


The spirituality of endurance: Job in the epistle of James

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New Testament authors frequently engage with Old Testament characters for various reasons: to be exemplars, to learn from them, to motivate the readers, to encourage the readers, only to name a few. This practice of engagement prompts various spiritualities ('lived experiences') in both the reading of those texts and in the lifestyles of readers. In this research, the epistle of James has been chosen to investigate the spirituality of endurance emerging from and generated by the reference to the endurance of Job in James 5:11 as a protagonist of 'faith', 'wisdom' and 'endurance' for his readers. The consequent *modus operandi* of this research includes: *firstly*, an Introduction of orientation; *secondly*, a brief outline of the socio-historical circumstances of the Greco-Roman world; *thirdly*, a discourse analysis of James 5:7–12 to introduce the spirituality of endurance; *fourthly*, the exploration of various literary devices present in this pericope, which both engender spiritualities emerging from the reference to Job, and facilitate a reader's experiential participation in 'how the Lord is compassionate and merciful' (Jm 5:11) during personal difficult circumstances.

Contribution: The *first* contribution points out how sufficiently and successfully James has incorporated several aspects from the *Book of Job* (life characteristics and circumstances) to strengthen the faith of his readers and to encourage them to endure in their difficult socio-economic circumstances. A *second* contribution points out and applies various literary devices that emerge from the Greco-Roman rhetoric in the text. These devices engender spiritualities surrounding the reference to Job in this pericope. This is to assist readers to take advantage of these linguistic devices, wisely and carefully applied by James, to experience the 'outcome [τέλος] of the Lord' (Jm 5:11) by means of faith, prayer, hope, patience and endurance during difficult circumstances.

Keywords: Job; faith; works; patience; endurance; prayer.

Introduction

The Epistle of James has much to say about faith and works and how they relate to one another. The noun faith [πίστις] occurs 16 times¹ and the verb believe [πιστεύω] three times.² His purpose occurs to be practical rather than doctrinal. This is apparent from Chapter 2, where approximately most of his references to 'faith' occur, in his logic, 'You see that faith was active along with his works', and 'faith was brought to completion by the works' (Jm 2:22).³ The purpose of James is to prompt his readers to recognise and accept *active faith* as a foundation for living.⁴ In James 2:20, he challenges the readers to examine their own faith through the basic principle 'that faith apart from works is barren'. James relates *saving faith* to *living faith*, attesting its genuineness through works. James does not encourage works separately from faith. He is critically committed to indicate that *living faith* should endorse its dynamic character via conduct, for faith and related deeds go together. McCartney (2009:79–80) extends the above reasoning with his proposal that this occurs

1. James 2:1, 5, 14(2x), 17, 18(3x), 19(2x), 20, 22(2x), 23, 24, 26.

2. James 2:19 (2x), 23.

3. James's interest in 'genuine faith' already became evident at the beginning of the epistle in an exhortation to stand firm during times of difficulties that the readers may encounter, which James regards as a testing of faith (Jm 1:3). For him, requests made in faith are the keys to endurance (Jm 1:3), maturity (Jm 1:4), wisdom (Jm 1:6) and patience (Jm 5:7). The opposite comprises the lack of faith 'to doubt', which reflects the cause of instability and failure (Jm 1:8). Then at the end of the epistle, James presents faith as a crucial factor in life. There he refers specifically to the 'prayer of faith' that rescues the sick person and results in the forgiveness of sins (Jm 5:15). Although the word 'faith' [πίστεως] does not occur frequently throughout the epistle, it forms the foundation of the entire exhortation of James (McCartney 2009:95). Wisdom in James relates to works done with gentleness (Jm 3:13–18). Also cf. Jm 1:2–8.

4. Due to the nine occurrences of τέλος, 'goal or outcome', James 1:4 (x), 15, 17, 25; 2:8, 22; 3:2; 5:11, conceptually interpreted as 'goal toward which a movement is being directed', it has been regarded to serve the centring of the active faith theme of the epistle. In 1:4, James yearns for his readers to be τέλει [perfect ones], alongside synonyms for ὁλόκληροι ἐν μηδενὶ λευόμενοι ['complete' and 'lacking in nothing'] within the Christian's daily life. This is bred from the context from which James speaks, a context of trials that test faith (Jm 1:2–4, 12), a context of suffering through poverty and oppression (Jm 1:9–11, Jm 2:1–13, Jm 5:1–6, 13). Therefore, James admonishes his readers to remain steadfast (Jm 1:3–4, 12, Jm 5:7–11). They should depart from worldly towards godly τέλος, lastly referred to in 5:11 in reference to Job (see Brandell 2022:236 for those who support τέλος as the centring theme in James.)

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throughout the epistle and encapsulates the severe concerns of the entire epistle. Authentic faith in God must be apparent in life (see Cranfield 1965:338–345). *Faith said* must resonate with *faith lived*.

Because of his practical orientation, James⁵ presents tests whereby his readers can ascertain their personal faith is genuine. Already in the introductory pericope of the epistle (Jm 1:2–8, Faith and Wisdom), ‘The testing of your faith produces endurance’⁶ (Jm 1:3) seems, according to Hiebert (1978:223–224), to be the key to reveal the contents of the epistle. In accordance with these tests, James refers to the behaviours of *patience* and *endurance*. The letter begins (Jm 1:3, 4, 12) and ends (Jm 5:7–12) with references to it.⁷ Already in James 1:2–4⁸, faith is linked to patience and endurance. *The patient waiting in James 5:7–12 is nothing, if not, a presentation of the character of faith.*

The purpose of this research is to point out how James successfully, in his reference to the endurance of Job,⁹ has strengthened the faith of his readers and encouraged them to endure in their difficult socio-economic circumstances. He successfully achieved this in utilising various literary devices, which in turn developed divine ‘lived experiences’ during the reading of the text. The consequent *modus operandi* of this research includes: (1) an Introduction of orientation; (2) a brief outline of the socio-historical circumstances of the Greco-Roman world in order to contextualise the reference of Job in James; (3) a discourse analysis to determine the reasoning and rhetoric of James in 5:7–12; (4) the exploration of various literary devices present in the text; devices that engender spiritualities¹⁰ surrounding the reference to Job in this pericope, for the readers to experience ‘how the Lord is compassionate and merciful’ (Jm 5:11) during difficult circumstances.

5. For the sake of convenience, the name ‘James’ will be used when referring to the author. See footnote 22.

6. In this research, the noun, ὑπομονήν, as well as the verb, ὑπομείναντας [active participle], both in James 5:11, will be interpreted and be referred to as ‘endurance’ (NRSV) and not ‘perseverance’ as some scholars do.

7. Coherence, in the epistle, consists not in terms of a ‘formal syntactical discursive structure’, but in ‘the function of the discourse in terms of restoring the readers to a set of values’ in agreement with the convictions of James (Penner 1999:272).

8. ‘My brothers and sisters, whenever you face trials of any kind, consider it nothing but joy, ³ because you know that the testing of your faith produces endurance [ὑπομονήν]; ⁴ and let endurance [ὑπομονή] have its full effect, so that you may be mature and complete, lacking in nothing’ (NRSV, 1:2–4).

