

THE GENERAL LETTERS

There are several letters in the New Testament that are addressed to a general readership, which is why they are called the general letters. These include the Letter of James, the First Letter of Peter, the Second Letter of Peter, the Johannine Letters (1 John; 2 John; 3 John) and the Letter of Jude.

THE LETTER OF JAMES

● 1. *Who wrote the Letter of James?*

1.1. Internal Evidence

1.1.1. According to the salutation, who was the author of the Letter of James?

1.1.2. Since James was a common name among first-century Jews—being the name Jacob—it is not surprising that there are many men named James in the New Testament. Identify the five men named James mentioned in the New Testament.

A. Mark 1:19; 3:17; Acts 12:2

1.1.4. Luke, the author of the Book of Acts, includes a condensed version of a speech delivered by James the brother of Jesus at the so-called Jerusalem council (Acts 15:13-21); in addition, Luke includes a copy of a letter sent by “the apostles and elders” in Jerusalem to gentile believers in Antioch and in Syria and Cilicia generally (Acts 15:23-29). (James the brother of Jesus would have been included among the Jerusalem “apostles and elders.”) A comparison of the language used in James’ speech and the letter sent by “the apostles and elders” with the Letter of James reveals some remarkable parallels.

- The letter sent from the “apostles and elders” uses charein (“Greetings”) in the salutation as does the Letter of James (1:1) (This usage only found elsewhere in the New Testament as part of the letter sent by Lysias to Felix in Acts 23:26.)
- In Acts 15:16-17, James quotes from Amos 9:11-12 and in that quotation the Hebraism eph’ hous epikeklêtai to onoma mou ep’ autous (lit. “on whom is called my name upon them” or, more idiomatically, “who bears my name”) occurs. The same usage is found in Jas 2:7 to kalon onoma to epiklêthen eph’ humas (“the good name called upon you” or “the good name that you bear”).
- The phrase akousate adelphoi mou (“Listen, my brothers”), which only occurs in Jas 2:5, is similar to the phrase andres adelphoi akousate mou (“Men brothers, listen to me”) found in Acts 15:13.
- Acts 15:14 and Jas 1:27 both contain the relatively uncommon verb episkeptesthai (“to show concern for”).
- Acts 15:19 and Jas 5:19, 20 both have the verb epistrephein (“to turn back”).
- Jas 1:27 has the verb têrein (to keep) followed by the reflexive pronoun (heautos) and the preposition apo (from) and Acts 15:29 has the related verb diatêrein (to keep) also followed by the reflexive pronoun (heautos) and used with the preposition ek (from).
- The word agapêtos (“beloved”) occurs in the letter sent from the “apostles and elders” (Acts 15:25), this one time in the Book of Acts, (“With the beloved Paul and Barnabas”), and it also occurs three times in the Letter of James (1:16, 19; 2:5).
- The word adelphoi (“brothers”) occurs repeatedly in Jas 4:11, which is similar to its use in Acts 15:23, in the salutation of the letter.
- Both the Letter of James (2:7; 5:10, 14) and the James’ speech in the Book of Acts 15 use the idea of “name” (onoma).

What do these linguistic parallels imply about the authorship of the Letter of James?

1.1.5. A problem in attributing authorship to James the brother of Jesus, is the high literary quality of the Greek of the Letter of James, suggesting that the author had a thorough Hellenistic education. Some assume that a Galilean Jew whose first language was Aramaic and who probably would not have had access to a Hellenistic education could not have written such a letter.

In addition, there is evidence the author uses the Septuagint (LXX) when he cites the Old Testament, which again suggests that he is at home in a Hellenistic intellectual milieu.

