

**„BABEȘ-BOLYAI” UNIVERSITY, CLUJ NAPOCA
FACULTY OF ORTHODOX THEOLOGY
“ISIDOR TODORAN” DOCTORAL SCHOOL OF THEOLOGY**

**THESIS ABSTRACT
“CHRISTIAN ETHICS AS REFLECTED IN THE
EPISTLE OF SAINT JAMES”**

SCIENTIFIC COORDINATOR:

Rev. Prof. Stelian TOFANĂ PhD

PhD Candidate:

Silviu MUT

CLUJ-NAPOCA

2026

TABLE OF CONTENTS

ABBREVIATIONS

INTRODUCTION

Thesis argument.....	7
Research methodology	9
Sources consulted	10

I. THE SOCIO-RELIGIOUS CONTEXT AND THE APOSTLE'S CORRESPONDENCE WITH THE JEWISH-CHRISTIAN DIASPORA

1.1. The author.....	11
1.2. The connection with the Christ and the group of Apostles	13
1.3. James and the teachings of Christ	14
1.4. Date	17
1.5. Place in the canon.....	18
1.6. Recipients	19
1.7. The Jewish Christian Diaspora in the Roman Empire around A.D. 50.....	21
1.8. The ethical challenges of Early Christianity highlighted in the Epistle	24

II. THE ETHICS OF THE CHRISTIAN'S RELATIONSHIP WITH HIMSELF (1,19-25)

2.1. Exegesis of the pericope.....	28
2.2. Challenges to Christian identity	56
2.2.1. Self-control as a form of inner discipline	56
2.2.2. Self-knowledge through the “mirror” of the word	59
2.2.3. Integrity: the balance between belief and action	63
2.3. Conclusions	67

III. THE ETHICS OF PHILANTHROPY: THE RELATIONSHIP BETWEEN INTENTION AND ACTION (1,26-27)

3.1. Exegesis of the pericope	69
3.2. Philanthropy as a practical expression of Christianity	78
3.2.1. A critique of formal religiosity	79
3.2.2. The definition of religion in ethical and social terms.....	83
3.2.3. The requirement of personal moral purity	86
3.3. Conclusions	89

IV. ETHICS OF MIXED SOCIAL RELATIONSHIPS: CHRISTIANS AND NON-CHRISTIANS (2,1-26)

4.1. Exegesis of the pericope (2,1-13)	92
4.2. Typology of conflict	126
4.2.1. Equality and the absence of favoritism	127
4.2.2. Judgment and universal moral standards.....	131
4.2.3. Compassion and mercy as the foundation of a relationship	135
4.3. Exegesis of the pericope (2,14-26)	139
4.4. A middle ground: faith or works? The evangelical consensus	171
4.4.1. Action as a common language in a pluralistic society.....	172
4.4.2. Social responsibility as a test of authenticity	175
4.4.3. Ethical action as a factor in equality	179
4.5. Conclusions	182

V. THE ETHICS OF SPEECH: THE TEMPTATION OF POLYLOGY (3,1-12)

5.1. Exegesis of the pericope	184
5.2. Incorrect use of language.....	220
5.2.1. Lack of control over language, as manifested by polylogy.....	220
5.2.2. Impulsive speech and the threat to community cohesion.....	224
5.2.3. Spiritual and ethical maturity reflected in mastery of language.....	227
5.3. Conclusions	229

VI. COMMUNITY ETHICS: A PERSPECTIVE ON RELATIONSHIPS AMONG CHRISTIANS (4,1-8)

6.1. Exegesis of the pericope	231
6.2. The ethics of conflict	254
6.2.1. The origin of conflicts in selfish desires and their implications for community cohesion.....	255
6.2.2. Restoring ethical order through humility before God as the foundation of personal relationships.....	258
6.2.3. Rebuilding relationships by avoiding practices that undermine community stability	260
6.3. Conclusions	264

FINAL CONCLUSIONS

BIBLIOGRAPHY

Keywords:

James, Jesus, ethics, epistles, relationships, favoritism, church, speech, poor, rich, jewish, language, faith, works

Introduction: topic, relevance, and central thesis

The thesis “Christian ethics as reflected in the Epistle of Saint James” examines the ethical profile of one of the most pragmatic writings of the New Testament and seeks to restore its relevance to contemporary Christian life. The starting point is the observation that the epistle has often been marginalized in doctrinal reflection due to its parenetic character, the density of its moral imperatives, and the apparent absence of a dogmatic structure comparable to that of the Pauline writings. However, this study challenges the reductive reading of the text as a mere collection of wisdom sayings. In the author’s view, James’s exhortations form a coherent program of spiritual maturation, in which the truth of faith is confirmed through the concrete transformation of the individual and the community. Ethics does not appear as an appendix to doctrine, but as an existential response to God’s initiative and as a visible expression of an authentic relationship with Him. Thus, the epistle’s practical orientation does not diminish its theological value but rather confers upon it a distinctive pastoral and critical function.