9. Patrick Gray (2004:422), in his extensive linguistic and thematic analysis of both the epistle of James and the *Job*, conceded that ‘despite impressive family resemblance in terms of theme and language,’ there is ‘not adequate evidence to prove beyond all doubt’ that James displays literary dependence on the Testament. See also List (2022:469–488) for a convincing discussion on the negation of influence of the *Job* on the epistle of James. Therefore, an influence or usage will not be considered in this research. In this research, the following resemblances between the *Book of Job* and the *Epistle of James* will become evident: (1) the restoration of Job by God (ch 42) and the humiliation of his friends with the blessing and punishment accomplished by God at the Parousia (ch 5); (2) the multiple complaints of Job’s friends with the admonishing of complaints, the taming of the tongue (James 3); (3) Job did not show any patience, although endurance, while in James the readers were encouraged to show both patience (to amend) like the farmers and prophets and especially endurance as Job did; (4) although Job, an extremely wealthy person, helped the poor, lost everything even his family, he was blessed with much more (belongings, family, life); (5) In Job, ‘the presence of God remains the primary part of the encounter’ (Lombaard 2022:10) and in James, references to ‘our Lord’ (7x) and Judge (1x) occur, indicating the presence and coming of the Lord.

10. According to Waaijman (2006:14), ‘The phenomenon of spirituality appears as a complex whole, constructed out of elements which are complementarily interrelated. Spirituality is a relational process which constitutes an original whole in which God and man are reciprocally related’. The use of the plural (spiritualities) refers in this essay to both multiple and various kinds of divine experiences. In this essay, it is applied to the reading of a selected biblical text, James 5:7–12.

Social stratification in the Greco-Roman world¹¹

The huge disparity in the quality of life, such as πλούσιοι και πένητες [rich and poor]¹² among people, necessitates a brief reflection on the overall socio-economic stratum in the Greco-Roman world until the end of the 1st century C.E. The social concern of the Epistle of James was undoubtedly influenced by the wider social environment. Therefore, there must be some perception of this international, socio-economic situation that could have influenced James in his orientation towards the social stratification and disparity of society.

Socio-economic structures in the Hellenistic age

Rostovtzeff (1953:852–53) contends that a separation between ‘the economic life of the Hellenistic period and that of the early Roman Empire’ is not so simple. In a later publication, Rostovtzeff (1971:91) asserts that under Hellenistic rulers the world attained a level of *capitalistic organisation* in ‘agriculture, industry, and commercial trading’. This tendency was not apparent prior to that period. Even the Romans could not exceed this. During this era of Hellenistic dominance, particularly at the close of the 4th century B.C.E., the Greek society was already divided into, ὁ πλούσιος και ὁ πένης (Aristotle *Pol.* 6.1318a).¹³ Every person belonged to a class of *rich* or *poor*.

Unfortunately, only the great landowners benefitted from this extensive advance in prosperity. The poor (ὁ πένης) certainly did not benefit at all. Consequently, capitalists worsened the circumstances of the poor (Maynard-Reid 1987:15). This endured during the Roman period. Continuous research has shown that no extreme economic changes were coerced by, or appeared, at the start of the Roman era.

Socio-economic structures in the Roman period

During the 2nd century B.C.E., Rome became dominant in the East. The *Pax Romana* guaranteed excessive advantage from trade which appeared to be the founding of capitalistic success and wealth (Furfey 1943:247). Because of Hellenistic influence, life throughout the Roman Empire sustains the illusion that emperor Augustus had no different economic policy. According to Maynard-Reid (1987:15; Rostovtzeff 1971:91), a policy of *laissez-faire* (‘let the people do as they think best’) dominated. Hardly any amendment was implemented in the Roman economic policy. The Roman emperors continued with Augustus’ *economic* ‘policy of *laissez-faire*’ and conditions of the period. This happened throughout the Julio-Claudian era (14–70 C.E.) throughout the empire.¹⁴

11. In this subsection, I rely strongly on my previous publication during 2015, *Rich man, poor man in Jerusalem according to the epistle of James*.

12. It also features prominently in James.

13. ‘ἀλλ’ ἐπειδὴ δύο μέρη τετύχηκεν ἐξ ὧν ἡπόλις, πλούσιοι και πένητες’ [‘but because two parts were divided from which the city, rich and poor...’].

14. This occurs to be evident also in Egypt as well as Syro-Palestine (Maynard-Reid 1987:15). Rostovtzeff (1971:91) pointed out that differences have started to emerge in the degree of their development as well as in the emergence of new factors.

The *Pax Romana* provided both positive and negative consequences. *Positively*, new groups entered the upper class¹⁵ and profited from economic growth.¹⁶ *Negatively*, the economic positions of ordinary people worsened increasingly. White (1971:229-231) assigns this to the emergence of a new class of businessmen, wealthy bourgeoisie from the local society. Their status and influence in their local settlements empowered them to engage in the 'tax-gathering functions'. This certainly enabled them to benefit from Roman expertise that additionally enriched their economic situation, which was used for economic corruption that consequently worsened the balance of poverty. Orientations about the great prosperities during the Roman era should not delude readers to the extensive poverty among the masses, also prevalent in Palestine.¹⁷ Such an unbearable situation of destitution and enduring uncertainty were the fate of the lower class [πένητες]. These circumstances were the consequences of a minor group of capitalists who deprived and coerced them (Van der Merwe 2010:20–21).¹⁸

Hence, evident from both Greek and Roman worlds, two different socio-economic classes exist: a dichotomy between πλούσιοι καὶ πένητες [rich and poor]. Although the economic condition improved during the Roman period, only a minor segment of the population benefited from improvements. The majority of the people continued to live in outrageous poverty. This macro-environment orientation opens the door for the micro-environment orientation, to be discussed.

Palestine a possible setting for the letter of James¹⁹

Several scholars²⁰ concur about the unsureness concerning both the author and dating of the Epistle of James.²¹ Scholarly disputes also encompass inquiries concerning 'place of

15. See Gager (1971:93–113) for a discussion on 'the Roman social order'.

16. According to Rostovtzeff (1971:91), the most important feature of economic development in the Roman period was the 'gradual resurrection of economic life in the provinces. Urbanization was the continuation of an evolutionary process which began long before the Romans'. Thus 'urbanization meant here the formation of a city *bourgeoisie*'. This *bourgeoisie* comprises of a class of landowners, traders and industrialists who resided in the cities. They developed enthusiastic business activities along financial lines (Gager 1971:93). If this happened throughout the empire, then it can be assumed that it also happened in Jerusalem.

17. Harland (2002:511) agrees on this point.

18. In his interpretation of this situation, Maynard-Reid (1987:18) concluded that in the end 'it was not merely political dissatisfaction or religious fanaticism that brought unrest throughout the empire. The root cause of the misery was economic'.

19. In this subsection, I rely heavily on the work done by Hartin (2004) and Davids (1982:28). This is because Hartin describes the possible background to the epistle of James from an economic perspective, which fits and closely relates to the economic situation of James.

