

## BEYOND PARAGRAPHING: USING COHESIVE HARMONY FOR GROUPING PARAGRAPHS

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**Abstract:** This paper explores linguistic structures beyond the paragraph level, an area often overlooked in modern linguistics despite its importance for interpretation. While discourse analysis is growing, paragraph-level studies remain underdeveloped. I employ Stanley E. Porter’s criteria for paragraphing and apply Ruqaiya Hasan’s cohesive harmony analysis to group paragraphs. Through an analysis of James 1, I argue that verse 13, rather than verses 12 or 16, marks the beginning of the latter half. Two key pieces of evidence support this conclusion. First, verse 13 introduces new similarity chains, establishing a dominant topical thread for the remainder of the text. Second, according to the analysis of chain interaction, the chain of *trial*, which had been interacting with *endurance*, begins to interact with lexical items related to *truth/falsehood/evil*. While preliminary, this paper demonstrates the potential for extending linguistic analysis beyond the paragraph level, offering a promising avenue for further research in discourse and textual interpretation. (Article)

**Keywords:** ancient paragraphing, cohesive harmony, James 1, semantic domain

### 1. *Introduction*

Dibelius’s classification of the letter of James as ancient paraenesis—a collection of loosely connected materials intended to preserve wisdom—has gradually lost its century-long influence.<sup>1</sup> Recent scholarship has shifted towards exploring the

1. Dibelius, *James*, 3.

structure of James and examining how it affects the reading of the text as a whole.<sup>2</sup> While this trend is a welcome development, it overlooks a fundamental issue: structural analysis is only possible once discourse units are properly identified.<sup>3</sup> A discourse is composed of segments—often referred to as sections, paragraphs, units, or sub-units—that are larger than a sentence or clause complex but smaller than an entire discourse.<sup>4</sup> Without consistent and principled criteria for defining and delineating these discourse units, any structural analysis is akin to building a house on sand.

Identifying discourse units is crucial in the first chapter of James, which has long been viewed as a collection of assorted themes and topics that are later reiterated and expanded upon.<sup>5</sup> A common stance divides the first chapter into two sections, often referred to as “a double opening statement.”<sup>6</sup> However, within this approach, the delimitation of these sections varies significantly.<sup>7</sup> The same inconsistency is found among those who reject the idea of a double opening.<sup>8</sup> Consequently, although

2. Taylor, “Structure of James,” 87.

3. Biber, *Discourse on the Move*, 9.

4. I use the term discourse to refer to “the communicative act in the context of its situation and environment” (Westfall, *Hebrews*, 30), and text to refer to “verbal record” of discourse (Brown and Yule, *Discourse Analysis*, 6).

5. Francis, “Opening,” 110–11; Frankemölle, “Jakobusbriefes,” 163; Johnson, *James*, 15; Penner, *James and Eschatology*, 138–39.

6. Francis, “Opening,” 111–17; Davids, *James*, 22–27. According to Taylor, Guthrie is also an advocate for a double opening. See Taylor, “Structure of James,” 111. This position is criticized by Cargal (*Restoring the Diaspora*, 22) and Penner (*James and Eschatology*, 144).

7. Cladder (1:1–8; 1:9–25), Francis (1:2–11; 1:12–25), Davids (1:2–11; 1:12–25; 1:26–27), and Taylor (1:2–11; 1:12–27). See Taylor, “Structure of James” 91–95, 107–11. Eng, building on the findings of Taylor and Guthrie, identifies 1:12 as a hinge that creates a double *inclusio* with 1:2–4 and 1:25. Additionally, he applies Reed’s concept of cohesive ties—both organic and componential—to demonstrate the cohesion of 1:1–27. See Eng, *Eschatological Approval*, 46–58.

8. Timothy Cargal, on the basis of Greimas’s structural semiotics, identifies four discursive units: 1:1–21; 1:22–2:26; 3:1–4:12; and 4:11–5:20. The first unit is identified by the “inverted parallelisms” between 1:4 and 1:21. See *Restoring the Diaspora*, 52–53. Penner limits the opening to 1:2–12

there is general consensus on the importance of the first chapter, there remains no agreement on the precise delimitation of its sub-units or their interrelationships.

Given this context, I will take two steps to analyze James 1. First, to establish a well-defined delimitation of the text, we need criteria that are linguistically informed rather than based on an exegete's intuition. There are various ways to develop these. Due to space limitations, I will not discuss previously suggested principles for delimitation. Instead, I will apply Porter's analysis and criteria for ancient paragraphing, which are grounded in Systemic Functional Linguistics (SFL).<sup>9</sup> Second, after identifying the paragraphs, I will explore the usefulness of Hasan's cohesive harmony analysis in demarcating and grouping discourse units above the paragraph level.<sup>10</sup> Based on these two analyses, I will argue that James 1 should be divided into 1:1, 1:2–12, and 1:13–27.

## 2. *Ancient Paragraphing*

I will use Porter's discussion of the ancient practice of paragraphing as the starting point for this study.<sup>11</sup> In his article

on the basis of an *inclusio* pattern A (1:2–4)–B (1:5–11)–A (1:12) and regards it as the introduction to the body. See Penner, *James and Eschatology*, 143–49. Vouga regards 1:2–19a as the first section—out of three, 1:19b–3:18 and 4:1–5:20—which conveys the theme of the testing of faith. Within the second section, Vouga thinks of 1:19b–27 as the introduction of the body section. See Taylor, “Structure of James,” 95–96. Wuellner, using new rhetoric, identifies 1:2–12 as an introduction—A (Brief prescript, 1:1), B (*Exordium*, 1:2–4), C (*Narratio*, 1:5–11), and D (Comprehensive proposition, 1:12)—and 1:13–27 as the first speech section out of six in *argumentatio* (1:13–5:6). See Taylor, “Structure of James,” 103–4. Applying the rhetorical perspective, Frankenmölle identifies 1:2–18 as an *exordium* in which all the themes in the body are announced. See Taylor, “Structure of James,” 104–5. My historical survey of structural proposals is indebted to Taylor's article (“Structure of James”).

9. Porter, “Pericope Markers,” 175–95.

10. Halliday and Hasan, *Cohesion*; Hasan, “Cohesive Harmony”; Reed, “Cohesive Ties”; Khoo, “Cohesive Harmony.”

11. In modern linguistics, there is an identifiable trend to regard a clause

“Pericope Markers and the Paragraph,” Porter analyzes Mark and Romans in the Greek text of Codex Sinaiticus.

Porter’s findings can be summarized as follows. First, regarding paragraph length, the examined Greek texts tend to have shorter paragraphs compared to modern writings. Second, despite these length differences, the linguistic resources used for grouping paragraphs are “relatively fixed” in both ancient and modern texts.<sup>12</sup> These resources include the use of conjunctions and cohesive devices, the methods of stating a topic and theme, and the “grammaticalization of reference.”<sup>13</sup> These features are not equally weighted, however, since different resources are more apt for certain text types. After comparing the paragraphing in Mark and Romans, Porter concludes that the role of conjunctions in paragraphing is less significant in Romans (a non-narrative text) than in Mark (a narrative text).<sup>14</sup> Therefore, he suggests examining other linguistic factors, such as lexis, for non-narrative texts.

Porter’s contribution lies in categorizing these linguistic features into three groups based on Halliday’s framework of register: mode, tenor, and field.<sup>15</sup> This approach is multidimensional, as it integrates the three metafunctional meanings into the practice of paragraphing. Additionally, Porter

or sentence (or clause complex) as the largest unit of linguistic analysis. However, some linguists have paid continued attention to and have been interested in the paragraph as a unit larger than a sentence complex and smaller than a discourse. Porter introduces two linguists, Halliday and Longacre, and their views of paragraphs. Halliday later pulls back the previous positive stance on the existence of paragraph, but his followers have continued developing the previous position. See Porter, “Pericope Markers,” 178–80. Since a text is defined “as a unit of situational-semantic organization” regardless of its length (Halliday and Hasan, *Cohesion in English*, 25), Hallidayan linguists view paragraphs as a situational or semantic unit. In contrast, Longacre and his followers view the paragraph as grammatical.

12. Porter, “Pericope Markers,” 190.

13. Porter, “Pericope Markers,” 190.

14. Porter, “Pericope Markers,” 187. Porter, however, does not intend the total dismissal of the function of conjunctions in paragraphing. See Porter, “Pericope Markers,” 189.

15. Porter, “Pericope Markers,” 191.

arranges mode, tenor, and field in order of formality, listing them “from more formal to less formal.”<sup>16</sup> The classification is as follows:

1. Mode (which is the most formalized, with specific forms)
  - Conjunctions, and temporal and spatial references
  - Cohesion and segmentation
2. Tenor (with some formalization)
  - Participants, pronouns, and anaphora
  - Referential distance
3. Field (with least formalization, and reliance upon syntactical and lexical features, as well as literary text type)
  - Topic and theme
  - Word order<sup>17</sup>

In SFL, mode corresponds to the textual metafunction, which is concerned with the textuality of a text. The textual metafunction has the closest relationship to paragraphing. However, as Porter’s work demonstrates, all three metafunctions—textual, interpersonal, and ideational—play a role in defining paragraph boundaries. For instance, shifts or thematic discontinuities in topic and theme are recognized as crucial indicators of discourse breaks. In other words, paragraphs achieve a higher level of textual unity when their content aligns with the overarching topic or theme.<sup>18</sup> Ultimately, the strength of Porter’s eclectic model lies in its ability to provide a multidimensional view of the paragraph delineation process.