The relevance of this topic arises against the backdrop of axiological relativism, spiritual fragmentation, and the contemporary tendency to separate religious discourse from daily conduct. The epistle confronts the reader with the gap between confession and action, between intention and responsibility, and between formal membership in a community and a genuine willingness to serve one’s neighbor. The thesis demonstrates that the problems of first-century Judeo-Christian communities—social inequalities, favoritism, conflicts, ambition, the destructive use of language, and the neglect of the vulnerable—are found, in new forms, in today’s society and the Church. From this perspective, James’s message takes on a prophetic quality: it reveals the inconsistency of a faith that remains merely declarative and calls for the restoration of unity between conviction, character, and action. Christians are called not only to resist the moral climate of the age but to become agents of change through a disciplined, compassionate, and responsible life.

The central argument of this work is organized around five ethical pillars identified in the first four chapters of the Epistle of James: the Christian’s relationship with oneself,

philanthropy, social relations between Christians and non-Christians, the ethics of speech, and the ethics of community life. These pillars are not independent themes but converging dimensions of Christian maturity. Inner self-control prepares one for active obedience to the Word; self-knowledge leads to integrity; integrity is demonstrated through care for the vulnerable; philanthropy and equality counteract favoritism; discipline of speech protects human dignity and community cohesion; humility heals the root of conflicts. Their unity stems from the principle that living faith becomes evident in deeds. The thesis therefore argues that Jacobine ethics is simultaneously personal, social, communal, and theological: it shapes the believer's inner life, regulates one's relationship with one's neighbor, and restores the community through submission to God.

Methodologically, the study combines textual exegesis, historical-literary and linguistic analysis, theological hermeneutics, and patristic reception. The canonical text is examined in relation to New Testament literature, the Septuagint, the Jewish wisdom tradition, and the teachings of Jesus, particularly the Sermon on the Mount. Significant Greek terms are analyzed in their semantic context, and the primary meaning of the pericopes is reconstructed in relation to the social and religious environment of the first century. Modern critical commentaries are placed in dialogue with patristic interpretations, which allows for the articulation of a reading that remains faithful to the text while also pursuing its pastoral applicability. When the scholarly literature presents divergent conclusions, the thesis presents them in a comparative manner and offers its own assessments, without turning exegetical controversies into an end in themselves. The novelty of this approach also lies in the systematic treatment of the subject within Romanian theology, where a synthesis dedicated to these five ethical domains is considered insufficiently represented.

Chapter I. The Socio-Religious context and the letter's recipients

The first chapter establishes the interpretive framework necessary for an ethical interpretation. Based on a body of historical, literary, and traditional evidence, the authorship of the text is attributed to James, "the Lord's brother," a prominent leader of the Church in Jerusalem. His modest self-presentation as "a servant of God and of the Lord Jesus Christ," without an elaborate apostolic legitimation, suggests an author well-known enough to require no further clarification. Among the New Testament figures named James, Jesus'

brother best fits the authority implied by the circular nature of the letter. The objection regarding the quality of the Greek language is addressed by noting the Semitic background, the influence of the Septuagint, and the similarities to the speech attributed to James in the Acts of the Apostles. The ancient tradition, represented by authors such as Origen, Eusebius, Cyril of Jerusalem, Athanasius, and Augustine, is invoked in support of this identification, even though modern scholarship does not consider the issue definitively settled.