20. For example, Dibelius (1976:45–47); Martin (1988:xxxiii); Loh & Hatton (1997:1); Versepunt (2000:99ff.); Martin (2002:123); Botha (2005:391). For definite confirmation that James was the author, see Furfey (1943:251); Kümmel (1975:412); Adamson (1976:18f.); Manton (1995:13); Wachob (2000:165). Davids (1982:3); Johnson (2000:155; 167). See also the thorough work of Hartin (2004:117–140; 2006:445).

21. It is obvious that this study cannot offer the final answer to the *historical situation* of James. It is also clear that everyone proceeds with some pre-settings in mind. The well-known Jacobean scholar Dibelius (1976:46f.) almost totally abandoned the attempt to find such a setting or to discuss the local conditions.

writing' and 'structure'. The assessment of the relevant literature deems that little consensus occurs regarding historical matters concerning the Epistle of James.

This study will relate to the conventions between scholars and the persuasive work conducted by Hartin (2004). The epistle was most probably 'written in Jerusalem to Jewish-Christians in the Diaspora' by somebody living within the area of Jerusalem (see footnote 21), prior to the invasion of Jerusalem by the Romans (70 C.E.). If this is within acceptable limits, then it can be deduced that James was directly influenced by the socio-economic circumstances in Judea (Jerusalem) and indirectly the socio-economic circumstances of the readers in the dispersion. This statement can be verified by the numerous occurrences of so much socio-economic data in this epistle. This high frequency prescribes how densely social and economic matters are mingled.

An arising question is whether the constant references of James to the polarisation between 'rich' and 'poor' mirror a social conflict among the recipients of the letter or rather encompass something he himself experienced in his immediate environment.²² The references to the community in these texts foster the impression of James being an eyewitness of the 'rich'–'poor' dichotomy of his society. Consequently, 'the assumption arises that the cultural accounts in the Epistle of James describe to some degree a general situation that James himself experienced (along with his readers)'. Hence, the circumstances that James describes could be authentic situations that occurred locally and generally.

This cultural information could in all probability be appropriate to many places. It matches the setting in Palestine remarkably well – particularly the one that existed prior to 70. C.E. Williams (1987:48) is of the opinion that the inclusive perception in James on poverty (and wealth) mirrors the critical situation in Jerusalem surrounding 60 C.E.²³

In the following section, the focus will be on the analysis of the text (Jm 5:7–12), from the perspective of the above discussed socio-economical context, and how spiritualities evolve from it because of James' reference to Job.

The spirituality of endurance – The reference to Job

According to Iser (1978:107), texts are 'structured prefigurements'. The manner of the reception and interpretation of texts depend on both who the reader is and on the type of text (genre) that the reader is reading. The act of reading comprises an 'active interaction and negotiation between text and reader'²⁴ (cf. Iser 1978:107).

22. Observation proves that no *definite crisis* in the Palestinian congregation occurred, such as for example those on 1 Thessalonians or 1 Corinthians, neither a particular *persecution of Christians*, as for example 1 Peter 4:12 and (probably) the book of Revelation.

23. According to Williams (1987:48), is an early dating and a close link with early Judean Christianity possible. This is apparent from the 'Jewish nature of the epistle', the 'eschatology', the 'lack of references to Paul', 'adherence to the Law' and 'his address to those in the Diaspora'.

24. A reader must always keep in mind that contexts determine the meaning of words.

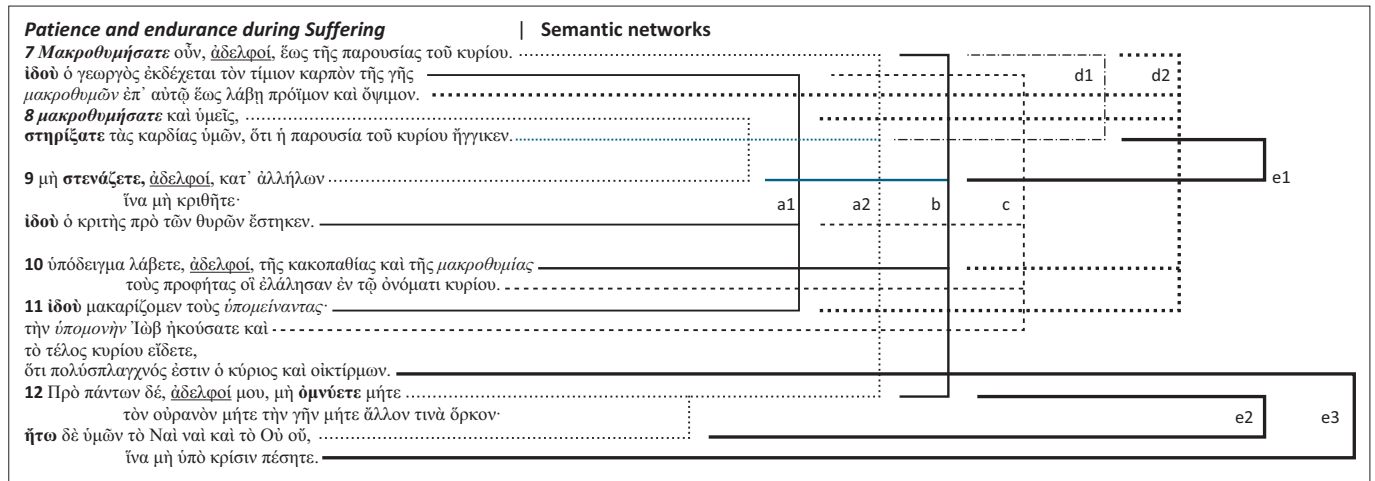


FIGURE 1: Discourse analysis and semantic-network references of James 5:7–12.

This negotiation²⁵ evokes different spiritualities ('lived experiences'). According to Waaijman (2023:748), readers become actively engaged in a text when understanding, imagination and reflection of the meaning of the entire text occurs. Such an active interaction with texts then constitutes in readers 'lived experiences' of both the text content and the divine.²⁶ Such reading events innovate and generate actions and experiences when (reading) the text enlightens readers and sanctions them to beget their own skills and competencies into enactment (cf. Iser 1978:108).

The rhetoric of James, as embedded in the text and surrounding the reference to Job, will then affect the 'lived experiences' of the readers and encourage them to act accordingly. The following step now is to analyse the selected text of James 5:7–12, to engage with it for the enactment of understanding, imagination and 'divine lived experiences'.

Discourse analysis and semantic networks²⁷ – James 5:7–12²⁸: A spirituality of endurance during difficult times and circumstances

Reading a text causes dynamic interaction between the text and reader (networks 'a1, a2, b, d1, d2, e1-3')

According to Waaijman (2023:750), constitutes a text a 'complex of relations'. Therefore, should the intended relations that organise the surface of the text be distinguished from the 'latent relations which govern the deep meanings'. In all, Waaijman discerns three intertextual strategies²⁹:

25. Such a negotiation (contemplation) generates 'a specific reading of reality called "spirituality": ... the attentive God-seeking endeavor ... aimed at the acquisition of a pure and a deeply loving knowledge of God' (Waaijman 2023:344).

26. The characters, their identities and their behaviours in those texts (see Abraham, Rahab, farmers, prophets, Job and Elijah used as examples in James).