16. Porter, “Pericope Markers,” 191. Jae Hyun Lee proposes two criteria for determining discourse units: (1) external criteria (boundary markers); and (2) internal criteria (cohesion and coherence). See Lee, *Paul’s Gospel in Romans*, 24–49.

17. Porter, “Pericope Markers,” 191.

18. Porter, “Pericope Markers,” 180; Lee, *Paul’s Gospel in Romans*, 50.

### 3. Cohesive Harmony

Hasan first introduced the concept of cohesive harmony in 1984 as an alternative to an earlier model presented in *Cohesion in English* (1976), co-authored with Halliday.<sup>19</sup> The initial goal of Halliday and Hasan's earlier work was to measure coherence by examining the cohesion within a text.<sup>20</sup> However, Hasan later acknowledged that the 1976 model did not hold up well when applied to various texts.<sup>21</sup> As a result, she revised the model, developing the concept of cohesive harmony. Unlike the earlier approach, cohesive harmony attributes coherence to interactions between chains rather than to the number and extent of cohesive ties.

To grasp the concept of cohesive harmony, it is necessary to understand some technical concepts. *Cohesion* is the textual property of how the parts of a text hang together by means of cohesive devices.<sup>22</sup> To use Halliday and Hasan's definition, cohesive devices are "the set of semantic resources" within a language system "for linking a sentence with what has gone before."<sup>23</sup> Cohesion examines continuity at the intersentential level, presuming the influence of what precedes on what follows.<sup>24</sup>

19. Hasan, "Cohesive Harmony," 181–219; cf. Halliday and Hasan, *Cohesion in English*.

20. Their 1976 model is grounded upon two preliminary hypotheses: (1) "the larger the number of cohesive ties in a language piece, the greater the coherence"; and (2) "the greater the continuity of ties [chains] relating to each other, the greater the coherence." What they argued for is that "the proportion of the ties combined to form a chain" indicates the degrees of coherence. See Hasan, "Cohesive Harmony," 188.

21. Hasan, "Cohesive Harmony," 190, 200.

22. Cohesion is thought of as "a necessary though not a sufficient condition for the creation of text" (Halliday and Hasan, *Cohesion in English*, 298).

23. Halliday and Hasan, *Cohesion in English*, 10.

24. Reed, "Cohesive Ties," 134. Text is also product in that it has an experiential aspect in relation to its outer world. The investigation in this regard, however, goes beyond the scope of this study.

*Coherence* is concerned with the understanding of actual readers. If a text is coherent, it makes sense to its readers.<sup>25</sup> According to Halliday and Hasan, a text should cohere with itself as well as with its context of situation.<sup>26</sup> Cohesion indeed can contribute to the degree of coherence to some extent. However, coherence is not entirely predicated upon cohesion. Lee rightly points this out when he states that “[it] is true that coherence is not totally dependent on the cohesion of a text, in that the addressee can understand the unity and continuity of a text through the so-called ‘bridging assumptions’ (e.g., analogy, inference, logical relation, etc.).”<sup>27</sup>

Beyond the level of the sentence, lexical items are no longer related syntactically, but semantically.<sup>28</sup> Hasan examines lexical cohesion by means of “supertextual” (or general) and “instantial” lexical cohesive devices.<sup>29</sup> Supertextual cohesion is language-bound in that lexical items are related through repetition (*leave, leaving, left*), synonymy (*leave, depart*), antonymy (*leave, arrive*), hyponymy (*travel, leave*) and meronymy (*hand, finger*). Instantial cohesion is text-bound in that lexical items are linked on the basis of information provided in a text through equivalence (*the sailor was their daddy*), naming (*the dog was called Toto*), and semblance (*the deck was like a pool*).

When two lexical items are connected through supertextual or instantial devices, they form a lexical *chain*. The two primary types of chains are (1) identity chains (ICs), which are grammaticalized by co-referential relations, and (2) similarity chains (SCs), which are grammaticalized by co-classificational

25. Westfall, “Blessed Be the Ties that Bind,” 206.

26. Halliday and Hasan, *Cohesion in English*, 23.

27. Lee, *Paul’s Gospel in Romans*, 31; cf. Brown and Yule, *Discourse Analysis*, 197. Porter clarifies the relationship between cohesion and coherence, stating that “a cohesive text may not have coherence, but a coherent text will have cohesion” (“Cohesion in James,” 3).

28. Longacre would not agree with this Hallidayan view. See Longacre, “Paragraph as a Grammatical Unit,” 113–34.

29. The following discussion and English examples are dependent on Hasan, “Cohesive Harmony,” 201–18. All of the English examples are hers.

or co-extensional relations.<sup>30</sup> Tokens which are not part of a chain are termed *peripheral* tokens (PTs). Tokens that participate in the chain are called *relevant* tokens (RTs). All function words are considered PTs since they primarily contribute to signalling the syntactic structure of a sentence. At the intersentential level, then, only content words form semantic relations.<sup>31</sup> In addition to these two types of tokens, Hasan introduces the concept of *central* tokens (CTs). Hasan identifies the following six types of chain interactions, each of which relies on particular grammatical functions defined by SFL: (1) epithet-thing; (2) medium-process; (3) process-phenomenon; (4) actor-process; (5) process-goal; and (6) process-location of process.<sup>32</sup> A chain interaction is defined as occurring when RTs of different chains engage in the same functional type of interaction at least twice. RTs participating in chain interactions are called CTs.

In Hasan's work, these concepts were used to quantify the ratio of CTs to total tokens (PTs+RTs, hereafter TTs), with her texts being deemed coherent when CTs account for at least fifty percent of TTs.<sup>33</sup> The purpose of my own study, however, is to explore the usefulness of cohesive harmony in application to a rather different research question. Rather than applying it to assess coherence, I will employ cohesive harmony analysis as a methodology for identifying discourse units at the level of the paragraph and above. My approach is inspired by Hasan's observation that "the CTs of a text are directly relevant to the coherent development of the topic in the text."<sup>34</sup> The fact that

30. Co-reference refers to "the cohesive ties between linguistic items of the same identity"; co-classification refers to "cohesive ties between linguistic items of the same class or genus"; and co-extension refers to "cohesive ties between linguistic items of the same semantic field, but not necessarily of the same class" (Reed, "Cohesive Ties," 135). For definitions of each terminology and detailed discussion, see Hasan, "Cohesive Harmony," 205–7; Reed, "Cohesive Ties," 134–38.

31. Content words rather than function words are used to launch new topics. See Youmans, "New Tool," 774.

32. Hasan, "Cohesive Harmony," 216, for further explanation.

33. Hasan, "Cohesive Harmony," 218.

34. Hasan, "Cohesive Harmony," 216.



CTs form a topical thread helps us to identify topical continuity and discontinuity—key factors in grouping paragraphs.

According to Porter's analysis of Mark and Romans, paragraphs in ancient transcription are relatively short, often consisting of no more than four or five verses.<sup>35</sup> This brevity creates a significant gap between individual paragraphs (hereafter referred to as sub-units) and an entire text or chapter. For example, the shortest chapter in Romans, chapter thirteen, contains fourteen verses, suggesting at least three sub-units within it.<sup>36</sup> If sub-units serve as foundational building blocks, it is reasonable to assume the existence of an intermediate unit that bridges paragraphs and the overall discourse. This highlights the need for a larger linguistic unit between paragraphs and entire texts. Lee, for instance, proposes a hierarchical structure consisting of sub-units, units, and sections, which can be illustrated as in Figure 1.<sup>37</sup>

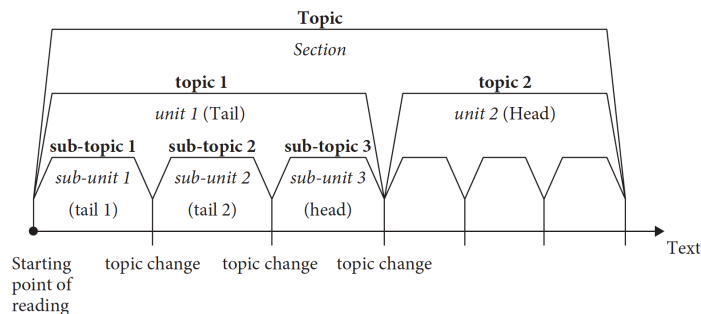


Figure 1. Lee's Linguistic Levels

Why should we imagine that cohesive harmony has the potential to account for interrelations between these sorts of sub-units?

35. Porter, "Pericope Markers," 188, in which Porter thinks of Rom 1:21–25 as "probably the largest paragraph in Romans."

36. I am aware of the arbitrariness of the demarcation of Bible verses and chapters. I draw on chapters and verses for the sake of argument.