The author's relationship with Christ and the circle of the apostles explains the pastoral authority of the epistle. James is not presented as a disciple during the Savior's public ministry; his conversion is placed after the Resurrection, in connection with the special appearance mentioned by Paul. Subsequently, he became a central figure in Jewish Christianity, played a decisive role in leading the Jerusalem community, and participated in formulating the decision adopted by the Apostolic Council. The thesis emphasizes that the few explicit references to Jesus do not make the epistle any less Christian. On the contrary, there are numerous affinities with the Synoptic tradition and especially with the Sermon on the Mount: happiness in trials, perfection, prayer in faith, the rejection of anger, the fulfillment of the Word, mercy, judgment, peace, and integrity of speech all outline a profound understanding of Christ's teaching. The Epistle does not mechanically repeat the words of the Gospels, but rather applies them pastorally to the situation of the communities to which it is addressed.

An early dating, likely between A.D. 45 and 48, is supported by the combination of James's martyrdom in A.D. 62, the absence of any reference to the Council of Jerusalem, and the social realities of a community in its early stages. This chronology allows the epistle to be understood as possibly the earliest document of the New Testament and explains the relationship between James and Paul without assuming a direct polemic. The similarities and differences between them reflect two complementary expressions of first-generation Jewish Christianity, both rooted in the Torah and open to the Greco-Roman moral milieu. Regarding the canon, the thesis acknowledges the hesitant reception of the epistle in some western regions and its relatively late and uneven inclusion in canonical collections. However, its early use in the East and its role in balancing the New Testament witness fully justify its canonical status. James complements the doctrinal emphasis of other writings by insisting on the practical testing of faith.

The salutation addressed to "the twelve tribes scattered abroad" is predominantly interpreted as a reference to Jewish-Christian communities in the diaspora, likely in Syria and the eastern regions of the Empire. The epistolary nature of the letter explains the lack of

personal details and the possibility of its circulation over a wide area. Jewish elements—references to Abraham, the prophets, the synagogue, and the Law—as well as sapiential rhetoric confirm the profile of the recipients, although the thesis also mentions alternative hypotheses, including that of a broader address to the Jewish people. The Diaspora is not merely a geographical location but also an experience of separation, vulnerability, and the anticipation of the fulfillment of divine promises. The authority of James, leader of the Church in Jerusalem, enables him to provide these congregations with normative guidelines for conduct and communal order at a time when Christian identity was in the process of consolidation.

A reconstruction of the social environment highlights the effects of economic stratification in the Roman world. During the reign of Claudius, Jewish communities enjoyed a certain degree of religious and administrative freedom, but the agrarian economy, taxation, and the concentration of property widened the gap between the elites and the poor. Many lived on the brink of subsistence, and unemployment, begging, and daily insecurity fueled social tension. This context sheds light on the letter's emphasis on supporting those lacking food and clothing, on its condemnation of favoritism, and on the futility of a faith that does not intervene in concrete suffering. Legal and economic distinctions between the rich, the poor, the free, and the slaves could not nullify the anthropological and religious equality of persons before God. Therefore, the commandment to love one's neighbor becomes a "royal law," and solidarity is the criterion of the community's faithfulness. The chapter thus prepares the reader for the five pillars: ethical issues are not abstractions, but responses to real conflicts, grounded in God's character and will.

Chapter II. The Ethics of the Christian's Relationship with Himself (James 1:19–25)

The second chapter analyzes James 1:19–25 as the core of practical spirituality. The sequence of imperatives—be quick to listen, slow to speak, and slow to anger—shapes the inner discipline without which the Word cannot bear fruit. Obedience is not mere auditory reception, but a humble openness to the divine message and to one's neighbor. Restraining speech prevents impulsive reactions, and controlling anger is necessary because human anger does not produce God's righteousness. The thesis interprets these requirements in the context of communal tensions: Christian identity is demonstrated by how a person responds

to provocation, manages their emotions, and rejects verbal aggression. Self-control is not equivalent to passive repression, but rather to ordering one's freedom under the authority of the Word. The believer is responsible for his or her choices and their consequences, and spiritual maturity begins with a clear-eyed assessment of one's own inner life.

The image of gently receiving the "planted" Word expresses the encounter between divine initiative and human cooperation. The Word possesses saving power, but its ethical effectiveness becomes visible when it is received, preserved, and fulfilled. The removal of defilement and the excess of wickedness signifies a purification that makes obedience possible. Exegesis avoids the simplistic opposition between grace and responsibility: transformation is neither moral self-sufficiency nor passivity. Human beings are called to renounce the dispositions that hinder the work of the divine message and to allow it to reorganize their thinking and behavior. Meekness here represents a cognitive and spiritual attitude: the rejection of self-sufficiency, the acceptance of correction, and the willingness to learn. In this sense, the ethics of the self is not a narcissistic focus on one's own perfection, but rather preparation for a right relationship with God and with others.