Jas 2:8: <u>Agapêseis ton plêsion sou hôs seauton</u> (“You will love your neighbor as yourself”)	LXX Lev 19:18: <u>Agapêseis ton plêsion sou hôs seauton</u> (“You will love your neighbor as yourself”)
James’ citation from Lev 19:18 agrees word for word with LXX Lev 19:18.	
Jas 2:11 <u>Ho gar eipôn Mê moicheusês, eipen kai, Mê phoneusês</u> (“For the one who says ‘Do not commit adultery’ also says ‘Do not murder’”)	LXX Exod 20:13-15: <u>Ou moicheuseis. Ou klepseis. Ou phoneuseis</u> (“Do not commit adultery. Do no steal. Do not murder”)
James agrees with the LXX against the MT in having the commandment not to commit adultery precede the commandment not to murder. This reversed order also appears in some Hebrew manuscripts (B of Deut 5:17-18 and the Nash papyrus, which contains the ten commandments [Exod 20:2–17] and the Shema [Deut 6:4]), in the New Testament (Luke 18:20; Mark 10:19 [D]; Rom 13:9) and in Philo’s works (<i>Decal.</i> 51, 121, 168, 170). This suggests that the reversed order of the two commandments is not unique to the LXX. There are linguistic differences, however, between the two Greek texts, namely the use of the present subjunctive in James and the use of the future indicative in the LXX.	
Jas 2:23: <u>Episteusen de Abraam tô theô, kai elogisthê autô eis dikaiosunên</u> (“And Abraham believed God and it was reckoned to him as righteousness”)	LXX Gen 15:6 <u>Kai episteusen Abram tô theô, kai elogisthê autô eis dikaiosunên</u> (“And Abraham believed God and it was reckoned to him as righteousness”)
The citation of Gen 15:6 in James mostly agrees with the LXX. Minor differences between the two Greek versions include the use of <u>kai</u> (“and”) in the LXX rather than <u>de</u> (“and”) in James and the different spelling of Abraham (<u>Abraam</u> / <u>Abram</u>).	
Jas 4:6: <u>Ho theos huperêphanois antitassetai, tapeinois de didôsîn charin</u> (“God opposes the proud, but gives grace to the humble”)	LXX Prov 3:34: <u>kurios huperêphanois antitassetai, tapeinois de didôsîn charin</u> (“[The] Lord opposes the proud, but gives grace to the humble”)
Both Greek versions agree in not picking up the word play in the MT: “He [God] mocks mockers.” The version in James, however, diverges from LXX by having <u>ho theos</u> (“God”) rather than <u>kurios</u> (“[The] Lord”).	

How would you address the objection that the author appears to be too Hellenistic to be James the brother of Jesus?

1.2. External evidence

1.2.1. The Muratorian canon does *not* include the Letter of James. But it must be noted that the first and the last parts of this text are mutilated, so that the Letter of James originally may have been on this list of canonical books.

1.2.2. Although he accepted the letter as scripture in one place, Origen (185-c. 254) referred to the Letter of James as “the letter bearing the name of James,” implying some doubt about its authorship (*In Joann* 19.6). Origen, however, quoted the letter as scripture in other places in his writings, but he was the earliest writer to do so.

1.2.3. Eusebius classified James as one of the antilegomena (disputed works), and disclosed that some in his day—although not he—considered it to be a spurious letter.

A. “Of the disputed books which are nevertheless known to most are the epistle said to be of James” (*H.E.* 3.25.3).

B. “Such is the story of James, to whom is said to belong the first of the letters called ‘universal’. It is to be observed that its authenticity is denied, since few of the ancients quote it” (*H.E.* 2.23.24).

1.2.4. Jerome indicates that the recognition of the Letter of James as canonical was not universal, but that some doubted that James wrote the letter attributed to him: “James . . . after our Lord’s passion at once ordained by the apostles bishop of Jerusalem, wrote a single epistle, which is reckoned among the seven General Epistles and even this is claimed by some to have been published by some one else under his name, and gradually, as time went on, to have gained authority” (*De Vir. Illustr.* 2).

1.2.5. How do you evaluate the external tradition?

1.5.2. More information is available about James the brother of Jesus from Josephus (*Ant.* 20.197-203). According to him, Ananus, the high priest, before Albinus, the new procurator arrived (62), convened the Sanhedrin (without the authority of King Agrippa II), and sentenced James and some others to be stoned because of violations of the Law. There is a similar account of James' demise in a work by Hegesippus, as quoted by Eusebius (*H.E.* 2.23.3-18). According to Hegesippus, because he was preaching that Jesus was the Christ in Jerusalem at Passover, some time shortly before the siege of Jerusalem by Vespasian (before 68), James was martyred by being thrown from the pinnacle of the Temple and then stoned and beaten with a fuller's club afterwards. He also says that James was the leader of the Jerusalem church and was known as "the just or righteous," on account of his righteousness; he was in the habit of praying for the forgiveness of the people in the Temple on his knees, so that his knees became "hard like a camel's." But Hegesippus' account is somewhat suspect because he also claims improbably that James had been a Nazarite from birth and that he was allowed to enter into the sanctuary (*ta hagia*) to pray. Jerome quotes from the apocryphal *Gospel according to the Hebrews* concerning Jesus' post-resurrection appearance to James (see 1 Cor 15:7): "But the Lord, after he had given his grave clothes to the servant of the priest, appeared to James (for James had sworn that he would not eat bread from that hour in which he drank the cup of the Lord until he should see him rising again from among those that sleep)' and again, a little later, it says "Bring a table and bread," said the Lord.' And immediately it is added, 'He brought bread and blessed and broke and gave to James the Just and said to him, "My brother eat your bread, for the son of man is risen from among those who sleep"' (*De Vir. Illustr.* 2). Jerome then explains that James ruled the Jerusalem church for thirty years, until the seventh year of Nero's reign as Roman emperor, and, after his martyrdom, was buried near the Temple.

