift with gratitude and humility.

James contrasts this true, meek wisdom that comes from God with a so-called wisdom that is worldly, focused solely on this life. The argument here is similar to his argument on the two types of faith (Jas 2:14–26). Faith without deeds is dead. It is no faith at all. So wisdom that is not humble is really no wisdom at all. Such wisdom springs not from humility before God and meekness before neighbor but from bitter envy and selfish ambition.

The word translated here as "envy" (*zelos*) is sometimes used positively in the New Testament to denote enthusiastic commitment: "zeal" (John 2:17; Rom 10:2; 2 Cor 7:11; 9:2; Phil 3:6). Many times the term is used negatively, to denote enthusiastic commitment to self-advancement at the expense of others: "envy" or "jealousy" (Acts 5:17; 13:45; Rom 13:13; 1 Cor 3:3; 2 Cor 12:20; Gal 5:20). Sometimes even zeal for God can be perverted into personal rivalry with others. James calls this envy "bitter," the same word he uses to describe the salt, or bitter, water in 3:11. Envy embitters and poisons relationships. Like bitter water, it promises life but brings death.

Coupled with envy is selfish ambition (*eritheia*). This word is used by Aristotle to refer to partisan political fights. Here it points to the attitude of unrestrained self-promotion that gathers a group of admirers around oneself and so leads to division in the church (cf. Rom 2:8; 1 Cor 1:11–12; 2 Cor 12:20; Gal 5:20; Phil 1:17). "Ambition" is a positive word to most contemporary people. James reminds his readers that one realizes personal ambition often at the expense of others.

Bitter envy and selfish ambition find their home in the heart, the seat of emotion, purpose, and character (Gen 6:5; Exod 4:21; Deut 6:6; Ps 11:2; cf. Jas 1:26; 4:8). Such inner attitudes cannot be hidden for long. Soon they show themselves in boasting (see Jas 3:5) and in denying the truth (literally, "lie against the truth"). The last phrase may simply be redundant, or it may be a reference to opposing the word of truth that gives new birth (Jas 1:18).

There is wisdom, or common sense, in ambition and self-promotion. "Looking out for number one" seems to work well in the world. Such wisdom, however, does not come down from heaven (in Greek, "from above"). It is not one of the good and perfect gifts of the Father above (Jas 1:17). Instead, it progresses (or rather, digresses) from earthly to unspiritual to demonic.

That it is "earthly" means that this so-called wisdom is merely human, not from God above (cf. John 3:12; 1 Cor 15:40; 2 Cor 5:1; Phil 3:19). This description is similar to Paul's discussion of "the wisdom of the world" in 1 Cor 1:18–2:5.

This wisdom is also unspiritual. In Greek, it is *psychikos* (literally, "of the soul"). It is a wisdom of the natural person (cf. 1 Cor 15:44, 46), not the spiritual person. Ambitious, envious wisdom is not from the Holy Spirit. To those who have such wisdom, the words and ways of the Spirit seem foolish (1 Cor 2:13–14). Such men "follow mere natural instincts and do not have the Spirit" (Jude 19).

Finally, such wisdom is demonic. It is not just a lower form of wisdom but is in direct opposition to God. As the

tongue is set on fire by hell (Jas 3:6), so this wisdom has its source in the realm of Satan. Demons have a type of faith (Jas 2:19); they also have a type of wisdom. However, Christians should avoid such wisdom at all costs since they are to have nothing to do with the works of demons (1 Cor 10:20–21; 1 Tim 4:1).

Envy and selfish ambition lead to disorder. This is a different form of the word that is used to describe the "unstable," double-minded man (Jas 1:8) and the tongue's "restless" evil (Jas 3:8). Envy and ambition cause instability and restlessness in human relationships. They can split and completely destroy a church (2 Cor 12:20), resulting in every kind of mean and underhanded practice. As Thomas Campbell said, "That division among the Christians is a horrid evil, fraught with many evils."[6]

James contrasts this worldly wisdom with the wisdom from above by giving a list of virtues that come from heavenly wisdom. Such virtue lists were common among Greek moralists and are found elsewhere in the New Testament. This list is quite similar to a description of wisdom in the Apocrypha (Wisdom of Solomon 7:22–30). It also resembles the Beatitudes (Matt 5:3–12) and the fruit of the Spirit (Gal 5:22–23). Indeed, in James wisdom functions as the Holy Spirit does in the rest of the New Testament. It is the gift of God (Jas 1:5) that produces fruit, the "harvest of righteousness" (Jas 3:18).[7]

Wisdom calls for purity, which implies moral and spiritual virtue as well as singleness of will. The double-minded person cannot receive wisdom from God because he lacks that purity of will (Jas 1:6–8). Later, James will exhort the double-minded to purify their hearts (Jas 4:8). Since the character of God is described as pure (1 John 3:3), then only the pure in heart will see him (Matt 5:8).