37. Lee, *Paul's Gospel in Romans*, 34.

First, studies by scholars using cohesive harmony demonstrate that it provides a valuable analytical framework for examining relationships that extend beyond individual paragraphs. Hasan's analysis of three sample texts, for example, examines discourses with an average of approximately 77.6 words each.<sup>38</sup> In comparison, Porter notes that paragraphs in Mark contain an average of about 36.5 words, while those in Romans average around 24.8 words.<sup>39</sup> Applying a methodology designed for one language (English) to another language (Greek) poses challenges. Nevertheless, cohesive harmony has been used to analyze a text larger than ancient paragraphs.

Second, the coherent development of a topic often extends beyond the boundaries of a single paragraph.<sup>40</sup> For example, lexical chains frequently span multiple paragraphs, linking ideas across larger sections of text. Porter notes that "in terms of cohesion, they [Halliday and Hasan] generally expect greater cohesion within a paragraph than between paragraphs, although they admit to exceptions."<sup>41</sup> This suggests that cohesion can operate both within and among linguistic units, though its intensity may vary.<sup>42</sup>

Third, cohesive harmony reveals the underlying semantic threads in a text, which may not always follow a strict logical order. Cohesive harmony primarily concerns semantic relationships within a text. As Halliday and Hasan emphasize, "A text is best regarded as a semantic unit: a unit not of form but of meaning."<sup>43</sup> This perspective is especially important when

38. Hasan, "Cohesive Harmony," 189–90.

39. Porter, "Pericope Markers," 187.

40. Callow asserts that "within a discourse, the content is not presented in an undifferentiated stream, like an inventory or shopping list. Whatever is said is grouped, so that related material is together, and the relationships of the groups to each other may be seen" (*Translating the Word of God*, 9).

41. Porter, "Pericope Markers," 178.

42. Dibelius downplays the role of catchwords. They are, however, clear evidence for the author's intentionality in ordering units in a cohesive way, irrespective of how helpful they are for readers' comprehension (coherence) of James.

43. Halliday and Hasan, *Cohesion in English*, 2 (emphasis original).

analyzing texts like the book of James, where linguistic elements may appear loosely connected and lacking a clear sequence. Lee explains the “sequentiality” of a text in terms of “connectivity” and “progression.”<sup>44</sup> However, Lee overlooks that connectivity and progression are often not logical but semantic and topical.<sup>45</sup>

#### 4. *Identifying Paragraphs*

Identifying sub-units (paragraphs) is an essential first step before analyzing the structure of a text. In this section, I will apply Porter’s eclectic model, utilizing linguistic features categorized by mode, tenor, and field, to demarcate the sub-units in James 1.

##### 4.1 *James 1:1: The Letter Opening*

Regarding mode, there is a single spatial reference: the addressees are identified as those who are dispersed (ἐν τῇ διασπορᾷ). This spatial reference appears exclusively here, suggesting a distinct separation between 1:1 and 1:2.

As many have observed, 1:1 adheres to the formal structure of ancient letters, including an opening, the sender, the recipients, and a greeting (χαίρειν).<sup>46</sup> Dibelius also acknowledges that 1:1

44. Lee, *Paul’s Gospel in Romans*, 31–32.

45. Bauckham rightly points this out, stating, “Dibelius was wrong about the lack of coherence of thought in James, but right to recognize that James does not exhibit the kind of coherence that is provided by a sequence of argument or logical progression of thought encompassing the whole work” (*James*, 62). Bauckham acknowledges that ancient writing styles could be different from what modern writers would expect to see. James is not composed in the same way that we modern people relate units in a logical and sequential way. However, this does not necessarily hinder its original readers from understanding the text. Therefore, illogical structure from the perspective of modern readers should not be equated with being poorly organized or with a failure to communicate. Admitting the validity of Bauckham’s argument, I can see him being in want of the appropriate linguistic notions, cohesion and coherence. He relates coherence to thought as well as to structure, which makes his point confusing. See Porter, “Pericope Markers,” 3, for criticism of previous studies on James in terms of confusing the textual and the ideational metafunctions.

46. Dibelius, *James*, 2; Moo, *James*, 47. The infinitive form χαίρειν is

follows “the pattern of the opening of a letter” by identifying both the sender and the receiver.<sup>47</sup> While the predicator of sending is often omitted, the interpersonal relationship between these two participants is indicated by the grammatical cases: the sender is marked by the nominative (Ἰάκωβος), and the recipient by the dative (ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ).<sup>48</sup>

What is particularly interesting is that James introduces a third party, God and Jesus (θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ), with whom he has a servant-lord relationship.<sup>49</sup> However, the relationship between God and the recipients is not explicitly expressed at this point. The phrase δώδεκα φυλαῖς echoes the reference to the twelve tribes of Israel in the Old Testament (cf. Gen 49:28; Exod 24:4; 28:21; Ezek 47:13), suggesting that the recipients may be understood as having a connection to God, based on Old Testament knowledge. It remains unclear whether the recipients share James’s faith in Christ. Nevertheless, the presence of three (or four, if Jesus is counted separately) participants establishes a degree of connection, contributing to the overall cohesion of the text.

found in Acts 15:23 and 23:26, but not in the Pauline letters, in which the nominative case (e.g., χάρις in Rom 1:7) is used. Dibelius considers it a Greek style. See Dibelius, *James*, 68.

47. Dibelius, *James*, 65.

48. These features can be considered an “organic tie.” According to Reed, such “formal letter-writing features, which tie together the various parts of the letter,” reflect not just the language system itself but the semiotic system of the culture, grammaticalized through linguistic forms. See Reed, “Cohesive Ties,” 134.

49. There is a dispute about whether the depiction of James as a servant indicates humility or authority. I think that this discussion should make a clear distinction between the two different interpersonal dynamics: (1) James and God; and (2) James and his addressees. With regard to the first, James sets himself in the lower position. When it comes to the relationship between James and his recipients, James identifies or distinguishes himself with the special position of being a servant. This could mean that James is authoritative. However, this decision cannot be made in 1:1. Instead, it should be made through the analysis of the remaining text. So far, it is textually clear that James is in service of God, which is indeed a special position, but it is not clear that James claims a superior position over the letter-receivers.

#### 4.2 James 1:2–4: Trials Produce Completion in Work

A new paragraph begins with 1:2, where no conjunctions or temporal or spatial references link it back to 1:1. James 1:1 is a self-contained clause, following the conventional structure of a letter opening. In contrast, 1:2 introduces a command urging readers to be joyful in the face of various trials. James 1:2–3 is one clause complex and 1:3–4 is connected by the conjunction δέ, which signals “a sequence of closely related events.”<sup>50</sup> On the other hand, χαράν is a catchword related to χαίρειν. Using catchwords is an intentional and efficient way of creating cohesion. Despite the cohesive tie between these two lexical items, 1:1 and 1:2–4 are distinctive.

A clear break between 1:1 and 1:2–4 is evident for several reasons. First, the phrase ἀδελφοί μου is commonly recognized as a marker of a discourse shift, serving to refresh and capture the recipients’ attention.<sup>51</sup> Second, 1:2–4 is structured as a sequential development of trials: πειρασμοῖς/δοκίμιον leads to ὑπομονήν, which leads to ἔργον τέλειον, culminating in ἐν μηδενὶ λειπόμενοι. This structure follows a cause-and-effect pattern: A causes B, B causes C, and C causes D, which strengthens the internal cohesion of 1:2–4.

In terms of tenor, there is a shift in participants within this sub-unit. With God and Jesus no longer mentioned, the primary interpersonal dynamic now exists between the sender and the audience, as reflected in the command ἡγήσασθε.

Regarding field, the author issues his first command: his addressees are to rejoice in the face of trials. This command is supported by the widely accepted belief shared by both the author and the recipients that the testing of faith leads to perfection in every action, leaving one lacking nothing.

50. Louw and Nida, *Greek-English Lexicon*, 89.87. Hereafter I will abbreviate Louw and Nida’s Lexicon as LN.

51. The author is aware that this nominative of address alone cannot always be a sign of a shift or break. Westfall argues that “in the book of James, the author’s repetition of ἀδελφοί μου (‘my brothers and sisters’) occurs at a discourse shift eleven times (1:2, 16, 19; 2:1, 5, 14; 3:1, 10, 12; 5:12, 19)” (*Discourse Analysis*, 55).

#### 4.3 *James 1:5–8: Ask God in Faith*

The internal cohesion of 1:5–8 is maintained through four conjunctions: *δέ* (1:5, 6a) and *γάρ* (1:6b, 7). The first two uses of *δέ* serve as “markers of an additive relation, with a possible implication of contrast.”<sup>52</sup> This additive relation is reinforced by the catchwords *λειπόμενοι* (1:4) and *λείπεται* (1:5), ensuring semantic continuity with the previous sub-unit. However, these terms are employed in contrasting contexts: ‘lacking nothing’ (1:4) and ‘lacking wisdom’ (1:5). While sufficiency represents the final state of being perfected through faithful endurance of trials, insufficiency reflects the initial state in which the readers are urged to seek wisdom from God. In this sense, a contrast is present.

James 1:5–6 is connected by the second *δέ* (1:6), which, as in 1:5, functions additively and contrastively. These two verses also display grammatical and lexical parallels through the repetition of *αἰτέιτω*. Two adjuncts—structured as preposition-noun phrases, *παρὰ τοῦ . . . θεοῦ* and *ἐν πίστει*—modify *αἰτέιτω*, specifying both *whom* one should ask and *how* one should ask. The two subsequent clauses, introduced by *γάρ* (1:6b, 7), explain why one must ask in faith.