● 2. To whom was the Letter of James written?

2.1. What do Jas 2:1 ("My brothers, you have *faith in our Lord Jesus Christ* and should not show favoritism") and Jas 5:7 ("Therefore, be patient, brothers, until the *parousia of the Lord*") imply about the identity of intended readers of the Letter of James?

2.2. In his letter, James refers the (Mosaic) Law as "the perfect Law" and "the Law of freedom" (1:25). Along the same lines, in 2:12, he admonishes his readers to speak and act as those who are "about to be judged by the Law of freedom." Similarly, in 4:11, he warns each of his readers not to judge one another because the one who does so "speaks against the Law and condemns the Law," which, of course, is to be avoided. In agreement with Jesus' own teaching (see Mark 12:31= Matt 22:39 = Luke 10:27), he understands Lev 19:18 "Love your neighbor as yourself" as

a summary of the whole Law; this he calls “the royal Law laid down in scripture.” What does the fact that James expects his readers to agree with his views on the Law and to heed his admonitions about submitting unconditionally to the Law imply about the identity of his intended readers?

2.3. What does Jas 1:1 indicate about the intended readers of the Letter of James?

The phrase “the twelve tribes scattered among the nations” is an ambiguous reference. The term “the twelve tribes” could be a cipher for Christians, Jews and gentiles, as the new Israel of God (see Gal 6:16; Phil 3:3; 1 Pet 1:1; 2:9-11). But it is also possible that James intended his letter as an open letter for *Jewish* Christians in the diaspora, outside of Palestine, called metaphorically the twelve tribes to denote the idea of totality (see Acts 26:7; Matt 19:28). That there were many Jews living outside of Palestine in the first century is confirmed by Strabo, as cited by Josephus (*Ant.* 14.7.2), and Josephus himself (*Apion* 2.39).

2.4. Given all the evidence considered which of these two interpretive options do you think is the best?

2.5. In Jas 2:2, the author writes, “If a man wearing a gold ring comes into your synagôgê (“synagogue”) (2:2). The term synagôgê may denote the building in which the intended readers met (see Matt 6:2, 5; Luke 4:16; 7:5; John 18:20; Acts 18:4, 7; 24:12). (Such buildings, of course, did not replace the Temple; the Alexandrian Jew Philo, for example, considered Jerusalem, where the Temple was, as the capital city of all Jews regardless of where they resided [*c. Flacc.* 7; *Leg. ad Cai* 36].) It is also possible that the term synagôgê simply means “meeting” or “assembly.” How might this passage confirm your conclusion about the intended readers of the Letter of James?

3. When was the Letter of James written?

Assigning a date to the Letter of James is difficult, because there is an absence of datable historical references by which to determine a possible range of dates for its composition. The content of the letter tends to be generalized wisdom teaching.

3.1. Internal Evidence

3.1.1. What does the fact that James, a Jewish Christian who was said to have resided in Jerusalem, says nothing about the destruction of the Temple suggest about the *terminus ad quem* of the Letter of James?

3.1.2. Nothing is said in the Letter of James about the gentile mission, under which conditions gentiles should be admitted to the church nor even the obvious question of whether gentile believers are obliged to obey the (Mosaic) Law. This is significant because:

A. James was writing to Jews outside of Palestine, where Jews were in a minority.

B. James was involved in the dispute concerning whether gentiles “must be circumcised and keep the Law of Moses” (Acts 15:5; see Acts 15:1) in order to “be saved” (Acts 15, 21; Gal 2) (see James’ speech in Acts 15:13-21).