The metaphor of the mirror provides the criterion for self-knowledge. The one who hears the Word without putting it into practice is like a man who looks at his own face, walks away, and immediately forgets what he looked like. The problem does not lie with the mirror, but with the superficiality of the gaze and the lack of consistency. The Word reveals a person's true condition, exposes the disconnect between their claimed identity and their actual conduct, and calls for a decision. Forgetting is not merely an intellectual weakness but a moral failure of reception. In contrast, the one who bends over the "perfect law of liberty," abides in it, and fulfills it receives blessing in his work. The law is not presented as external oppression, but as a form of liberty oriented toward the good. True freedom does not mean the absence of norms, but liberation from the impulses that fragment the person and prevent them from living according to their calling.

From this exegesis, three challenges for Christian identity emerge: self-control, self-knowledge, and integrity between belief and action. Self-control regulates emotions and speech; self-knowledge prevents self-deception; integrity transforms recognized truth into action. Mere familiarity with Scripture does not guarantee maturity, and the accumulation of religious information can even become a form of illusion if it does not lead to obedience. A person of integrity does not separate the sacred space from daily life and does not use faith as a decorative identity. Such a person accepts the continuous examination of their behavior by the Word and embraces correction. The chapter concludes that a right relationship with

the self is built through an inner life that is open to the truth, disciplined, and oriented toward action. This first dimension underpins all other ethical domains: without inner transformation, philanthropy risks becoming mere public image, equality remains a slogan, and speech and community relationships continue to express selfishness.

Chapter III. The Ethics of Philanthropy: The Relationship Between Intention and Action (James 1:26–27)

Chapter 3 interprets James 1:26–27 as a synthesis of Chapter 1 and, in a broader sense, as a concise formulation of the epistle’s ethics. The contrast between outward religiosity and “pure and undefiled” religion shifts the evaluation of faith from the realm of declaration to that of conduct. A person who considers themselves religious but does not restrain their tongue deceives their own heart, and their religiosity becomes futile. This self-deception shows that formalism is not merely a social shortcoming but a distortion of conscience: people come to confuse religious vocabulary, participation in worship, or community prestige with genuine transformation. The connection to the previous passage is direct. Hearing without putting it into practice and religiosity without self-control express the same disconnect between the truth received and the life lived. This thesis does not diminish the value of worship but criticizes its autonomy from ethics: religious practice is authentic only when it shapes character and fosters responsibility.

The positive definition of religion includes caring for orphans and widows in their time of need. In ancient society, these groups embodied economic and legal vulnerability, a lack of family protection, and exposure to exploitation. “Caring” does not mean merely compassion, but active engagement, support, and addressing concrete needs. Philanthropy thus becomes a necessary manifestation of faith and a criterion of its authenticity. The thesis emphasizes that love does not remain an intention, an emotion, or mere discourse, but takes the form of material support, solidarity, and the restoration of dignity for those who are suffering. God Himself is the model for this conduct, since care for the vulnerable reflects His character. Therefore, Jacobin social ethics does not spring from an autonomous humanitarianism, but from theology: the believer encounters God through obedience and imitates His compassion in relating to one’s neighbor.

The third element—remaining unspotted by the world—prevents religion from being reduced to social activism. James unites philanthropy with personal moral purity, showing that outward action and inner integrity are inseparable. “The world” refers to the value system dominated by selfishness, prestige, competition, and desire—not creation or a responsible relationship with society. Christians are called to engage with the world’s suffering without adopting its logic. This dual movement—reaching out to the vulnerable and guarding the heart—protects against both indifferent spiritualism and indiscriminate activism. Authentic religion is, therefore, relational and ascetic: it serves the needy and constantly examines its own motivations. Purity does not justify a retreat from social responsibility, and philanthropy does not compensate for a lack of moral discipline.