True wisdom works for peace (cf. Matt 5:9; Gal 5:22; Rom 12:18; Eph 6:15; Heb 12:11, 14). The biblical idea of peace is more than the absence of war or conflict. It describes a state of harmony within an individual and between members of a society. In Hebrew, "peace" *(shalom)* is used as a greeting and also as a way of inquiring after someone's state of being. To be at peace is to be happy, to be whole, to be right with God, fellow humans, and creation. Peace is the opposite of the rivalry, instability, and division brought by envy and ambition.

Wisdom is also considerate and submissive (cf. 2 Cor 10:1; Phil 4:5; 1 Tim 3:3; Titus 3:2). These two words both point to an attitude that thinks of others instead of self. True wisdom does not insist on its own way but is open to persuasion from others. The wise person is compliant and reasonable, not a know-it-all. He "listens carefully to the other instead of attacking him."[8]

Wisdom is shown by actions—good fruit—that stem from mercy (cf. Matt 5:7). As true religion cares for widows and orphans (Jas 1:27), and true faith clothes the naked and feeds the hungry (Jas 2:15–17), so true wisdom produces acts of mercy and compassion for those in need.

Wisdom is impartial. This may mean that the wise avoid favoritism. They do not prefer certain persons over others on the basis of appearance or position (Jas 2:1–11). However, this Greek word for impartial can also be translated "unwavering." Wisdom does not have the restless inconsistency of the evil tongue (Jas 3:9–12) but is wholehearted in its devotion to God.

As true religion cares for widows and orphans (Jas 1:27), and true faith clothes the naked and feeds the hungry (Jas 2:15–17), so true wisdom produces acts of mercy and compassion for those in need.

Finally, wisdom is sincere (cf. Rom 12:9; 2 Cor 6:6; 1 Tim 1:5; 2 Tim 1:5). True wisdom does not have to show off. It does not have the pretentious display of the ambitious. Jesus constantly denounced the hypocrisy of those who claimed to be wise but did not obey God (Matt 6:2, 5, 16; 7:5; 15:7; Mark 12:15; Luke 12:56; 13:15). The truly wise are not hypocritical. They demonstrate consistency between what they say and how they live.

James ends his list with what sounds like a proverb: Those who sow peace reap righteousness (for similar phrases, see Prov 11:30; Isa 32:16–17; Amos 6:12; 2 Cor 9:10; Gal 5:22; Phil 1:11; Heb 12:11). The repetition of different forms of "peace" shows that this is the central characteristic of wisdom to James. Wisdom from above always strives for harmony. Worldly wisdom, marked by envy and ambition, always disrupts relationships.

This section on two types of wisdom has great relevance for Christians today. The entertainment media, self-help books, and success seminars shape what passes for wisdom, or common sense, in our world. This wisdom

tells us that positive thinking, self-promotion, and tapping into hidden internal resources will bring happiness, excellence, and success. Such thinking is not just "out there" in the world; it is taken for granted in the church. Like the original readers of James, we "have not traded in worldly views of power and importance for God's viewpoint."[9]

James speaks of another type of wisdom, a heavenly common sense that is in direct opposition to the thinking of our age. This wisdom seeks peace, not success. It desires purity, not happiness. It shows itself in a willingness to yield to others, a sharp contrast to ambitious self-promotion.

Great courage is called for to reject worldly wisdom. To question the value of ambition and self-promotion marks one as strange and perhaps even irrational in the minds of most people. Some may call Christians lazy, critical, or even subversive to American ideals. Still, we must stand against this earthly, unspiritual, demonic wisdom.

But how in the world can we achieve true wisdom if it is so foreign to natural common sense? James reminds us that such wisdom is not the result of human effort. It is from above, a gift of God that comes only through faithful prayer (Jas 1:5–8).

James and Job

The book of James is a wisdom book. James speaks of wisdom. He also is the only New Testament writer to mention Job: "As you know, we consider blessed those who have persevered. You have heard of Job's perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy" (Jas 5:11).

It is surprising that Job is mentioned only here in the New Testament. In the book of Job he seems an unlikely example of patience, since he loudly complains to God. However, it is not quiet patience that James has in mind here but heroic endurance.[10] Job endured all that Satan threw against him and still maintained his relationship with God.