What could the silence on these issues indicate about the date of the writing of the Letter of James and how does this conclusion relate to your previous conclusion? Is there any other explanation of this datum?

3.1.3. There is little doubt that a literary relation exists between the Letter of James and Paul's letters, especially Romans and Galatians. There are two possible explanations: either James knew of Paul's teaching in his letters and was seeking to counter a misinterpretation of this or else Paul had read the Letter of James and was seeking to counter a misuse of its teaching by those who thought that gentiles ought to be circumcised and keep the Law as a condition of being made righteous. The evidence suggests that the latter is true, for what James writes does not seem to be directed against Paul or even a distortion of Paul's teaching. With the mass conversion of gentiles, precipitated largely by Paul's missionary effort, the as-yet unclarified theological question of the relation between faith and works comes to the fore. Should gentile converts should be circumcised and keep the Law, and, if so, why? Such a question would not arise for a Jew who came to believe in Christ. Paul must contend with Jewish believers who determined that gentiles should submit to the Law as a condition of final salvation; because of James' authority in the Jerusalem church, his opponents use portions of the Letter of James in support of their position. This forces Paul to correct their erroneous extrapolations from the letter, and, in so doing, sometimes to appear to be in direct opposition to James, the leader of the Jerusalem church. (It is probable that the Letter of James quickly reached Antioch, where Paul resided, from Jerusalem.) The following table displays probable influences of the Letter of James on Paul's own theologizing (* = indicates *apparent* contradiction).

Parallels between James 2 and Paul's Writings

Jas 2:8: "If, however, you are fulfilling the royal Law laid out in scripture, "Love your neighbor as yourself," you are doing well."	Rom 13:9: "And if there are any other commandment, it is summed up in this word: 'Love your neighbor as yourself.'" Gal 5:14: "For the Law is fulfilled in this word: 'Love your neighbor as yourself.'"
Jas 2:10: "For whoever keeps the whole Law, but stumbles in one thing, he has become guilty of all."	Rom 2:25: "For circumcision is of value if you keep the Law."
*Jas 2:14: "What good is it, my brothers, if someone says that he has faith, but has no works? Will that faith save him?"	*Rom 10:9: "If you confess with your mouth the Lord Jesus and have faith in your heart that God raised him from the dead, you will be saved."
*Jas 2:18: "But someone says, 'You have faith and I have works'. Show me your faith without works and I will show you my faith by my works."	*Rom 3:28: "For we consider that a man is made righteous by faith without works." (See Rom 4:6)
*Jas 2:21: "Was not Abraham, our father, made righteous by works?"	*Rom 4:2: "For if Abraham was made righteous by works, he would have something in which to boast, but not before God." (See Rom 4:9; Gal 3:6)
*Jas 2:22-23: "You see that his faith worked together with his works and his faith was made perfect by works. And scripture was fulfilled: 'Abraham believed God and he	*Rom 4:2-3: "For if Abraham by works was made righteous, he would have something in which to boast, but not before God. For what does scripture say? 'Abraham believed God

counted it to him as righteousness’.”	and he counted it to him as righteousness’.”
*Jas 2:24: “You see that a man is made righteous by works and not by faith alone.”	*Gal 2:16: “Seeing that a man is not made righteous by the works of the Law but only by faith in Jesus Christ.” (See Rom 3:20)

(Other parallels include Jas 1:2-4 = Rom 5:3-4; Jas 1:13 = 1 Cor 10:13; Jas 1:22-25 = Rom 2:13; Jas 1:27 = Rom 5:3; Jas 1:25; 2:12 = Rom 8:2, 15; Jas 2:5 = 1 Cor 1:17; Jas 4:1 = Rom 7:23; Jas 4:4 = Rom 8:7; Jas 4:11-12 = Rom 2:1; 14:4.)