The chapter’s conclusion establishes a unity between self-control, compassion, and holiness. These three criteria successively test the truth of one’s inner life, of social relationships, and of one’s alignment with the world’s values. Mature faith cannot be measured solely by the intensity of one’s speech or by the visibility of religious practices. It becomes recognizable in measured speech, in reaching out to the marginalized, and in resistance to the corrupting forces of the environment. In the relationship between intention and action, action is not an optional addition but the concrete form of true intention. The chapter thus provides a bridge to the subsequent discussion of favoritism and faith without deeds: if the vulnerable person remains unassisted, religious confession is contradicted precisely where it should be most clearly manifested. Philanthropy transforms faith from a statement about God into responsible participation in His care for humanity.

Chapter IV. The Ethics of Interpersonal Relationships (James 2:1–26)

Chapter 4, the longest chapter of the dissertation, examines the relationships between Christians and non-Christians through two complementary passages: the condemnation of favoritism in James 2:1–13 and the relationship between faith and works in 2:14–26. The first section begins with the incompatibility between faith in Jesus Christ, “the Lord of glory,” and the preferential treatment of people based on wealth, clothing, or status. The scene of the rich man being received with honor and the poor man being pushed into a lower place reveals the intrusion of worldly hierarchies into the assembly of believers. Discrimination is not a minor lapse in politeness, but a theological contradiction: God does

not judge by outward appearance and chooses those who are poor in the eyes of the world as rich in faith. A community that replicates the social prestige of its surroundings falsifies its identity and becomes a judge with evil thoughts.

The equality proposed by James does not deny the factual differences between people but rejects turning them into criteria for dignity and belonging. The thesis links this perspective to the biblical anthropology of the image of God and to the royal law: “love your neighbor as yourself.” Favoritism violates the unity of the Law because it selects one’s neighbor based on the benefit that person can offer. In the context of poor communities vulnerable to abuse by elites, the preference for the wealthy is more paradoxical: the powerful may even become the agents of oppression. James does not mechanically reverse discrimination nor does he sanctify poverty; rather, he calls for a community in which a person’s worth is not determined by economic or symbolic capital. Ethical action becomes a common language in a pluralistic society, because care, justice, and respect can make the truth of faith visible beyond the limits of confessional discourse.

The theme of judgment lends universality to the moral standard. Anyone who shows partiality becomes a transgressor of the Law, and Christian freedom remains bound to accountability before God. “Judgment is without mercy for those who have shown no mercy,” while mercy overcomes judgment. This thesis interprets mercy not as an arbitrary suspension of justice, but as an expression of the divine character and as the foundation of our relationship with others. A person who is aware of their own dependence on grace cannot absolutize their role as judge. Compassion tempers condemnation restores the dignity of the vulnerable and builds relationships in which truth is not separated from love. Moral standards are universal precisely because every person is subject to the same divine authority; no one can use status, wealth, or religious office to place themselves outside of them.

The second pericope explicitly addresses the question of whether faith without deeds can save. The example of the brother or sister without clothing or food shows the futility of pious love that does not respond to bodily need. The words “go in peace, keep warm, and be well fed” become an accusation when the speaker refuses to provide concrete means of help. In the same way, faith that does not produce deeds is dead in itself. The argument does not reduce faith to activism, nor does it assert that salvation is earned through merit. It challenges the existence of an authentic faith that is separate from its fruit. Even demons possess a form of intellectual acknowledgment of God, but this knowledge does not lead to obedience. The

thesis insists that James attacks a verbal orthodoxy devoid of transformation and places social responsibility at the center of the testing of the spiritual life.

Abraham and Rahab are examined as examples of faith put into action. Abraham's willingness to offer up Isaac shows that deeds work together with faith and bring it to maturity; Rahab's welcoming of the messengers demonstrates that faithfulness is expressed through risk, hospitality, and solidarity. The diversity of the two characters—the revered patriarch and the marginalized woman among the Gentiles—reinforces the universality of the principle. The verb “to justify” is interpreted with semantic care to avoid an artificial opposition to Paul. While Paul opposes reliance on the works of the Law as the basis for acceptance by God, James opposes the claim of faith without obedience. One focuses on the beginning of the saving relationship; the other on its authenticity and manifestation. The evangelical consensus is found in the assertion that the grace that justifies does not leave a person unchanged.