The beginning of a new sub-unit is also signaled by a shift in tenor, marked by changed participants in 1:5. First, an unspecified member of the recipients is introduced through the indefinite pronoun *τις* (1:5). This hypothetical figure is assumed to be among the addressees. Second, God is reintroduced, described by his one-minded nature (*ἀπλῶς καὶ μὴ ὀνειδίζοντος*, 1:5).<sup>53</sup> The introduction of these two participants signals a break

52. LN 89.94.

53. The rendering of *ἀπλῶς* as ‘one-minded’ is based on Moo’s discussion. Moo states that “the evidence suggests that James is not so much highlighting God’s generosity in giving as his single, undivided intent to give us those gifts we need to please him” (*James*, 56–57). I think that Martin is correct in placing *ἀπλῶς* in contrast to *δίψυχος* (1:8) because the author is concerned with not only the fact that God is a giver and human beings are a receiver but also the fact that the attitude of the receiver has to match that of God. In addition, given the length the author spends on describing an

from the previous sub-unit. In terms of cohesion, the author establishes cohesion through ICs. The first IC, τοῦ διδόντος θεοῦ (1:5), is linked to τοῦ κυρίου (1:7), as both entities belong to the same semantic domain.<sup>54</sup> The second IC, ὁ . . . διακρινόμενος (1:6), is referenced by ὁ ἄνθρωπος ἐκεῖνος (1:7), ἀνὴρ δίψυχος (1:8) and αὐτοῦ (1:8), creating further cohesion. Overall, the main focus of this sub-unit is the call to ask God for wisdom with an undivided mind. Any request made without integrity, which contradicts God's nature, will ultimately result in receiving nothing.

#### 4.4 James 1:9–11: *Vanity of Life*

This sub-unit begins with the conjunction δέ, indicating its connection to the preceding one. The difficulty in relating this sub-unit to the preceding one has long been acknowledged. Moo notes, “James provides no explicit indication of what that relation might be, so the connection can only be determined by analyzing the meaning of these verses in light of the surrounding ones.”<sup>55</sup> In my view, however, 1:9–11 parallels 1:5–8 in several ways. First, in both sub-units, two contrasting cases are presented and compared: (1) prayer in faith versus prayer with a double mind, and (2) the poor versus the rich. In both cases, a negative outcome is expressed in the future tense, as seen with ἀνὴρ δίψυχος and ὁ πλούσιος. A similar construction is used to depict the state of these two participants: ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ and ἐν ταῖς πορείαις αὐτοῦ. Considering these features, I conclude that despite the lack of direct semantic resemblance, these two sub-units share many structural and syntactical elements, indicating a close correlation between them.

appropriate posture of the supplicant, I contend that the latter is more significant than the former.

54. LN 12.1 and 12.9 (Supernatural Beings and Powers) respectively. But note that James in the opening calls Jesus the Lord (1:1). By equating God with Jesus through the conjunction καί and designating both God and Jesus as the Lord, we can acknowledge the author's view of their equal status.

55. Moo, *James*, 64.

Despite these similarities, 1:9–11 stands as a distinct sub-unit, with its internal cohesion reinforced by a series of conjunctions. Verse 10 is connected back to v. 9 by *δέ*, which introduces a contrasting idea—in this case, the comparison between the poor and the rich. The conjunction *ὅτι* is then used to explain why the rich should take pride in their humility (1:10). Following this, *γάρ* is employed as the author further elaborates on 1:10b, using the metaphor of the fading flower and its beauty to illustrate the fleeting nature of wealth and status.

In terms of tenor, this sub-unit introduces new participants: the lowly and the rich. James distinguishes his brothers and sisters by socio-economic status, offering separate and contrasting instructions for each. Notably, there is no direct interaction between the two groups.

A shift in field is also evident. In the latter part of this sub-unit, the focus shifts to *ὁ πλούσιος*, who will perish like a flower under the scorching sun. The repetition of agricultural terms such as *ἄνθος* (1:10, 11) and *χόρτου* (1:10, *χόρτον* in 1:11) along with the use of similar verbs like *παρελεύσεται* and *μαρανθήσεται*, further strengthens the cohesion of this sub-unit.<sup>56</sup>

#### 4.5 James 1:12: Blessing to Those who Pass the Testing

Dibelius identifies this sub-unit as “an isolated saying” in the sense that it is not directly related to its immediate co-text, either before or after.<sup>57</sup> In terms of mode, no conjunction is present. A shift in tenor is marked by the introduction of a new participant, *ἀνὴρ ὃς ὑπομένει πειρασμόν*. The field of 1:12 is similar to that of 1:3–4, where lexical parallels are evident, such as the cognates *ὑπομονήν* (1:3–4) and *ὑπομένει* (1:12), *πειρασμοῖς* (1:2) and *πειρασμόν* (1:12), and *δοκίμιον* (1:3) and *δόκιμος* (1:12). This

56. Both belong to the same semantic domain 13 (Be, Become, Exist, Happen).

57. Dibelius, *James*, 88. Moo regards 1:12 as “the hinge between vv. 2–11 and vv. 13–18” (*James*, 71). Eng groups 1:2–12, consisting of 1:2–4, 5–8, 9–11, and 12, on the basis of the syntactic pattern of “imperative/development” and “affirmed behaviour and future reward” (*Eschatological Approval*, 50–51).



observation has provided the foundation for developing the *inclusio* structure in 1:2–12.

However, there is evidence suggesting that 1:12 is not isolated but instead ties back to 1:9–11 and even 1:2–11. First, metaphorical expressions of extinction of the rich and the flower (*παρελεύσεται, ἐξήρανεν, ἐξέπεσεν, ἀπώλετο, and μαρανθήσεται*) are the antithesis of the reward of successful endurance of the testing, that is, *τὸν στέφανον τῆς ζωῆς* (1:12). Second, the pronoun *αὐτόν* (1:12) refers to God (NIV) or the Lord (KJV, NASB, NRSB, etc.).<sup>58</sup> It is in 1:7 where God or the Lord is explicitly grammaticalized (*τοῦ κυρίου*).<sup>59</sup> Thus, the understanding of 1:12 is, to some extent, predicated upon the preceding co-text. Third, the first word *μακάριος* (LN 25.119, 1:12) semantically corresponds to *χαράν* (LN 25.123, 1:2). Thus, the view that 1:12 is connected with the entire preceding text rather than standing on its own is also plausible. I will leave this issue unresolved for now to explore what cohesive harmony analysis can reveal about it.

#### 4.6 James 1:13–15: Temptation Not from God but from Human Desire

Several indicators signal a shift between 1:12 and 1:13. First, a new command is introduced using a negated third-person singular imperative (*μηδεὶς . . . λεγέτω*). Unlike the previous sub-units, which begin with the postpositive *δέ* (1:5, 9), no conjunction occurs in 1:13, which can be interpreted as a sign of a break. Second, God, though not a new participant, appears in a grammaticalized form again, marking a change from the pronoun (a reduced reference) in 1:12.

58. There are textual variants, especially in Byzantine manuscripts. However, not only is the current reading with the pronoun supported by early manuscripts (D<sup>2</sup>, <sup>3</sup>, 8, A, B, Coptic), but also the scribal intention for later insertion is in view. See Varner, *James a New Perspective*, 65; Allison, *James*, 235.

59. Porter and O'Donnell categorize reference types into three according to their degrees: (1) grammaticalized reference, (2) reduced reference, and (3) implied reference. See Porter and O'Donnell, *Discourse Analysis*, 208.

Internal cohesion is established through the repetition of key lexical items (πειραζόμενος, πειράζομαι, ἀπείραστος, πειράζει, πειράζεται), the use of conjunctions (γάρ, δέ), and sequential progression (ἐπιθυμία → ἁμαρτίαν → θάνατον). In terms of tenor, there are two primary participants: (1) the one who is tempted, and (2) God, who neither is tempted nor tempts. The topic of this paragraph is that God is not the source of testing or temptation; rather, the source is desire (ἐπιθυμία), which ultimately leads to death.

#### 4.7 James 1:16–18: God is a Giver of Perfect Gifts

The function of 1:16 is hard to determine. It contains no conjunction. In terms of tenor, it redirects the address back to the recipients by the second person plural imperative, μὴ πλανᾶσθε. This command is followed by the nominative of address, ἀδελφοί μου, which is widely acknowledged as signalling a shift, and which, for the first time, is modified by ἀγαπητοί. In terms of topic and theme, what has been discussed in 1:13–15 is so-called self-deception. It is one's desire, not God, by which one is tempted. But one is prone to blame God for temptation.

James 1:17 also begins without a conjunction, indicating a break in continuity. The adverb ἄνωθεν introduces a new spatial reference, and God is described in a new way as τοῦ πατρὸς τῶν φώτων. Despite this shift, there is a logical progression between 1:13–15 and 1:17–18. In 1:17–18, James describes who God is and what he has done for James and his recipients (ἡμᾶς [x2] in 1:18). God grants new life through the word of truth, not through deception. This reinforces the argument in 1:13–15 that God can never be the source of temptation. In this interpretation, the command in 1:16 effectively summarizes 1:13–15, with James essentially saying, “Brothers and sisters, do not deceive yourselves into thinking that God tempts you.” What follows in 1:17–18 is a correction of this misunderstanding about God.

