

3. Evidence for James, the Lord's brother, being the author of James
 - a. The testimony of the ancient church (e.g. Jerome) It was only very late that the book of James was assigned to James the son of Zebedee or to James the son of Alphaeus. Calvin suggests James the son of Alphaeus as the author of the book.
 - b. The Greek of James contains some striking similarities to the Greek of the brief speech attributed to James, the Lord's brother, in Acts 15:13-21 and to the letter sent under his authority recorded in Acts 15:23-29.
 - (1) Greeting James 1:1 cf. Acts 15:23. This only occurs one other time in the New Testament.
 - (2) The appeal "Listen, my brothers" James 2:5 cf. Acts 15:13.
 - c. The Jewish atmosphere of the book
 - (1) It contains allusions to Old Testament and Jewish teachings *cf. Abraham, Rahab, James 4:6 cf. Prov. 3:13 James 4:8 cf. Psa. 24:4*
 - (2) Its style reflects the proverbial nature of Jewish wisdom traditions and the denunciatory preaching of the prophets. *cf. Prov. & the Prophets*
 - (3) The meeting place of the church is called a ^{synagogue} ~~synagogue~~ cf. 2:2
 - (4) The central Jewish tenet, the oneness of God, is specifically mentioned cf. 2:19
Note: All this suggests an author who was writing at an early date, in a Jewish context, and who sought to maintain good relationships with Judaism.
 - d. The way in which the teaching of Jesus thoroughly permeates the letter, without being directly cited, would be entirely natural for someone with James' background.
 - e. James' position as the leader of the mother church of Jewish Christians in Jerusalem would qualify him to address an authoritative admonition to "the twelve tribes in the dispersion".
4. Arguments against James the Lord's brother being the author of James.
 - a. It is inconceivable that a brother of the Lord could have written such a book without referring to his special relationship to the Lord, or to the resurrection appearance of the Lord to him which may have led to his conversion.