The contribution of this chapter lies in articulating a middle path between verbalism and moralism. Actions do not compete with faith but rather give it social visibility and ethical substance. In a pluralistic society, righteous action can function as a common, intelligible language, without abandoning the theological specificity of faith. Responsibility toward the poor, the elimination of favoritism, and the practice of mercy become tests of the community's authenticity. At the same time, ethical action is a factor of equalization: it rejects the privilege of the influential and recognizes the marginalized as full subjects of love. The chapter concludes that relating to others is not a peripheral aspect of spirituality. The way in which the community welcomes, judges, and supports people reveals the true substance of its faith. Just as a body without a spirit is dead, faith without deeds is lifeless and cannot fulfill the transformative function attributed to the Gospel.

Chapter V. The Ethics of Speech and the Temptation of Polylogy (James 3:1–12)

Chapter 5 treats language as a synecdoche for all communication and expands on the theme introduced in James 1:19 and 1:26. The warning that not many should become teachers is linked to the greater responsibility of those who shape consciences. In the ancient world, the position of teacher carried prestige, but in the Christian community it must be understood first and foremost as a responsibility and as exposure to harsher judgment. The

frequency of public speaking amplifies the possibility of error and its consequences. James includes himself among the vulnerable—“we all stumble in many ways”—and links perfection to the ability to avoid error in speech. Mastery of speech does not indicate absolute flawlessness, but rather a maturity that allows for control over the whole person. Speech thus becomes a test of character, for what fills the heart is expressed through words.

The metaphors of the bit, the rudder, and fire express the disproportion between the size of the organ and the magnitude of its effects. A small bridle guides a horse’s body, a small rudder steers a ship driven by strong winds, and a single spark can set a forest ablaze. In the same way, language can guide a person’s life, alter the course of a community, and cause destruction that is impossible to control afterward. Fire suggests the spread of evil, and the image of the “world of injustice” illustrates speech’s capacity to contaminate the whole of existence. Animals can be domesticated, but the tongue remains an unstable evil, full of deadly poison, when it is not subject to discipline. This thesis interprets these images not as a fatalistic verdict, but as a warning regarding the need for dependence on grace and continuous ascetic practice.

Polylogia is analyzed as a lack of control and as a symptom of a disordered inner life. Excessive speech fosters exaggeration, flattery, manipulation, gossip, slander, cursing, false teaching, and the judgment of others. The effect is not limited to the person who is hurt; verbal sin extends into other dimensions of the speaker’s character and normalizes an ethos incompatible with communal life. For the teacher, the danger is twofold: moral error affects him and may lead astray those who place their trust in his authority. Conveying the truth requires knowledge, compassion, and humility. When speech seeks to assert superiority or expose another’s faults, the word ceases to be a service and becomes an instrument of power. The thesis here gives prominence to patristic reflection, which recommends silence, guarding one’s tongue, and introspection rather than slander.

Impulsive speech directly undermines the cohesion of the community. Words can comfort and heal, but they can also wound, isolate, or drive a person to despair. Once spoken, it enters the public sphere and can no longer be fully retracted. Therefore, silence is sometimes a safeguard against error, not an absence of responsibility. The thesis avoids idealizing silence: the purpose of this discipline is not to suppress communication, but to restore the seriousness and sacredness of the word. The believer is called to speak truthfully, gently, and constructively, to refuse to participate in slander, and to be aware that even a seemingly innocent joke can have serious consequences. Within the community, restraint in

speech protects the reputation of one's neighbor, prevents conflicts from escalating, and creates the conditions for peace.

The contradiction between God's blessing and the cursing of human beings made in His image represents the theological climax. Blessing and cursing should not flow from the same mouth, just as a spring cannot yield both fresh and bitter water, and a fig tree does not produce olives. The doctrine of the image of God is thus applied to communication: attacking a person's dignity contradicts the praise addressed to the Creator. Maturity is measured by overcoming this duplicity and by restoring the unity between worship and everyday conversation. Control of the tongue requires personal responsibility, prayer, and divine help; it is asceticism, but also a form of love. The chapter's conclusion asserts that measured speech is an indicator of inner balance and spiritual authenticity. The word fulfills its calling when it becomes an instrument of truth, peace, healing, and the edification of the community.

Chapter VI. Community Ethics and the Restoration of Relationships (James 4:1–8)

The final thematic chapter examines conflicts among Christians as symptoms of spiritual disorder. The question regarding the origin of wars and strife leads not to external causes, but to the conflicting desires within a person. Selfish desire, envy, and ambition generate frustration, competition, and aggression; the person tries to obtain through conflict what he or she does not receive—either because he or she does not ask for it or asks for it in the wrong way—in order to squander it on pleasures. The thesis shows that James does not reduce all disputes to individual psychology but reveals the dynamic through which a corrupt inner life produces violent relational structures. The community is torn apart when its members place their own selves at the center and treat others as obstacles or tools. Social conflict, therefore, has a theological root: it expresses a rejection of God's order and its replacement with the sovereignty of desire.