27. The following semantic networks have been pointed out: a1: ἰδοὺ imperatives; a2: more imperatives; b: brothers; c: characters; d1: repetition, παρουσία; d2: repetition, *Μακροθυμήσατε* and *ὑπομονή*; e: dialectic references.

28. In this publication, I follow the pericope volume of the NKJV, NIV, NRSV, ESV - 5:7–12. In Nestle Aland, verse 12 stands alone and is not part of the following pericope.

29. Waaijman (2023), in his formidable publication, *Spirituality: Forms, Foundations and Methods*, concurs that biblical spirituality develops from: (1) The dynamic interaction between text and reader; (2) The dialectic between retention and protension; (3) The composition of images; (4) The involvement in the text; (5) The filling of gaps.

Participation: This is created through repetition (b, d1, d2, see *παρουσίας* [parousia], ἀδελφοί [brothers], *Μακροθυμήσατε* [patience], *ὑπομείναντας* [endure]). Through these expedients, James seeks to keep 'alive' the text and the spiritualities embedded in the text.

The first semantic network, indicated in the discourse analysis (Figure 1) as 'a', comprises four family-related references: 'brothers' ([ἀδελφοί], vv. 7, 9, 10, 12). James uses these references to indicate the intimate relationship that exists between him and the readers in the communities in diaspora to identify them as part of the household of God³⁰ and consequently expects participation from them in this household.

Detachment: James attempts to achieve detachment from transgressions through dialectic language and imperatives: He uses dialectic discourse (network 'e'), a rhetorical technique, which extensively employs antithetical and binary language. This is to convince or persuade his readers through specific arguments that patience and endurance constitute the truth and correctness, which should feature in a household of God (cf. Benjamin 1983:65; Cosigny 1989:281–287; Gadamer 1980:3; Holmberg 1977:233; Lake 1986:206f.; Murray 1988:286).

Murphy (1971:116) adds that dialectical discourse also makes use of metaphors (farmers, prophets, network 'e'), which refer to transformation or even 'becoming'. This is to convince readers that transformation is not only imaginable but also inevitable and practical.³¹ Such strategy seeks to surpass adverse practices and behaviour (e.g. speech control and desire for wealth). These references form part of the rhetoric of James and serve to establish a contrast between

30. Network (d1) refers to the *parousia* of Jesus (Jm 5:7, 9), which relate semantically to the 'Day of Judgment'.

31. The following five words occur, in the whole New Testament, only in this pericope (Jm 5:7–12) in the epistle of James. 'Compassionate' ([πολύσπλαγχνός], Jm 5:11) is first known to us in James. The other three words are 'early' and 'late' ([πρόμιον καὶ ὄψιμον], Jm 5:7) and 'suffering' ([κακοπαθίας], Jm 5:10); cf. *Κακοπαθεῖ* in James 5:13; Painter & De Silva 2012:160. The personal name 'Ἰὼβ' (Jm 5:11) occurs in the entire New Testament only here in James 5:11.

the subversive conduct of the rich and the true and correct conduct he prescribes for the community.

Transformation: A change in conduct through participation in a new behaviour and the simultaneous detachment from adverse practices should necessarily lead to the transformation of the identity and character of the reader. This, in turn, is anticipated to result in patience and, finally, endurance.

By means of the repeated use of the metaphor, 'brothers' (network 'b') and the second person plural in the verbs, James assists the reader in identifying with the other members of the household of God (cf. Van der Merwe 2015:5). James further guides his readers towards their transformation with his incorporation of OT figures (Abraham, Rahab, Job, Elijah).

Reading a text composes exemplars (network 'b')

The epistle of James can be summarised by the declaration made in James 2:18, 'Show me your faith apart from your works, and I will show you my faith by my works'. In support of this statement, James refers to specific characters such as *Abraham, Rahab, Job, Elijah* and to *farmers* and *prophets* in general, all from the Old Testament, to illustrate that genuine faith prompts action (experience) on the part of the perceptive individual.³²

The context from which James speaks is one of trials that test faith (Jm 1:2–4, 12), notably the trial of the experience of misery, because of poverty and oppression (Jm 1:9–11, Jm 2:1–13, Jm 5:1–6, 13). James' admonishment to his readers is to endure (Jm 1:3–4, 12, Jm 5:7–12). They must depart from worldly *διψυχία*³³ towards divine *τέλος* ([outcome], Jm 5:11). This is 'ultimately encapsulated' in the 'royal law according to scripture, "You shall love your neighbor as yourself"' (2:8), thereby exposing friendship with God (Jm 4:4–10) by relying on 'wisdom from above' (Jm 3:13–18). The faith of Abraham, Rahab, Job and Elijah (even the farmers and prophets) is exemplary towards this accomplishment. Therefore, James appeals to his readers to follow the path of a *τέλειος*³⁴ (Brandell 2022:239).

The above reasoning infers that the reference to Job in James can only be understood in terms of all the other characters referred to by James. The meaning of a text only derives from both the immediate and macro contexts. Consult the characters from the Old Testament (network 'c').

Abraham: Whenever Jews considered the topic of *faith*, they would consistently have recourse to the faith of Abraham (Kistemaker & Hendriksen 2001). This would immediately recall the reference to Abraham in Genesis 22 that made this

32. The single reference to Job insinuates that the recipients would have been very familiar with the *Book of Job*.

33. According to Arndt et al. (2000:253), 'the state or condition of being uncertain about someth[ing] *indecision, doubt*'.

34. According to Arndt et al. (2000:995), 'unblemished, complete, perfect, meeting the highest standard'.

patriarch legendary for his faith. James quotes Genesis 15:6: 'And he [*Abraham*] believed the Lord; and the Lord reckoned it to him as righteousness' (NRSV). Abraham believed in the promise of God that his descendants would be both his beneficiaries and as numerous as the stars of heaven (Gn 15:4–5). Abraham's accreditation with righteousness indicates that this affirmative valuation ensued not from personal activities but rather from his faith disposition. According to James, Genesis 15:6 was fulfilled by Abraham's act of obedience during a moment of testing in Genesis 22 (Anderson & Keating 2017:93).³⁵ '[*Abraham*] believed the Lord; and the Lord reckoned it to him as righteousness'.

Rahab: The second example, Rahab, differs dramatically: Abraham was a man, the father of faith and the father of the Israelites, while Rahab was a woman, a prostitute and a foreigner. By choosing these two very different examples, James illustrates that justification is available to anyone who follows the will of God (Anderson & Keating 2017:94). Therefore, his excellent reference to Rahab.

'Likewise, was not Rahab the prostitute also justified by works [οὐκ ἐξ ἔργων ἐδικαιώθη] when she welcomed the messengers and sent them out by another road?' (2:25). Rahab's chronicle is narrated in Joshua 2; 6:17, 22–23, 25. It is astonishing that Rahab is given preferential mention together with Abraham, the *πατήρ* [father] of a nation, of Israel. Even, the entire chronicle in the book of Joshua is itself astonishing. Imagine, Joshua sent out two spies who found refuge in Jericho with Rahab, labelled a prostitute (Jos 2:1). This is just amazing! That Rahab enabled them to accomplish their mission and to provide Joshua with the needed information to successfully conquer Jericho, gave her an extraordinary status in Israel's history. James identifies her hospitality to the spies as the 'works' that saved her.