Additionally, these two paragraphs are semantically connected. Lexical items related to childbirth appear in both: συλλαβοῦσα, τίκτει, and ἀποκύει (1:15) as well as ἀπεκύησεν (1:18). Similar terms related to the state of being fully grown or

accomplished are also present: ἀποτελεσθεῖσα (1:15) and τέλειον (1:17).<sup>60</sup>

#### 4.8 James 1:19–21: Quick to Listen to the Implanted Word

In terms of mode, 1:19 begins without a conjunction. Its structure—a command followed by the nominative of address, ἀδελφοί μου ἀγαπητοί—is syntactically parallel to that of 1:16. However, this time, a command in the third-person singular imperative follows immediately, linked back to the first by the conjunction δέ. James then establishes internal cohesion through the use of the conjunctions γάρ (1:20) and διό (1:21).

After focusing primarily on the description of God in 1:17–18, James shifts his attention back to his readers. The sub-unit begins with a second person plural command (ἴστε), directly addressing the audience. It then shifts to a third person singular command (ἔστω), which applies universally to all people, including the recipients. Finally, James returns to a second person plural command (δέξασθε), once again directly engaging his audience. James’s use of commands fluctuates in number, ensuring that his recipients remain engaged in the discourse.

Regarding field, these commands emphasize the importance of understanding (ἴστε), hearing (ἔστω εἰς τὸ ἀκοῦσαι), and receiving the word (δέξασθε τὸν ἐμφυτον λόγον). According to Varner, James begins this paragraph with a “meta-comment” to highlight the imperative ἔστω, which is followed by three infinitives. James elaborates on a common saying that encourages listening while discouraging quick speech and anger. However, he goes further by presenting an alternative to anger: receiving God’s implanted word in humility, which leads to salvation. In this sense, receiving the word is another way of emphasizing the importance of hearing the word.

#### 4.9 James 1:22–25: Be Doers of What You Hear

In terms of mode, the conjunction δέ is crucial, linking this paragraph to the previous one while advancing the argument.

60. In the LN, they belong to the same semantic domain: 68.22 and 68.23 respectively.

Cohesion is further strengthened through the use of multiple conjunctions: *ὅτι* (1:23), *γάρ* (1:24), and *δέ* (1:25). The distribution of the main participants throughout the sub-unit also enhances its overall cohesion. The two primary participants are doers—*ποιηταί* (1:22), *ποιητής* (1:23, 25), *οὗτος* (1:25), and *αὐτοῦ* (1:25)—and hearers—*ἀκροαταί* (1:22) and *ἀκροατής* (1:23, 25). Semantically antithetical terms form the backbone of this sub-unit, directly tied to the development of the topic. While the preceding paragraph emphasizes listening to the word of God, this paragraph shifts the focus to the necessity for hearers to also become doers of the word. The author defines mere hearers as those who deceive themselves.

#### 4.10 *James 1:26–27: True Piety*

The first thing to note in these last two verses is the absence of a conjunction, which I previously interpreted as a possible indication of a break. This sense of a break is further supported by the shift in participants, moving from doers to those who consider themselves religious yet fail to control their tongues. While the absence of a conjunction and the shift in participants create a sense of discontinuity with the immediately preceding text, the semantic parallels encourage readers to connect this paragraph with 1:19–21 and 1:22–25. The imagery of bridling one's speech recalls the earlier command to be slow to speak (1:19). Furthermore, the phrase *ἀπατῶν καρδίαν αὐτοῦ* 'deceiving one's heart' echoes the concept of self-deception (*μόνον ἀκροατὰ παραλογιζόμενοι ἑαυτούς*) found in 1:22. Internal cohesion is centered around the term *θρησκεία* 'piety/religion', serving as a catchword that links 1:26 and 1:27. Both verses address the question of how to define true piety or religion.

#### 4.11 *Summary*

Using Porter's paragraphing model, I have analyzed the first chapter of James to identify the smallest sub-units that can stand independently. My main observations are as follows.

First, conjunctions play a crucial role in signaling either a connection (e.g., *δέ*) or a break between sub-units (e.g., the absence of a conjunction), as well as in enhancing cohesion

within a sub-unit (e.g., γάρ). Second, participants or ICs are essential for establishing internal cohesion through referential devices such as pronouns and anaphora. They also indicate shifts or breaks between sub-units through the introduction of new participants or through changes in which participants are mentioned. Third, when it is difficult to detect a clear progression in thought between adjacent sub-units, similarities often exist at the syntactical or semantic level. In this light, no sub-unit seems to be entirely isolated, contrary to what is commonly believed.

In conclusion, there is both continuity and discontinuity between the sub-units in James 1. Each sub-unit maintains cohesion through various devices, including conjunctions, referential elements (participants, pronouns, anaphora), and lexical items within the same semantic domain. While it is challenging to identify a consistent topical thread throughout this chapter, formal similarities in structure—such as commands followed by explanations—and the use of catchwords consistently contribute to its overall cohesion. As Porter has observed, the sub-units identified are brief, typically no more than three or four verses. By contrast, James 2 features more clearly defined units (2:1–13, 14–26), leading to the recognition of James 1 as a single section. This raises the question of how to identify any intermediate level(s) of discourse that fall between the sub-units and the larger section of James 1. To address this, I will turn to cohesive harmony, which can group sub-units based on their semantic relationships.

### 5. *Cohesive Harmony Analysis*

There is a Korean saying, “Even three bushels of pearls must be strung together to become a treasure.” Similarly, after identifying sub-units, the next task is to find a way to connect them cohesively. If all the sub-units identified are merely separate entities loosely connected by catchwords, then Dibelius’s insight that the author of James simply compiled a collection of wise admonitions, sayings, and maxims would hold true. However, the sub-units in James 1 are connected by formal features such as

catchwords, structural similarities, and conjunctions. This suggests the need for a method to group these sub-units into larger sections or units. In the following analysis, I will explore the potential of cohesive harmony to uncover semantic relationships across these sub-units.<sup>61</sup> This approach is expected to reveal a deeper underlying current of meaning.

### 5.1 *Identity Chains*

In James 1, there are numerous participants, including James (the sender), God, Jesus, the twelve tribes in dispersion (the recipients), a lowly brother, a rich person, an unspecified third person, hearers, doers, orphans, widows, and others. I will trace the threads of ICs and explore how this data can be used to group the sub-units of James 1, with participants assigned to each distinctive IC using small caps.

One of the most important participants is, without a doubt, James himself. James extends throughout the entire chapter. He introduces himself as a servant of God and the Lord Jesus Christ (1:1). His primary role is to issue commands to his recipients or the hypothetical third person, such as: ἡγήσασθε (1:2), αἰτέτω (1:5, 6), οἰέσθω (1:7), καυχάσθω (1:9, 10), λεγέτω (1:13), πλανᾶσθε (1:16), ἴστε (1:19), δέξασθε (1:21), and γίνεσθε (1:22). Since this IC is present throughout the chapter, it cannot be used to establish clear boundaries among the sub-units. Therefore, we must observe how the chain of James interacts with other chains to identify shifts and delimitations.

God is another participant spread across James 1. The author makes sure at the outset to identify himself as the servant of God

61. The potential for a cohesive harmony analysis to assist in identifying structural boundaries has already been recognized and explored within SFL. Hasan, for instance, observes that “cohesive chains display a close relationship to the structural movement of the text” (Halliday and Hasan, *Language, Context, and Text*, 115). Khoo references Hasan’s unpublished manuscript, stating that cohesive harmony represents “the manifestation of the topical continuity of a text” (Khoo, “Cohesive Harmony,” 314). This topical continuity can serve as a criterion for demarcating and grouping paragraphs. Also note Khoo’s summary of other relevant studies (Khoo, “Cohesive Harmony,” 313–15).

and Jesus (1:1). God is the one who gives single-mindedly and without rebuke (1:5) to those who ask in faith. God also gives the crown of life promised to those who love him and endure the trial (1:12). God is neither tempted nor tempts us (1:14). God is again described as the God whose gifts are good and perfect (1:17). He is called the Father of light with whom no variation or shadow is seen (1:17). God gives birth to James and the recipients by the word of truth (1:18). God's righteousness cannot be achieved by human anger (1:20). Pure and undefiled piety should stand in front of God, the Father (1:27).

The recipients chain mostly consists of implied subjects and nominatives of direct address. In the beginning, the recipients of the letter are called the twelve tribes in the Dispersion (1:1). After this, the chain referring to James's recipients is widely dispersed in James 1. What needs to be noted is the relationship between this chain and the chain of the unspecified third person. There are two cases where we have enough evidence to relate recipients and the unspecified. In 1:5, the author uses the indefinite reference *τις* with the genitive *ὑμῶν*, which is often rendered as "any of you." This third person is later identified as the implied complement of the third person imperatives (*αἰτείτω*, 1:5, 6). In 1:9–10, the poor and the rich are called brothers and sisters.<sup>62</sup> In this case, the third person belongs to the recipients.