James' readers know Job's story and have seen (literally, in Greek) "the end of the Lord." "End" here might mean both culmination and purpose. Job's sufferings did not last forever but came to an end. God also had an end, or purpose, in mind in causing Job to suffer. The suffering was not meaningless. In the same way, Christians may suffer now, but if they persevere, the trouble will end and they will see its purpose. Thus "end of the Lord" refers to the end of Job's story, as the NIV translates, "what the Lord finally brought about." Job saw the coming of the Lord God in the whirlwind (Job 38–41). As a result of God's coming, Job's prosperity was restored and even increased (Job 42:10–17). Christians wait for the coming of the Lord Jesus, who will restore their fortunes.

Both the Lord God and the Lord Jesus ("Lord" is ambiguous in this verse and can refer to either) are full of compassion and mercy. They do not want their people to suffer forever. They will mercifully end the suffering and bless them.

Hear the Wisdom of James

Realizing that James is wisdom literature and moral instruction helps us to avoid two widespread misunderstandings of James. One is that James is a legalistic book. Martin Luther (1483–1546) called it "an epistle of straw," meaning it had little value because he could not find the gospel there. Luther and many after him misunderstood the teaching of James on faith and works. The misunderstanding stems from reading James as legal literature instead of moral instruction. When the book is read properly, it is clear that James does not believe in works righteousness but, like Paul, teaches that Christians are saved by an active faith.

A more recent view of "James the legalist" is held by scholars who say that James only repeats Jewish moral instruction, so there is nothing specifically Christian in his teaching. It is true that much of the book is Jewish moral teaching. So is most of the moral teaching of Jesus. Since Jesus came to fulfill the Law and Prophets (Matt 5:17), how can it be otherwise? James repeats the moral teaching from the Sermon on the Mount. However, James (like Jesus) takes conventional moral wisdom (both Jewish and Greek) and redefines it in light of the incarnation and the sure return of Christ. James' ethic is thus eschatological (from the Greek word *eschatos*, meaning "last," that is, the last days). He tells Christians how to live as they wait for Christ's return. Thus James is a thoroughly Christian book.

The second misunderstanding is that James is practical, that he deals with people where they are and gives concrete steps on how they can improve. Of course, James is practical in the sense that he is concerned with Christian living. His words are certainly relevant to contemporary Christians. However, by calling James practical, some mean that he simply enforces our own cultural values. Such could not be farther from the truth. James is thoroughly impractical in that he challenges our assumptions at every turn. Like Job and Ecclesiastes, he condemns human wisdom and is pessimistic of the ability of humans to reform themselves. He is hopeful, however, of God's transcendent power in the believer. By calling on his readers to receive "wisdom from above" (Jas 3:17 NRSV), he

fights worldliness in the church by calling Christians to wait patiently for the Lord's return. If we feel comfortable with the teaching of James (or rather, with the teaching of Jesus, since he is the original source of James' teaching), then we have probably misunderstood it. It is a radical, countercultural message that the church today needs to hear and to follow.

Gary Holloway is dean of the College of Bible and Ministry at Lipscomb University in Nashville, Tennessee.

Notes

[1] Robert W. Wall, "James as Apocalyptic Paraenesis," *Restoration Quarterly* 32 (1990): 11–22.

[2] See Luke Timothy Johnson, "The Use of Leviticus 19 in the Letter of James," *Journal of Biblical Literature* 101 (1982): 391–401.

[3] For more on the parallels between James and the Sermon on the Mount, see Patrick J. Hartin, *James and the Q Sayings of Jesus* (Sheffield: JSOT Press, 1991), 140–72.

[4] Scripture quotations not otherwise noted are from the New International Version (NIV).

[5] Stanley E. Porter, "Is *dipsychos* (James 1,8; 4,8) a 'Christian' Word?" *Biblica* 71 (1990): 469–98.

[6] Thomas Campbell, "The Declaration and Address," in *Historical Documents Advocating Christian Union*, ed. Charles Alexander Young (Joplin, Mo.: College Press, 1985), 112.

[7] See J. A. Kirk, "The Meaning of Wisdom in James: Examination of a Hypothesis," *New Testament Studies* 16 (1969): 24–38.

[8] Peter Davids, *The Epistle of James*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1982), 154.

[9] Pheme Perkins, *First and Second Peter, James, and Jude*, Interpretation (Louisville: John Knox, 1995), 121.

[10] See Christopher R. Seitz, "The Patience of Job in the Epistle of James," in *Konsequente Traditionsgeschichte* (Gottingen: Vandenhoeck & Ruprecht, 1993), 373–82.