James acknowledges the complementary roles of faith and works when he references Abraham and Rahab together and/or alongside each another. When James emphasises the works of Rahab, he does not diminish the role of faith in Abraham, even though in this text's summary that role is minimised. The point undoubtedly is, 'What use would that faith have been if she had not helped them?' Thus, discerned from the assessment of Abraham's treatment, 'Was not [οὐκ] *Rahab justified by works?*' (Jm 2:25). The inferred answer would be 'Yes! Of course' (Painter & De Silva 2012:109).

Farmer: The next and third example is the reference to the farmer (Jm 5:7). James offers the example of a farmer who harvests the crops of the earth owing to the early and the late rains. The rainy season in Palestine stretches over October and November to present harvest in spring, that is subsequently

35. Abraham's faith is apparent in James 2:22–24: '22 Do you see that faith was working together with his works, and by works faith was made perfect? 23 And the Scripture was fulfilled that says, "Abraham believed God, and it was accounted to him for righteousness". And he was called the friend of God. 24 You see then that a man is justified by works, and not by faith only'. Following Genesis 22, James informed his readers that Abraham obeyed God in offering Isaac, his beloved son, on the mountain called Moriah. Then James refers to a superb title allotted to Abraham – 'the Friend of God'. What an honour!

during April and May, which assures a good summer harvest. Farmers *trust in God* to send these rains and provide for the well-being of the farmers. Farmers need *patience to wait* while nature takes its course; Christians also need patience to await the coming of the Lord (Anderson & Keating 2017:145) when justice will ultimately prevail (Jm 5:9).

Prophets: Three verses later James refers to the fourth example, the *prophets*, who spoke in the name of the Lord. They courageously dealt with kings, influential elites and annoying crowds who longed for their despair. Any form of truth proclamation is precarious. The prophets frequently exposed their lives to proclaim the message of God and God never deserted them. The grace of God enabled them to endure everything while proclaiming the message of God, even when threatened, ridiculed and imprisoned. *James refers to them as 'blessed' [μακαρίζομεν] because of their suffering, patience and endurance.* Being blessed is a heroic indication that they have been recipients of divine favour. Like the prophets prior to them, the readers of James will also be blessed if they continue proclaiming the divine message (through words and deeds) and do not lose faith during times of suffering and trials (Anderson & Keating 2017:148).

Job³⁶: The fifth example is Job whose *endurance is emphatically pointed out.*

Job's *endurance* is his lived experience carrying him through his suffering. Greco-Roman discourses on endurance validate the opinion that a prominent theme of *endurance* (not 'patience') began to emerge from both the struggle of Job in his 'God-approved-resistance' against the works of Satan and in the speeches between Job and his friends. Contemporary readings of Job in both Hebrew and Greek concur that, despite any prominence, endurance does not appear to be a *central* theme in the book.

The epistle of James explicitly refers to 'minimal facts' in the *Book of Job*. These include the following four aspects that James must have considered when constructing his own compatible interpretation of Job: '(1) At the beginning of the *Book of Job*, God declared Job as righteous. (2) At the end of the book, God's approval of Job is upheld. (3) In the middle of the book, Job's friends argue with Job, and Job resists their judgements. (4) At the end of the book, God disapproves of what the friends have said' (List 2022:487).

James proficiently revisited Job while he became acquainted with the minimal facts of the beginning, middle and end of Job's narrative. His perspective appears to adopt the embodiment of those virtues in a Hellenistic civilisation, which are in conformity with Jewish-Christian convictions, and which he himself held. Analogous with the enduring 'warriors and athletes of Greece and Rome', the moral endurance of Job was offered as a model for Christian imitation. Although in modern critical readings, the endurance of Job may not be his most commendable quality;

36. Due to the title of this research, will more space be allocated for the discussion of Job.

nevertheless, it should be appreciated how James (in his Greco-Roman environment) has revisited and remodelled the significant traditions of ancient times for the ethical conversion and endurance of his community (List 2022:488).

The *Book of Job* narrates the chronicle of a truthful wise man who, allowed by God, was tormented by Satan. Every possession of Job and his children were captured. Even his body was diseased (Job 1:1–2:8). Close to death and strangled by enormous pain, Job's wife instructed him to blaspheme God and die (Job 2:9). To exacerbate his life, his friends indicted him of misconduct.³⁷ Job suffered! Despite being alone in the world, sick and assigned as a sinner, Job endured strongly. He was convinced (believed) that in one way or another God would justify him despite his dreadful situation. As James and we are aware of it, in the end, God vindicated Job, even decreed him to intercede for his friends, who incorrectly spoke about God (Job 42:8; Anderson & Keating 2017:149).

Although suffering is not thematically central for James as it is for 1 Peter (1 Pt 1:1–7, 1 Pt 4:1–19), James regarded the experience of suffering as manageable by encouraging his readers to conceive Job as a paradigm of endurance. They should pursue Job as an example, namely, they should see and experience the intent of the Lord. Despite denunciation of the rich by James, he might have preferred Job for several reasons, including the fact that Job used his *wealth* to support the poor. This 'godly father' also fulfils an *exemplary role* in other areas that James interprets as necessary for the well-being of the communities. Job was considered a *wise man*. His concern for *obeying* the divine ethical principles was exemplary, while his speech ethics met the demanding requirements of James 3:2. In his darkest moment when he was tested to the full by the Accuser, he *remained steadfast*, even when his wife called on him to curse God (Foster 2014:164).

The readers would also be aware of the reward Job received for his endurance as formulated in Job 42. They have seen the well-intentioned divine product that emanated in Job (Job 42:10–17). Their memories about the final chapter of the *Book of Job*, certainly, would have encouraged the readers of James to hope for a similar good outcome for themselves. Although it becomes difficult at times to determine the purpose of God during the midst of tyranny, James comforts the readers that the redemption of the children of God is always the intended outcome (see Rm 8:28; Tm 1 2:4). They should trust God who is merciful and compassionate. Therefore, James proposes Job as an epitome and his endurance as a paradigm of substantiated faith: analogous to the exemplars of Abraham and Rahab, earlier in the epistle (Jas 2:14–26), and to the farmers and prophets in the same pericope as Job (5:7–12). 'For James, faith is *lived*, or else it is not faith, and the experience of suffering proves an occasion to enact faithfulness through endurance' (cf. Rodenbiker 2017:496).

37. The largest part of Job (LXX chs 3–24) contains explanations of Job to his friends and God. Here was an absence of patience in his life.