A notable feature of James 1 is the use of the third person singular in a substantival form to describe specific types of people. By using these third person forms, James creates a set of character types that embody specific behaviors or attitudes. Here are a few examples:

1:6 ὁ γὰρ διακρινόμενος ("the doubting one")

1:9 ὁ ἀδελφὸς ὁ ταπεινὸς ("the lowly brother")

1:13 μηδεὶς πειραζόμενος λεγέτω ὅτι... ("no one in temptation ought to say that...")

1:23 τις ἀκροατὴς . . . οὐ ποιητής ("one who is a hearer and not a doer")

1:25 ὁ δὲ παρακύψας εἰς νόμον ("one who looks into the law")

62. I render these words in plural for the sake of translation.

Unlike other participants who are spread throughout James 1, the occurrence of these substantival third-person singular nominatives is confined to their respective sub-units. For example, ὁ διακρινόμενος first appears in 1:6 and is subsequently referenced as ὁ ἄνθρωπος ἐκεῖνος in 1:7, ἀνὴρ δίψυχος, and αὐτοῦ in 1:8. This IC is contained within the sub-unit of 1:5–8, contributing specifically to the cohesion of that particular section rather than to the overall text.

In summary, James 1 includes a variety of participants. Some ICs, such as those referring to the author, the recipients, and God or Jesus, are present throughout the entire chapter, contributing to the overall cohesion of James 1. In contrast, substantival third person singular forms, which describe specific types of people, are confined to individual sub-units. These localized ICs enhance the internal cohesion of their respective sub-units, drawing attention to specific behaviors or characteristics that the author wishes to highlight. Thus, ICs that are widely distributed throughout the text appear so generally and ubiquitously that they are not very helpful in grouping sub-units together. On the other hand, ICs that are limited to a single sub-unit help identify that sub-unit and enhance its internal cohesion, but they fall short in revealing connections with surrounding sub-units.

### 5.2 *Similarity Chains*

I define a SC as a group of at least two lexical items that are related through co-classification and/or co-extension. These semantic relationships can be identified using Louw and Nida's *Greek-English Lexicon*, which categorizes words into various semantic domains. However, LN is grounded in the concept of polysemy—the idea that a single word can have multiple meanings—so it is common for one lexical item to appear in several domains. This complexity requires a context-sensitive analysis to accurately determine the specific meaning of each word within the text.

What is context-sensitive analysis? It involves naming semantic chains based on the meaning of each word within its specific context. While SCs are primarily formed based on the semantic domains of lexical items, they are not strictly named



according to those domains. There are two main reasons for this. First, although I use Louw and Nida's *Greek-English Lexicon* as a reference, the domain names provided by LN are often too general. For example, *πειράζω* is categorized under domain 88, "Moral and Ethical Qualities and Related Behaviors," which is quite broad and fails to capture the specific nuances of the term as used in the text. Second, lexical items from different domains can form a single SC when their meanings overlap in a given context. In such cases, it is impossible to merge two domain names into one SC, as this would fail to convey the precise semantic relationship within the context.

In my view, it is more practical to create SCs based on the meaning that each word holds within the given text. For instance, while *πειρασμός* is used to mean 'trial' in 1:2, its verbal form *πειράζω* is used in the sense of 'tempt' in 1:13–14. If we were to separate these into different chains, we would risk losing the inherent connection that the same word carries across different contexts. This approach ensures that words are categorized in a way that reflects their most central meanings within the text, rather than mechanically adhering to the semantic domains outlined in the lexicon. By using this method, we achieve a more flexible and context-sensitive analysis, allowing for a better mapping of semantic relationships both within individual sub-units and across the entire text. This approach offers a nuanced view that standard lexicon-based methods might overlook.

With this principle in mind, I have identified thirty-one SCs in James 1 listed below. Table 1 presents the distribution of these SCs, indicating where each chain begins and ends within the text. To visually represent the frequency of each chain, I have used a coding system based on the number of occurrences (tokens): (1) a dotted box for chains with 1 to 4 tokens, (2) a gray background for chains with 5 to 8 tokens, and (3) a bold box for chains with 9 to 12 tokens. In cases where multiple tokens appear within a single clause, I use different symbols to denote their frequency: one token is marked with ■, two tokens with ●, and three tokens with ☆. This analysis is based on the clause structure provided by OpenText.org. Below are the SCs identified.

SC	Category	Relevant Tokens
SC 1	Control [6x]	δοῦλος (v.1a), κυρίου (vv.1a, 7b), ἐλευθερίας (v.25a), χαλιναγωγῶν (v.26a), τηρεῖν (v.27)
SC 2	Charis [2x]	χαίρειν (v.1b), χαράν (v.2)
SC 3	All [7x]	πάντων (v.2), πᾶσιν (v.5b), πάσαις (v.8), πάντα, πάν (v.17a), πᾶς (v.19b), πᾶσαν (v.21)
SC 4	Trial [11x]	πειρασμοῖς, γινώσκοντες, <sup>63</sup> δοκίμιον (vv.2-3), πειρασμόν (v.12a), δόκιμος (v.12b), πειραζόμενος (v.13a), πειράζομαι (v.13b), ἀπείραστος (v.13c), πειράζει (v.13d), πειράζεται (v.14), θλίψει (v.27)
SC 5	Faith [2x]	πίστεως (vv.2-3), πίστει (v.6a)
SC 6	Produce [6x]	κατεργάζεται (vv.2-3), τίκτει, συλλαβοῦσα (v.15a), ἀποκύει (v.15b), ἀπεκύησεν (v.18), κατεργάζεται (v.20)
SC 7	Endurance [3x]	ὑπομονήν (vv.2-3), ὑπομονήν (v.4a), ὑπομένει (v.12a)
SC 8	Work/ Religious Activities [10x]	ἔργον (1:4a), δικαιοσύνην (v.20), ποιηταί (v.22a), ποιητής (v.23b), ποιητής, ἔργου (v.25a), ποιήσει (v.25b), θρησκός (v.26a), θρησκεία (vv.26b, 27)
SC 9	Perfect [6x]	τέλειον (v.4a), τέλειοι, ὁλόκληροι (v.4b), ἀποτελεσθεῖσα (v.15b), τέλειον (v.17a), τέλειον (v.25a)
SC 10	Lack [2x]	λείπομενοι (v.4b), λείπεται (v.5a)
SC 11	Ask [2x]	αἰτείτω (v.5b), αἰτείτω (v.6a)

63. There are three tokens that belong to domain 27 (Learn): *πειρασμοῖς* (27.46), *γινώσκοντες* (27.2, 18), and *δοκίμιον* (27.45). The inclusion of these terms in this domain requires further explanation. At first glance, it may not be immediately clear why learning is associated with words related to trials or testings. However, these terms fit within domain 27 because trials and tests are understood as means through which one's true nature or character is revealed, thereby leading to learning or gaining knowledge.

In this context, the word *γινώσκοντες* is included in the broader category of trial because, within the passage, it refers to the knowledge gained through the experience of trials. It is not merely an abstract learning but a concrete understanding that comes from enduring and overcoming tests. Thus, while trial/testing is the overarching theme, learning is an integral part of the process described.

SC 12	Give [6x]	διδόντος, ἀπλῶς (v.5b), δοθήσεται (v.5c), δόσις, δώρημα, ἀγαθή (v.17a) <sup>64</sup>
SC 13	Divideness [3x]	διακρινόμενος (v.6a), διακρινόμενος (v.6b), δίψυχος (v.8) <sup>65</sup>
SC 14	Be Like [2x]	ἔοικεν (v.6b), ἔοικεν (v.23c)
SC 15	Receive [3x]	λήμψεται (v.7b), λήμψεται (v.12b), δέξασθε (v.21)
SC 16	Anger/ Meekness [5x]	ταπεινός (v.9), ταπεινώσει (v.10a), ὀργήν (v.19b), ὀργή (v.20), πραΰτητι (v.21)
SC 17	Flower [2x]	ἄνθος (v.10b), ἄνθος (v.11c)
SC 18	Field [2x]	χόρτου (v.10b), χόρτον (v.11b)
SC 19	Fall [4x]	παρελεύσεται (v.10b), ἀνέτειλεν (v.11a), ἐξέπεσεν (v.11b), ἀπώλετο (v.11d)
SC 20	Face [2x]	προσώπου (v.11d), πρόσωπον (v.23c)
SC 21	Blessed [2x]	μακάριος (v.12a), μακάριος (v.25b)
SC 22	Save [3x]	ζωῆς (v.12b), σῶσαι, ψυχάς (v.21)
SC 23	Love [3x]	ἀγαπῶσιν (v.12c), ἀγαπητοί (vv.16, 19a)
SC 24	Speak/Word [8x]	λεγέτω (v.13a), λόγῳ (v.18), λαλῆσαι (v.19b), λόγον (v.21), λόγου (v.22a), λόγου (v.23a), νόμον (v.25a), γλῶσσαν (v.26a)
SC 25	Truth/False/ Evil [11x]	κακῶν (v.13c), ἐξελκόμενος, δελεαζόμενος (v.14), ἁμαρτίαν (v.15a), ἁμαρτία (v.15b), ἀληθείας (v.18), κακίας, ῥυπαρίαν (v.21), καθαρὰ, ἁμίαντος, ἄσπιλον (v.27)
SC 26	Desire [2x]	ἐπιθυμίας (v.14), ἐπιθυμία (v.15a)
SC 27	Deceive [3x]	πλανᾷσθε (v.16), παραλογιζόμενοι (v.22b), ἀπατῶν (v.26a)
SC 28	Memory/ Recall [3x]	ἴστε (v.19a), ἐπελάβετο (v.24c), ἐπιλησμονῆς (v.25a)
SC 29	Quick/Slow [4x]	ταχύς (v.19b), βραδύς (v.19b, x2), εὐθέως (v.24c)
SC 30	Senses [6x]	ἀκοῦσαι (v.19b), ἀκροαταί (v.22b), ἀκροατής (v.23a), κατανοοῦντι (v.23c), κατενόησεν (v.24a), ἀκροατής (v.25a)

