

Jerusalem (Acts 15 - 48 or 49 A.D.), and they also met again in Jerusalem at about 55 or 56 A.D. (Acts 21:18-26). Those who hold this view say that James must have been written late in the first century A.D.

Response to the argument:

Paul started to ~~preach~~^{teach} justification by faith shortly after his conversion in 33 A.D. Some Jewish Christians from Jerusalem ~~heard him preach justification by faith at~~^{heard him teach this doctrine} Antioch and misunderstood it. Since these Jewish Christians regarded Jerusalem as their home church, James, the head of the church, got wind of this misunderstanding of Paul's ~~preaching~~^{teaching} and wrote a letter dealing with it. When James wrote this letter, (he didn't understand what Paul was actually ~~preaching~~^{teaching} because he had never met Paul. In fact, James wouldn't meet him until the first church council in Jerusalem in 48 or 49 A.D.) This explains the relationship between James and Paul in their teaching on justification far better than a later date for James because none of Paul's letters would have been circulated at this time.

Note: There are some who accept James, the Lord's brother, as the author of James but who, because they are impressed by one or more of the above arguments, suggest that someone besides James, the Lord's brother, had a hand in writing the book.

- (1) Some say a scribe was responsible for the actual composition of the book.
- (2) Some say the book is a free translation of an Aramaic discourse or a series of sermons originally given by James.
- (3) Peter Davids says the book consists of a series of Jewish-Christian sermons (some translated from Aramaic and others original Greek compositions) that were taken by an editor and put together into one book. Davids says that James could have ~~preached~~^{been the author of} the sermons and could ~~also~~^{also} have been the editor that put them together into one book.

IV.

~~III.~~ Circumstances of the Writing of James

- A. Jewish believers had misunderstood Paul's teaching of justification by faith.
- B. Jewish believers were mainly poor and had been caught in a situation of considerable social tension.

Jewish believers were oppressed and taken advantage of by wealthy landlords (5:4-6), and were hauled into court by rich people (2:6) who also scorned their Christian faith (2:7).

- C. Worldliness was in the churches.
- D. Jewish believers were scattered abroad outside the land of Palestine among the Gentiles (James 1:1).
- E. Tasker's view (Acts 11:19) 8