Elijah: The sixth and final human example that James refers to is Elijah. Even though referred to after Job, his references are imperative for the association of endurance with Job. Out of numerous names of people who are known as prayer warriors (compare 1 Sm 12:23), James chooses Elijah. During the 1st century, he has been complimented with having extraordinary qualities. Under the Jews, Elijah was greatly admired, and from the New Testament perspective, he is regarded as a Messianic forerunner. Even the prophet Malachi anticipated another Elijah manifestation in 4:5, '... I will send you the prophet Elijah before the great and terrible day of the Lord comes'. In all four Gospels, the name of Elijah is prominent.³⁸

When James says, 'Elijah was a human being like us' (Jm 5:17; compare Ac 14:15), he insinuated that he was ordinary like any human being. Elijah had to manage fears, depression and physical confines (1 Ki 19:1–9). *The objective of James in referencing Elijah was to disclose to the readers that they, as Elijah, can profit from the power of prayer to endure in difficult circumstances.* 'And he [Elijah] prayed again, and the heaven gave rain, and the earth produced its fruit' (5:18). Humans can achieve astonishing things, but they cannot control the weather. Nevertheless, Elijah, as prophet, is presented in James as one who, through prayer, influenced the weather. Elijah is pictured to be a prophet who could pray powerfully, and this stretched over some time (1 Ki 18:42–44). God, hearing the prayer of Elijah, ended the drought, provided abundant rain and supplied a good harvest (Kistemaker & Hendriksen 2001:181–182). Although Job was an extraordinary man who persevered under difficult circumstances, the readers had no excuse not to endure – prayer can and will empower them to endure.

James explains here that passionate, faith-filled prayers of righteous people are powerful. Righteous people are those who experience good relationships with God. James assumes that the communities to whom he is writing are composed of righteous people. They are members of the Christian *family of God* and should therefore trust God and aid one another through prayer. He postulates Elijah as an example of the power of prayer, a righteous person. James teaches his readers that their prayers can also be effective as the prayers of Elijah (Anderson & Keating 2017:163) to assist them to be *patient* and to *endure* during times of suffering and hardships.

Conclusion: James did not refer to Job as one who has been patient, but as one who endured, one who kept his faith in God and endured until the end (Jb 42). *He was then blessed immensely.* James' reference to these significant Old Testament characters would have stimulated their imaginations and created lived experiences how God featured in and highlighted the lives of these formidable OT characters.

³⁸The name occurs nine times in Matthew, nine times in Mark, eight times in Luke, twice in the Gospel of John and once in each of Romans and James.

Contributions of characters in James with Job as the 'hinge':

- **Abraham & Rahab:** an appeal to James' recipients to strengthen their *faith*;
- **'The Farmer waits':** an appeal to wait requires patience and trust. It is not a passive or disinterested waiting. It is a time characterised by hope, collaboration and *gratitude*;
- **The Prophets:** 'blessed are those who endure', for they are exemplars of 'suffering, patience and endurance' to effect lived experiences of accommodating suffering patiently with faith-inspired confrontation, assimilation because of *anticipation*;
- **Job:** an appeal to endure to the end. He kept his faith in God and consequently endured until the end. He *trusted* God. He spoke (pray) to God (Job 13:20–14:22; 16:17; ch 17; 40:3–5; 42:2–6, 8, 9);
- **Elijah:** an appeal to sustain endurance through *prayer* – prayer empowers one to adjust the sails in a storm rather than to abandon the journey.

Involvement in texts (activities)

Introduction: Significance, appropriation, effectuation, involvement in texts: The *significance* of texts does not exist in the letters of the text, nor in the reading, but 'in the relation between the reader and the text', to be understood as a mutual relation (Waaijman 2023:766). For Levinas (1994:50) the revelation of the text and personal awakening of a reader are two sides of one and the same process (1994:597, 98). The reader awakens in hearing the voice of *God*, which creates an immediate relation between the reader and God (1994:134, 135) and a 'lived experience' of God. The revelation of God and the personal awakening are one event, because they occur during the awareness of the imminence of God during the reading of the text: the awareness of the reader to be personally addressed, causes the revelation of the Word to happen. The text awakens subjectively on a personal level and effects the reader (Levinas 1994:50).

The reader's *effectuation* through the text occurs only, according to Iser (1978:132), when the reader becomes actively involved in the text during the reading of the text. The reader finds himself or herself in the text and the text moves into the reader. Such a symbiosis occurs to be exciting and significant, because the world of the reader, effectuated during the reading process, changes with every new passage. During the act of reading, the experiencing of the text, something happens to the reader's own collection of experiences. This cannot stay unaffected because the presence of the reader in the text does not happen through recognition of what the reader already knows. The fact that the text contains some familiar material, usually constructs the basis out of which the new experience is constructed. The familiar data occur to be only momentarily. Its significance contributes to change the direction of the reading. New experiences then emerge from the restructuring of those

experiences already stored in the text (Iser 1978:132) and need to be appropriated.

Appropriation³⁹ reflects the signification of the text in the existence (life) of the reader. In the process of the comprehension of the text, the reader is transformed by the text. The sacred quintessence inherent in Scripture (its language) then relocates to the surface: the co-ordination of the *reader* with the *Other*. For Levinas (1994:xii), this co-ordination with the *Other* is the attunement-to-the *Other*, which is God. Hence: orientation to believe, to be obedient, to be patient and to endure becomes faith, obedience, patience and endurance to God – the ‘appropriation’ of the text that results in the involvement and application of the text.

The imaginative restructuring and appropriation of those experiences already referred to and present in the text and then appeal to the readers to yield to what has been proposed in the text: ‘This *involvement*, or entanglement, is what places us in the ‘presentness’ of the text and what makes the text into a presence for us’ according to Iser (1978:131). This captivation occurs in ‘the mode of the image’ (1978:136–137). Reading is ‘aesthetic’ (1978:133) in the literal sense: the reader ‘affectively’ participates in the text (1978:157). This fusion between text and the reader during the reading process reflects a ‘symbiosis’: two dissimilar bodies (text and human) *keep on living or live together in one another* to the mutual advantage of both (Waaajman 2023:742). This nature of spiritual reading will incubate faith and generate obedience, patience and endurance as described in James 5:7–12.

Becoming involved (drawing into) in James (5:7–12) *Intimate forms of address* (connect the reader, network ‘b’): By using the noun ‘brothers’ ([ἀδελφοί], four times in this pericope) as a form of address, James endeavours to make the reading of this epistle a personal experience, *firstly*, to attract their attention and *secondly*, he wanted them to identify themselves with him (the content) and vice versa.

The imperatives in the text (exhort the readers to act, network ‘a1–a2’): James uses nine imperatives⁴⁰ in this short pericope (Jm 5:7–12)⁴¹: The function of these imperatives is to engage the reader with the text. The reader should not only take cognisance of the content of the text but should experience and participate in the endurance of Job.

39. The appropriation of the textual content occurs when the reader ensues the feeling of the text (Ricoeur 1991:118).

40. The ethical character in James is substantiated by the striking statistic that: the 108 verses of James contain 54 imperatives. Cognisance must be taken that 23 of these 54 imperatives concern directly to matters relating to ‘speech-ethics’ and 6 more indirectly. More impressive: the proportion of imperatives, concerned with speech-ethics, increases vastly due to that 11 of the 54 imperatives in James, function rhetorically, and 3 more are contained within illustrations (Baker 1995:6). Those functioning rhetorically are: 1:16 [πλανᾶσθε], 1:19 [ἴστε], possibly indicative), 2:5 [ἀκούσατε], 2:24 [ὄρατε], 3:4 [ἰδοῦ], 4:13 [Ἄγε νῦν], 5:1 [Ἄγε νῦν]; 5:4, 11, 17 [ἰδοῦ]; 5:20 [γινώσκετω]. The three imperatives that function within an illustration are 2:3 [κάθου; στήθι; κάθου] (Baker 1995:6).