64. These belong to domain 57 (Possess, Transfer, Exchange). In this sense, give is related to ask.

65. These three belong to domain 31 (Hold a View, Believe, Trust).

SC 31	Become [4x]	γενόμενος (v.12b), γίνεσθε (v.22a), γενέσεως (v.23c), γενόμενος (v.25a)
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	SC1	SC2	SC3	SC4	SC5	SC6	SC7	SC8	SC9	SC10	SC11	SC12	SC13	SC14	SC15	SC16	SC17	SC18	SC19	SC20	SC21	SC22	SC23	SC24	SC25	SC26	SC27	SC28	SC29	SC30	SC31	
v.1	⊙																															
a	⊙	■																														
b	■	■	⊙	■																												
v.2-3	■	■	■	⊙	■																											
a	■	■	■	■	■																											
b	■	■	■	■	■	■																										
v.4	■	■	■	■	■	■	■																									
a	■	■	■	■	■	■	■	■																								
b	■	■	■	■	■	■	■	■	■																							
v.5	■	■	■	■	■	■	■	■	■	■																						
a	■	■	■	■	■	■	■	■	■	■	■																					
b	■	■	■	■	■	■	■	■	■	■	■	■																				
v.6	■	■	■	■	■	■	■	■	■	■	■	■	■																			
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■																		
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■																	
v.7	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■																
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■															
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■														
v.8	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■													
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■												
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■											
v.9	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■										
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■									
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■								
v.10	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■							
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■						
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■					
v.11	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■				
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■			
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■		
c	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	
d	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
e	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
v.12	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
b	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
c	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
v.13	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■
a	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■	■									

Table 1. Semantic Chains in James 1

In the analysis that follows, I will first provide a general overview of my findings. Then, I will delve into some specific insights gained from this chain analysis, particularly as regards the character of James 1 as a “double opening.”

First, several chains run throughout James 1: SC 1 (control), SC 3 (all), SC 4 (trial), SC 6 (produce), SC 8 (work/religious activities), and SC 9 (perfect). Among these, trial and work/religious activities are the most prominent, occurring eleven and

ten times, respectively. These chains play a crucial role in creating cohesion across the entire chapter. The text reflects the author's interest in the function of trials, which lead to perfection in the works (ἔργον τέλειον) of the recipients. Additionally, the word τέλειον later collocates with the gift of God (1:17) and the law (1:25), revealing a thematic thread that James weaves throughout the chapter. This continuity underscores the interconnectedness of trials, the development of character, and the ultimate goal of achieving spiritual maturity.

Second, some chains appear with low frequency. These can be categorized into two types. One type of low-frequency chain consists of chains with a relatively short distance between tokens: SC 2 (charis), SC 5 (faith), SC 10 (lack), SC 11 (ask), SC 13 (dividedness), SC 17 (flower), SC 18 (field), SC 19 (fall), SC 23 (love), SC 26 (desire), SC 28 (memory/recall), SC 30 (senses), and SC 31 (become). These chains primarily contribute to cohesion at the sub-unit level. For example, flower, field, and fall are used metaphorically to illustrate the fleeting nature of the rich man's life in 1:10–11. These SCs are confined to this sub-unit and do not reappear in the remaining text. Although these chains may not traverse the entire chapter, they play a crucial role in enhancing the internal cohesion of specific sections, enriching the semantic texture and guiding the reader's understanding of key themes on a more localized scale.

A second type of low-frequency chain features a relatively long distance between tokens, typically consisting of two or more occurrences that are positioned at opposite ends of the text: SC 7 (endurance), 12 (give), 14 (be like), 16 (anger/meekness), 20 (face), and 21 (blessed). Analysts who examine the structure of James through the lens of *inclusio* often rely on this type of chain. For example, tokens of endurance appear in 1:3–4 and 1:12, leading some scholars to argue for an *inclusio* structure based on these occurrences. However, this raises the question of why chains like 'be like' (6b, 23c) or 'face' (11d, 23c) are not similarly used to argue for *inclusio*. This suggests that other factors need to be considered simultaneously when analyzing the text's structure. One such factor could be chain interactions, which will be discussed in detail shortly.

While this second type of low-frequency chain contributes to the continuity of the text, it can also complicate the identification of sub-unit boundaries. A long distance between tokens may create an overarching thematic thread, yet it may also introduce ambiguity regarding where one sub-unit ends and another begins. This highlights the need for a more nuanced approach that considers not only the presence of these chains but also their interactions with other elements in the text.

One of the key exegetical issues regarding the double opening of James 1 is determining where the second half begins—whether at 1:12<sup>66</sup> or 1:13.<sup>67</sup> In Table 1, the disputed area is shown with a solid border. This effectively visualizes the evidence that a break occurs between 1:12 and 1:13. What this table indicates is that 1:12 does not appear to serve as the starting point for a new section or unit. Typically, when a break occurs, it is marked by the introduction of something new, such as a newly grammaticalized participant or a new chain, causing some degree of discontinuity. While three chains—SC 21 (blessed), SC 22 (save), and SC 23 (love)—are introduced in 1:12, each of these chains consists of no more than three tokens and falls into the second type (i.e. long-distance low-frequency chains). Their impact seems insufficient to indicate the beginning of a new section. In contrast, two other chains—SC 24 (speak/word) and SC 25 (truth/false/evil)—expand rapidly with high density after 1:13.<sup>68</sup> Given the prominence of these chains, it seems unconvincing to view 1:16 as the start of a new section merely because it features a second-person imperative and a nominative of direct address. Instead, the concept of deception introduced

66. Francis, “Opening and Closing,” 118. Francis initially proposes a double opening based on the structural characteristics of Hellenistic epistles. However, Dibelius views 1:12 as a self-contained “isolated saying” (*James*, 88).

67. Penner, *James and Eschatology*, 158–59. Penner highlights an eschatological framework as the glue that holds the text together. This feature is particularly obvious in 1:2–12 and 4:6–5:12, which form an *inclusio*.

68. Compare SC 25 with SC 4. They have the same number of tokens, but the latter is distributed across James 1 whereas the former is concentrated in the later part (1:13–27).

here is closely tied to the themes of speak/word and truth/false/evil, forming the central concern of the subsequent section. Therefore, the evidence points to 1:13 as the more logical starting point for the second half of the chapter.

In summary, a semantic chain analysis reveals a complex interplay of thematic elements that contribute to both the cohesion and the structure of James 1. Prominent chains such as trial and work/religious activities run throughout the text, underscoring the author's focus on the transformative role of trials in achieving spiritual maturity. Meanwhile, low-frequency chains enhance cohesion at the sub-unit level, either by reinforcing localized themes or by introducing metaphors that shape the reader's understanding. The identification of long-distance chains adds another layer of complexity, highlighting how certain themes span the chapter but may not neatly define sub-unit boundaries. This nuanced analysis sheds light on the exegetical debate concerning the "double opening" of James 1, pointing to 1:13 as the more logical starting point for the second half of the chapter. Together, these findings demonstrate that the semantic environment is intricately woven, demanding a careful and context-sensitive approach to fully grasp the chapter's structure.

### 5.3 *Chain Interactions*

In Hasan's original model of cohesive harmony, a chain interaction happens when a certain grammatical relationship between two RTs from different chains is repeated. For example, in the sentences *The boy picked up a ball* and *He threw it*, the repetition of the relationship between *boy* and *ball* and *he* and *it* is regarded as a chain interaction. In my own analysis, I will simplify the definition of interactions. Instead of focusing strictly on repeated grammatical patterns, I will look at how two related terms from different chains appear together in the same clause or clause complex irrespective of their grammatical classes (e.g., nouns, adjectives, verbs, participles) or grammatical functions (e.g. subjects, objects, modifiers). So, I define a chain interaction as occurring whenever two tokens from different chains co-occur within the same clause or clause complex. When this interaction

takes place more than once, it is identified as a chain interaction (CI). This approach presumes that each element in a clause maintains some syntactical relationship with the others. This approach is more flexible than Hasan's original method, which was seen as too strict because it mainly considered the repetition of the exact same sentence structure. At the same time, the fundamental concept of two-ness is preserved. Here again, I use OpenText.org for the identification of clauses and clause complexes.