A. *Faith and Works*. Paul and James both agree that true faith is inseparable from works, although they express this in different ways. (It should be noted that for James “faith” means *mere* belief, whereas the term “works” means obedient action. This is different from Paul, who means by “faith” the act of the will that accepts God’s unconditional promise.) James insists that faith (*mere* belief) without works is dead (Jas 2:17, 20, 24, 26), although he does not eliminate or depreciate faith (see 1:3, 6; 2:1; 5:15). Similarly, even though he is adamant that being made righteous is apart from “the works of the Law,” Paul insists in various ways that faith, as he defines it, is inseparable from obedience to God (see Rom 2:6-20; 8:5-13; 1 Cor 6:9-10; 7:19; 13:2; Gal 5:5-6, 21; 6:2; 1 Thess 1:3). (Paul’s opponents accused him of preaching a libertinism [Rom 3:8; 6:1].) Paul even expects believers to submit to a final judgment based on what they have done (Rom 2:6-10; 14:10; 1 Cor 4:3-5; 2 Cor 5:10). The unanswered theological question in the Letter of James is whether the status of being righteous (“justification”) is by means of works, in the sense of being earned, or is by grace through faith. Paul emphatically rejects the idea that being made righteous is by means of works, whereas his opponents, who claim to have the approval of James (Gal 2:11-12), take the opposite position. This is how they interpreted Jas 2:24 “You see that a man is made righteous by works and not by faith alone.” Now all James meant by this was that faith and works were inseparable, but Paul’s opponents took this to mean something more: that being made righteous in a soteriological sense was by works and not solely by grace. In other words, they extrapolated from James’ simple admonition to a soteriological theory. Likewise, Paul’s opponents probably applied to gentiles what James says about Jews in Jas 2:10 “For whoever keeps the whole Law, but stumbles in one thing, he has become guilty of all.” So unless they submit to being circumcised and keep the Law of Moses, gentile believers have no hope of “being saved” (Acts 15:1). Thus, Paul is forced to take exception to statements originating in the Letter of James that his opponents use in order to bolster their own position. No doubt, Paul thinks that they have misunderstood James’ intention, which was only to insist on the necessary correlation of “faith” and “works,” which Paul also accepts, not to teach that works are a means of being made righteous.

B. *Abraham*. James uses Abraham for the purpose of admonition, as an example of how true faith expresses itself in works, in particular in Abraham’s willingness to offer Isaac on the altar. James intends that Abraham serve as a paradigm for all Jewish believers. James’ only purpose was to oppose insincere faith. It seems, however, that “some from James” (Gal 2:12), Paul’s detractors, misinterpreted James to teach that being made righteous was a status that depended upon obedience to the Law, and so was earned. For them, Abraham was the example to follow, not only because he believed, but also because he obediently submitted to being circumcised (Gen 17). Again, they transformed an admonition into a soteriological doctrine: being made righteous in an eschatological sense was conditional upon “faith” and “works.” These opponents of Paul proba-

bly made use of the example Abraham in the Letter of James in their polemic against him, which forced Paul to take what appears to be the opposite position than that advocated by James, but, in actuality, he is opposed to a misconstrual of James' teaching.

On the assumption that Paul had read the Letter of James before he wrote his Letter to the Galatians and Letter to the Romans, what is the *terminus a quo* of the composition of the Letter of James? (Remember that the Letter to the Galatians is probably the earliest of Paul's extant letters, dating from c. 48.)

3.2. External Evidence

3.2.1. Probable allusions to the Letter of James are found in the *Shepherd of Hermas*, written c. 90:

A. The joining of "spirit" (pneuma) with the verb "to dwell" (katoikeô): Jas 4:5 = *Mand.* 3:1; *Sim.* 5. 6. 5-7

B. The use of "double-minded" (dipsuchia / dipsuchos) in relation to praying: Jas 1:4-8 = *Mand.* 10. 2. 2)

C. The use of the metaphors of bridling (chalinagôgeô): Jas 3:2, 4, 8 = *Mand.* 12. 1. 1

D. See also Jas 4:7 = *Mand.* 12. 2. 4; 12. 4. 7.; 12. 5. 2.; Jas 4:8 = *Vis* 3. 2. 2.

What do you conclude from this about the *terminus ad quem* of the Letter of James?

3.2.2. If James was martyred in 62, as Josephus said, what is the *terminus ad quem* of the Letter of James? If, however, James was martyred before the siege of Jerusalem by Vespasian, as Hege-sippus said, what is the *terminus ad quem* of the letter?

3.3. Taking all the evidence—internal and external—into account, what do you conclude about the date of the composition of the Letter of James?