41. James uses fourteen imperatives in James 5:7–20, which is the second highest concentration of imperatives in the epistle. This resonates with the highly instructive character of James in this pericope (cf. Painter & De Silva 2012:160).

The verb ἰδοῦ [network ‘a1’]⁴² is used three times, imperatively (Jm 5:7, 9, 11). It functions as a demonstrative or presentative particle to focus the reader’s attention on what follows. Between the two fronted imperatives, μακροθυμήσατε (patient) in James 5:7a and James 5:8a, James conceives a demonstrative and imaginative example of patience: the farmer waits patiently [μακροθυμῶν] for the early and later rains during the autumn and spring times of the year. For these periodic blessings, they had to be patient and must pray (see Elijah, Jm 5:17–18; also Zch 10:1). The essence of this example is that the farmer cannot do anything about his situation. He *is dependent* on the *One* who sends the rains. He *must wait* patiently. The readers, therefore, *must patiently wait* for God to provide (Varner 2017:363–364).

The importance regarding this caution is further accentuated by James’ appealing to the reader’s attention (ἰδοῦ, look) about the presence of the *judge*. His reference to *the judge being at the door* corresponds with a phrase used by Jesus himself (Mk 13:29; Mt 24:33). The signification may have both spatial and temporal⁴³ denotations (cf. Varner 2017:366).

Other imperatives (network ‘a2’): The following five strong imperative commands occur in this pericope:

Μακροθυμήσατε [be patient, Jm 5:7, 8]; στηρίξατε τὰς καρδίας ὑμῶν [strengthen your hearts, Jm 5:8]; μὴ στενάξτε [don’t grumble, Jm 5:9]; μὴ ὀμνύετε [do not swear, Jm 5:12]. The first three imperatives in verses 7–8 were positive and claim proper behaviours and attitudes to be imitated. The other two in verses 9 and 12 are negative imperatives, strongly repudiated by James.

In the current pericope (Jm 5:7–12), *patience*, expressed by μακροθυμεῖν or μακροθυμία (Jm 5:7 [twice], 8, 10) and ὑπομένειν or ὑπομονή [‘endure’ Jm 5:11 (2x)], seems to be the major themes. In Colossians 1:11, Paul uses them synonymously. In this context, μακροθυμεῖν carries the nuance of ‘expectant waiting’, while ὑπομένειν suggests ‘endurance’ (cf. Horst 1978:IV, 385–86). The former [μακροθυμεῖν], imperatively stressed in James 5:7, 8, is placed in the context of persecution (Martin 1988:190). The repetition of this strong imperative verb is to alert his readers and to draw them into the experience of the farmer and to long for the ‘coming of the Lord’ [παρουσία], where justice ([κριθῆτε; κριτής], Judge, 5:9) will prevail.

The first negative imperative refers to ‘do not grumble’ [στενάξτε]. In this context, it refers ‘to express discontent, *complain*’ (Arndt, Danker & Bauer 2000:942) against one another. Such behaviour could have been the consequence of difficult circumstances (cf. Mk 7:24; Rm 8:23; 2 Cor 5:2, 4). Complaints about trials in life may be acceptable for James (a better attitude occurs in 1:1–2), but to complain against

42. The particle ἰδοῦ [look] is the aorist, middle imperative of εἶδον [behold]. According to Arndt et al. (2000:468), accents its use as a particle it with the acute (translated as ‘see’ in Jm 5:9 and ‘indeed’ in Jm 5:11).

43. Both occurs in James: ‘the judge stands before the gate’ (Jm 5:9) and ‘draw near to God and he will draw near to you’ (Jm 4:8). Both spatial and temporal categories with reference to God seem to be understood metaphorically.

'one another' [κατ' ἀλλήλων], not.⁴⁴ It is only normal when distressed people express frustrations in situations such as described in Jm 5:1–6. If not, harmony is destroyed when unpleasant people become personal and criticise fellow believers. This suggests what James says in 4:11 the command to abstain from criticising others (cf. Tt 3:2). For James, the result of speaking evil of the other is to condemn them, as was reflected in 4:12 (Martin 1988:190). Is not this what happened in Job 3–33?

The second and last negative imperative (Jm 5:12) refers to the *prohibition against oath-swearing* (Jm 5:12, [μὴ ὀμνύετε]), which reflects the misuse of the tongue (Martin 1988:203). Varner (2017:415) proposes the question 'Why does James consider this command, not to swear, to be of such primary importance?' His opinion is that 'Perhaps James uses this expression because this command sums up all that he has previously said about speech ethics, which is undoubtedly a major theme in this letter'.

Repetition in the text (convincing the readers, networks 'd1, d2'):

- **Experiencing the presence of the Lord:** In 5:7–12, five references to Christ as Lord occur: twice in reference to 'the coming of the Lord', 'the name of the Lord', the 'purpose of the Lord', how the Lord is compassionate and merciful and once to 'the Lord as Judge'. These references to 'the Lord' certainly would have signalled the divine involvement and immanence in the lives of the believers.
- **The coming of the Lord is near:** The eschatological theme that has been evident throughout the first pericope of chapter five (Jm 5:1, 3, 5) continues with two more clear references to the παρουσία in the second pericope of this chapter (Jm 5:7, 8).⁴⁵ These five references, probably influenced by God's mercy on Job (Job 42)⁴⁶, created hope among the readers of James' referencing to the *three imperatives*, because they call upon the readers to 'be patient' and 'establish their hearts' (Jm 5:8) and to 'not grumble' against one another (Jm 5:9). The two aorist imperatives ([μακροθυμήσατε], Jm 5:7, 8) exhorted the believing poor to anticipate their future blessing at the παρουσία. This contrasts with the rich who 'have laid up treasure for the last days' (Jm 5:3), 'have lived on the earth in luxury and in pleasure; have fattened your hearts' (Jm 5:5), have prepared themselves for their own future judgement (slaughter; Jm 5:5; Varner 2017:364). The perfect tense of the verb εἰσεληλύθασιν [to enter] (Jm 5:4) signifies the awareness of God about the circumstances of the poor ([θερισάντων], harvesters) so that the text reference to the hearing of God [τὰ ὅτα κυρίου Σαβαώθ] is now articulated as the 'coming near' ([ἤγγικεν], Jm 5:8) of the Lord's παρουσία as a 'state of

44. This probably insinuates the complains of Job's friends.

45. 'Ἐως τῆς παρουσίας τοῦ κυρίου' (5:7) – 'ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν' (5:8). These two contemplations on the return of the Lord reflect 'the effect this should have on the Christian community'. This should strengthen them to remain patient during the unjust suffering for their oppressors will get their due. This should also prompt them to not grumble with or swear to one another. 'In this sense, the Lord's imminent presence with them should impact their lives both inside and outside the church. Their trust in the reality of this return makes them act as if he is present already, active within them' (Baker 2002:56).