It is important to note that my cohesive harmony analysis does not include ICs. Here are some justifications for this exclusion. First, as observed in the earlier analysis of ICs, some participants appear consistently throughout the sub-units in James 1. This widespread presence may help to increase coherence, but it also diminishes the effectiveness of relying on these chains to group sub-units. Additionally, many of the remaining ICs are confined within individual sub-units, limiting their utility in analyzing broader semantic relationships across sub-units. Second, with the exception of major participants such as the sender (James), the recipients, and God or Jesus, most lexical items used to categorize specific types of people have already been included in the SCs (e.g. "the doubter," "the hearer," "the doer"). Thus, by excluding ICs we can avoid redundancy.

Using the above method, eleven chain interactions have been identified in James 1. The order in which these CIs are presented follows the sequence in which each interaction first occurs within the text. A visual overview of the interactions is presented in Table 2.

CI	SC Pairs	Verses	Central Tokens
CI 1	SC4 ↔ SC7 (Trial↔Endurance)	vv. 2–3 v. 12a	πειρασμοῖς, γινώσκοντες, δοκίμιον ↔ ὑπομονήν; πειρασμόν ↔ ὑπομένει
CI 2	SC3 ↔ SC12 (All↔Give)	v. 5b v. 17a	πᾶσιν ↔ διδόντος, ἀπλῶς; πᾶσα, πᾶν ↔ δόσις, δῶρημα, ἀγαθή
CI 3	SC18 ↔ SC19 (FIELD↔FALL)	v. 10b v. 11b	χόρτου ↔ παρελεύσεται; χόρτον ↔ ἐξέπεσεν



CI 4	SC4 ↔ SC25 (Trial↔Truth/False/Evil)	v. 13c v. 14	ἀπείραστος ↔ κακῶν; πειράζεται ↔ ἐξελκόμενος, δελεαζόμενος
CI 5	SC6 ↔ SC25 (Produce↔ Truth/False/Evil)	v. 15a v. 15b	τίκτει, συλλαβοῦσα ↔ ἁμαρτίαν; ἀποκύει ↔ ἁμαρτία
CI 6	SC3 ↔ SC16 (ALL↔ANGER/ MEEKNESS)	v. 19b v. 21	πᾶς ↔ ὀργήν; πᾶσαν ↔ πραῦτητι
CI 7	SC16 ↔ SC24 (ANGER/ MEEKNESS↔SPEAK/ WORD)	v. 19b v. 21	ὀργήν ↔ λαλῆσαι; πραῦτητι ↔ λόγον
CI 8	SC24 ↔ SC30 (SPEAK/WORD↔SENSES)	v. 19b v. 23a	λαλῆσαι ↔ ἀκοῦσαι; λόγου ↔ ἀκροατής
CI 9	SC30 ↔ SC31 (SENSES↔BECOME)	v. 23c v. 25a	κατανοοῦντι ↔ ἀκροατής; ἀκροατής ↔ γενόμενος
CI 10	SC8 ↔ SC24 (WORK/RELIGIOUS ACTIVITIES↔SPEAK/ WORD)	v. 25a v. 26a	ποιητής, ἔργου ↔ νόμον; θρησκός ↔ γλώσσαν
CI 11	SC1 ↔ SC8 (CONTROL↔WORK/ RELIGIOUS ACTIVITIES)	v. 26a v. 27	χαλιναγωγῶν ↔ θρησκός; τηρεῖν ↔ θρησκεία

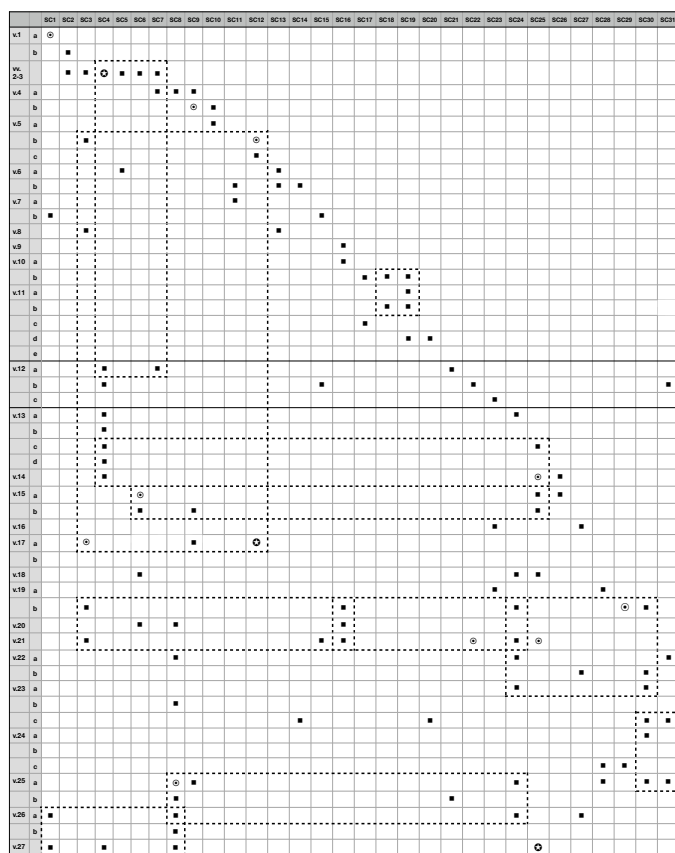


Table 2. Chain Interactions in James 1

I have identified eleven CIs. The data and table above provide insights into the semantic landscape of James 1, aiding in the process of grouping sub-units into a cohesive unit. First, what immediately catches our attention is that the first half of James 1 is, in fact, only loosely interconnected on a semantic level. If we consider 1:2–12 as forming a single unit, there are only two CIs within this section. Moreover, CI 1 stretches across 1:2–12 with just two chain interactions, indicating a relatively weak semantic connection. In contrast, the second half (1:13–27) exhibits a

much more closely intertwined semantic structure, with more frequent and complex interactions between chains.

Second, some CIs occur entirely within the boundaries of individual sub-units, such as CI 3, 4, 5, 6, 7, 9, and 11. The primary function of these CIs is to enhance the internal coherence of their respective sub-units, solidifying the semantic relationships within them. However, in other instances, CIs cross the boundaries between sub-units, linking neighboring sections together. For example, CI 8 connects 1:19–21 with 1:22–25, while CI 10 links 1:22–25 with 1:26–27. These cross-boundary CIs reveal semantic relationships between sub-units, offering a basis for grouping them into larger units.

Third, CIs also support the beginning of the second half of the double opening at 1:13. CI 1 links 1:2–3 and 1:12 through interactions between SC 4 (trial) and SC 7 (endurance). Notably, there are three tokens of SC 4 in 1:2–3. It is natural to conclude that a greater number of CTs carries more semantic weight. Therefore, the theme of trial becomes a crucial interpretive force in the first half. In this co-context, endurance is presented as the appropriate response to all kinds of trials. In 1:12, those who persevere through affliction are promised the crown of life. This semantic environment forms a cohesive context, suggesting that the intervening material should be interpreted in light of the ideas presented in 1:2–3 and 1:12. In contrast, ‘trial’ begins to interact with SC 25 (truth/false/evil) in 1:13–14, where the discussion shifts to explore trials from a different perspective. This time, trials are examined through their moral and ethical dimensions. This new semantic environment then transitions to the next chain interaction between SC 25 (truth/false/evil) and SC 6 (produce), emphasizing the negative outcomes—sin and death—that result from a false understanding of the source of trials. Here, the text clarifies that God is not the source of trials; rather, human desire is to blame.

Fourth and finally, CI 2 extends across both units: 1:2–12 and 1:13–27. This CI involves the interaction between SC 3 (all) and SC 12 (give). These interactions create an underlying thematic current that links the two sections together. The IC that co-occurs in both interactions is God, emphasizing God’s role as the

giver and the source of all good things. In the first unit (1:2–12), the focus is on enduring trials and the blessings that come from God as a result of this endurance, such as wisdom and the “crown of life.” In the second section (1:13–27), the text shifts to clarify that while God is the giver of every good and perfect gift, he is not the source of temptation. This consistent emphasis on God’s generosity and goodness provides a thematic anchor that ties together seemingly disparate sections. This reinforces the chapter’s coherent message about the nature of God and his relationship with believers.

### *6. Conclusion*

The letter of James is no longer viewed as an unorganized collection of disconnected sayings and proverbs. Increasingly, scholars are delving into the structural organization of James, seeking to uncover the cohesive framework that underlies the text. Yet a fundamental question must be answered before any structural analysis can proceed: do we have principled criteria for identifying discourse units beyond clause complexes (or sentences)?

In this paper, I have adopted Porter’s three-dimensional model, which considers mode, tenor, and field as criteria for demarcating paragraph boundaries. The application of this model demonstrates its effectiveness. Following this, I have employed a cohesive harmony analysis to group these identified sub-units into larger units. By analyzing ICs, SCs, and CIs, my study reveals key semantic shifts that distinguish the first unit (1:2–12) from the second (1:13–27). This delineation aligns with previous paragraphing efforts, further validating the approach.

The dual methodologies used in this study highlight the potential for a more nuanced discourse analysis. Together, they bridge the gap between clause complexes, sub-units (or paragraphs), and the larger discourse, providing a structured framework for understanding the text as a coherent whole. This approach offers a promising avenue for future research by providing methodologies to explore intricate semantic relationships within texts more systematically.

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