3.4. If James wrote his letter before 47, then the persecution that he mentions in the present tense as still occurring (see Jas 1:2-12) could be the result of the persecution of the church instigated by Herod Agrippa I, who executed James the son of Zebedee (Acts 12). But it is difficult to know how far beyond Palestine Agrippa’s persecution had spread. In addition, it is possible that the references to helping the poor who are hungry and naked (see Jas 2:1-17) could be inspired by the fact that there were Jewish believers who were suffering deprivation during the famine that occurred c. 45-46, the one foretold by Agabus (Acts 11:27-30; Gal 2:1-2; *Ant.* 3. 320; 20. 51, 100).

● **4. Where was the Letter of James written?**

From what is known of the life of James, what is the most likely place of composition of the Letter of James?

● 5. *What is the Letter of James?*

5.1. The Letter of James is not really a letter in the strict sense, but is a short theological writing designed for general circulation. There is no overall structure apparent in the letter; rather James makes a series of individual points that are juxtaposed with one another. In this regard it is typical of Jewish wisdom literature (see Wisdom of Ben Sirach). The letter has little distinctly Christian teaching in it (see 5:7); there is curiously no reference to Jesus' atoning death and resurrection. It seems, however, that James presupposes a basic Christian doctrinal foundation (1:18, 21; 2:1).

5.2. Outline of the Letter of James

A. 1:1: This is the salutation of the letter.

B. 1:2-5:20: From 1:2 until the end of the letter represents the main body; there is no conclusion to the letter.

1. 1:2-4: James encourages his readers in their trials, because trials produce endurance and endurance leads to spiritual maturity.

2. 1:5-8 : James exhorts his readers to ask for wisdom in faith.

3. 1:9-11: James discourses on the transitory nature of wealth. Rich and poor ultimately are no different.

4. 1:12-15: James explains the nature and origin of temptation: God does not tempt, but human beings are tempted when they are drawn away by their desires.

5. 1:16-18: James says that God gives gifts to his creation. He adds that God has chosen to give his readers (spiritual) birth through the word of truth.

6. 1:19-21: James exhorts his readers to avoid anger and wickedness in general; rather, humility is preferred.

7. 1:22-27: James encourages his readers to be doers of the word and not merely hearers. He says that the one who looks into the perfect Law of freedom and continues to do what he has heard is blessed.

8. 2:1-13: James admonishes his readers not to show partiality to the rich. Showing partiality is not love—the fulfillment of the royal Law of scripture: love your neighbor as yourself; it is sin and a violation of the whole Law, since the violation of one commandment is the same as violating the whole Law. He exhorts them to speak and act as those being judged by the Law of freedom, which is the Law, warning that there will be judgment without mercy to those who have shown no mercy.

9. 2:14-26: James warns that faith without works cannot save anyone; he uses Abraham as a paradigm to prove that both are necessary for justification. He cites the example of Rahab, and concludes by affirming that faith without works is dead.

10. 3:1-2: James warns his readers not to be too quick to become teachers, since teachers will be judged more strictly than others.

11. 3:3-12: James warns about the danger of the tongue (speech).

12. 3:13-18: James contrasts the wisdom that comes from above with the wisdom that comes from below. The latter results in envy and selfish ambition. The former is pure, peaceable, gentle, willing to yield, full of mercy and good fruits, without a trace of partiality or hypocrisy.

13. 4:1-10: James rebukes his readers for allowing human desires to lead to strife. He says that prayers made for wrong motives will not be answered; humility and submission to God are required.

14. 4:11-12: James exhorts his readers not to speak evil of and judge others.

15. 4:13-17: James warns against presumption in human affairs. Everything done should be seen as conditional upon God's will.

16. 5:1-6: James warns the rich who oppress the poor that God will judge them.

17. 5:7-11: James encourages the oppressed to be patient, waiting for the day of the Lord.

18. 5:12: James warns against taking an oath.

19. 5:13-18: James instructs his readers to pray for the sick.

20. 5:19-20: James exhorts his readers to restore the backslider.

5.3. Parallels with Jesus' Sayings in the Synoptic Tradition

There are several loose parallels between James' wisdom-sayings and Jesus' sayings as found in the synoptic tradition. It is arguable that James was influenced by Jesus' sayings in whatever form that he knew this tradition. See *Appendix F: Parallels between James and the Synoptic Gospels*.

6. Why was Letter of James written?

6.1. Is there any indication from the Letter of James that author knew his readers personally? What does this indicate about the purpose of the letter?

6.2. From its contents what do you conclude about the purpose of the Letter of James?