46. Referring to the humiliation of Job's friends (Job 42:7–9) and the twofold restoration of Job's fortunes (42:10–17) due to Job's humbled attitude and repentance (42:1–6).

affairs'. The milieu in James 5, emphasises both judgement (Jm 5:3)⁴⁷ and blessing (5:11)⁴⁸ at the coming of the Lord (see also Job 42). The three encouraging imperatives in James 5:7–8 [μακροθυμήσατε (2x); στηρίξαιτε] express applicable behaviours and attitudes to be emulated.

- **Patience and endurance** (should *seek* wisdom and *draw* nearer to God, network 'd2')

These two words occur repetitively in 5:7–12. James exhorts his readers to continue living in their dreadful circumstances with *patience* and *endurance*. This is evident from both the vocabulary and structure of James 5:7–12. James' call on his recipients to be *patient* occurs thrice as a verb ([μακροθυμῶν], Jm 5:7, 8) and once as a noun ([μακροθυμίας], Jm 5:10) and to *endure* once as a verb [ὑπομείναντας] and once as a noun [ὑπομονήν] in Jm 5:11. The text structure consists of three subunits (Jm 5:7–8, 9, 10–12; see discourse analysis). Each subunit is introduced with the vocative, *brothers* [ἀδελφοί], each including the interjection verb ἰδοὺ [behold, in the imperative]. In each sub-section, at least one imperative verb occurs. In subsection one, the focus is on patience, and in three on both patience and endurance. In subsection one, James provides one example (farmer) and in subsection three, two examples (Prophets and Job) for the readers to emulate. The discrepancy between wealth and poverty features dormant throughout James is the emphasis in this pericope (Jm 5:7–12) on *patience* and *endurance*. It occurs also at the beginning of the epistle in James 1:2–4, 12 and that patience seems to be a catalyst for endurance.

Through the high number of imperatives, James appeals to his readers to be '*actively patient*' (Klassen-Wiebe 2012:75) and to endure *faithfully* while they wait for the Parousia. Alongside the double imperatives to 'be patient', he incorporated the admonition to 'strengthen your hearts' (Jm 5:8b). Was this not the attitude and conduct that are absent during the life of Job? The readers are called to seek wisdom from above (Jm 3:13–18) and to draw near to God, experiencing God.

Exemplars in the text (motivate the readers, network 'c'): In the pericope examined (Jm 5:7–12) the attention of the reader is drawn to the direct intent of ὑπόδειγμα⁴⁹ (example) in relation to the two prominent 'exemplars' that follow: both the prophets⁵⁰ (Jm 5:10) and Job (Jm 5:11) and indirectly to the reference of the farmer in 5:8.

Figure 2 expresses a parallelism. The reference to the prophets (farmer) and Job as exemplars (ὑπόδειγμα) deems not to be relevant and restricted only to them but to all the exemplars referred to in the letter and already discussed. In Chapters 2

47. 'Your gold and silver have rusted, and their rust will be evidence against you, and it will eat your flesh like fire. You have laid up treasure for the last days'.

48. 'Indeed, we call blessed those who showed endurance. You have heard of the endurance of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful'.

49. This noun occurs only three times in the New Testament (Jn 13:15; Jas 5:10; 2 Pt 2:6). In the context of James 5:10, it refers explicitly to both the prophets and Job. The noun was used earlier in Jewish literature to call attention to the example of the spiritual heroes of Israel (Sir 44:16; 2 Macc 6:28, 31).

50. In terms of patience, can the farmer also be included (Jm 5:7).

1) Be patient (as farmer and prophets, 5:7–10)
1.1 The Lord: is coming and is near
1.2 Do not grumble , brothers (μὴ στενάζετε , ἀδελφοί, active-imperative)
1.3 so that you may not be judged (ἵνα μὴ κριθῆτε)
2) Show endurance (as prophets and Job, 5:11–12)
2.1 The Lord: is full of compassion and mercy
2.2 Do not swear , (μὴ ὀμνύετε , active-imperative)
2.3 that you will not be condemned (ἵνα μὴ ὑπὸ κρίσιν πέσητε)

FIGURE 2: A parallelism of content and linguistics between patience and endurance.

and 5, James incorporated the exemplars to emphasise the crucial coherent and related positive enactments like faith and works (Abraham), works (Rahab), patience (farmers and prophets), endurance (Job) and faith and prayer (Elijah). In the above parallelism, James incorporates the negations of not grumbling or swearing. The function behind incorporating these exemplars is for the reader to enter the text through imagination, association, evaluation and finally divine experience (bear in mind the six references to Lord, associated with works, faith, patience and endurance; the reference to Judge associated with judgement and condemnation). All this facilitates the spirituality of endurance.

Conclusion

From the socio-historical circumstances of the readers of James in the Greco-Roman era, it became clear that these readers, as today, experience various kinds of tribulations because of the austere polarity between the 'rich' and the 'poor'. James then attempts to spiritually encourage and to guide the readers how to cope with these circumstances. The second last pericope (Jm 5:7–12) seems to be the culmination point of the epistle where the various themes converge. It has been selected to investigate James' rhetoric and reasoning, particularly his reference to Job because of the following nuanced resemblances between the *Book of Job* and the *Epistle of James*, which became evident during the research:

- **Divine undertakings:** The reference to Lord [κυρίου] occurs six times. The multiple references in James to 'the Parousia', linked with God's punishment, compassion and mercy (ch 5), relate nuancedly to the idea (not the word) of the Parousia, which appears allegedly in Job, with what happened to Job and his friends as described in Job 42;
- **Complaints:** the multiple complaints of Job's friends and Job (Job 16) could have evoked the imperative references in James 5, not to 'grumble' [μὴ στενάζετε] or not to 'swear' (μὴ ὀμνύετε; also, the taming of the tongue, in ch 3);
- **Patience and endurance:** the lack of patience in the life of Job (Job 10) could have inspired James to refer to it in his reasoning to encourage the readers to show patience (to amend), like the farmers and prophets, but especially to show endurance, as evidenced by Job;
- **Wealth:** Job, an extremely *wealthy* person, helped the *poor*, lost everything even his family and was in the end blessed with much more (belongings, family, life);
- **Presence of God:** it became evident that the references in Job 5 to 'our Lord' (5x) and 'Judge' (1x) and 'Lord of hosts' (5:4) denoting the *presence* and *coming of the Lord*

were probably to evoke how 'the presence of God remains the primary part of the encounter' of God in both James and in the *Book of Job* (cf. Lombaard 2022:10);

- **Faith in God:** in Job 19, 23, 26, 42 Job endures in *his faith in God* irrespective of his terrible experiences and circumstances. This could have influenced James to refer to the endurance of Job to emphasise the endurance of believers of keeping faith in God (Jm 2) during difficult times and to trust God who is truthful.

Several *literary devices* have also been pointed out in the discourse analysis of the Greek text and reasoned how they facilitated to draw the readers into the text to *imagine, associate with, compare* and *experience* God to help them to cope with their circumstances and their relationship with God. The engendered spiritualities ('lived experiences') when reading James 5:7–12, as pointed out and discussed, would have facilitated the readers to experience implicit contemplations of Job in the text, and in the *Book of Job*, to guide them, strengthen their faith, give them hope and to equip them to persevere through endurance. It is clear and has been pointed out that the characters that surrounded Job contributed to the understanding of the endurance of Job and the spiritualities that emerged from it.

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