“Friendship with the world” is described as hostility toward God. Here, the world refers to the competitive and self-centered system of values that normalizes domination, envy, and self-sufficiency. Adopting this system within the church community leads to unfaithfulness and makes authentic peace impossible. In contrast, God offers greater grace and bestows it upon the humble. Humility is not self-deprecation, but rather the acknowledgment of dependence on God and the renunciation of any claim to superiority. It also reshapes one's

perception of one's neighbor: the humble person no longer judges another's worth by status and no longer seeks self-affirmation by diminishing the other. The example of Christ's incarnation and ministry offers the supreme form of reaching out to those in need. To regard one's neighbor as bearing the divine image means to dismantle the temporary hierarchies of wealth, education, and prestige.

The imperatives of submission to God, resistance to the devil, drawing near to God, cleansing the hands, and purifying the heart describe a path of repentance. The remedy for conflict is not merely a negotiation technique, but the transformation of its source. The hands signify outward behavior, and the double heart indicates divided loyalty; restoration encompasses both. Drawing near to God receives the response of His drawing near, which holds together the initiative of grace and the responsibility of the person. Humility before the Lord leads to exaltation, but this exaltation does not restore competition; rather, it frees a person from the need for self-assertion. Peace in the community cannot be imposed solely through rules or sanctions. It arises when members renounce pride and the desire for domination, acknowledge their own passions, and submit their freedom to the divine will.

The restoration of relationships also requires refraining from speaking ill of others and judging one's brother. Slander may be disguised as information, the defense of the community's purity, or correction, but spreading unproven accusations transforms the speaker into a judge without authority and can lead to the ostracism of the accused. James does not forbid discernment, the evaluation of conduct, or corrective intervention, but rather the critical and disparaging spirit that attacks the person and claims to know their motives. To speak against a brother is to disregard the law of love and, implicitly, to judge the Law itself. The patristic alternative is self-examination: the tongue used to condemn another must be turned toward examining one's own life. Thus, control of speech is linked to humility, and the healing of the relationship begins with the healing of one's inner attitude.

The chapter's conclusion affirms the inseparability of our relationship with God and our relationship with our neighbor. Desires, rivalry, judgment, and slander point to a crisis of faithfulness, not merely a breakdown in communication. James's remedy is deeply spiritual: grace received in humility, repentance, purification, and drawing near to God. These take concrete form in respect, responsibility, and brotherly love. An authentic community is not one without differences or tensions, but one that refuses to manage them through domination and contempt and allows the Word to transform people. The unity of the Church is presented as the fruit of grace made concrete in healed relationships. Community ethics thus

recapitulates the previous pillars: self-control, philanthropic action, equality, mercy, and discipline in speech all converge in the restoration of communion.

General conclusions and the contribution of the research

An analysis of the six chapters confirms the thesis that the Epistle of Saint James presents a coherent theology of Christian responsibility. Its practical nature does not imply a lack of doctrine but rather expresses a doctrine that has become a criterion for existence. God, the Word, the law of liberty, judgment, mercy, grace, and the divine image form the foundation of moral imperatives. Authentic faith is alive, active, and verifiable: it receives the Word, disciplines the emotions, supports the vulnerable, rejects favoritism, produces deeds, controls speech, and seeks the peace of the community. Through this articulation, the thesis moves beyond a fragmented treatment of the Jacobean maxims and integrates them into a model of maturity. Inner transformation and outward conduct are not independent stages; every action reveals the orientation of the heart, and an authentically renewed inner life inevitably tends toward social responsibility.

The five pillars describe a movement from the self toward the community. The first places the believer before the mirror of the Word and calls for self-control, self-knowledge, and integrity. The second tests religiosity through philanthropy and purity. The third extends the test into the realm of social differences and articulates the complementarity of faith and deeds. The fourth shows that language reveals character and can either build up or tear down. The fifth identifies selfishness and pride as the roots of conflict and proposes humility as a restorative principle. Together, these pillars outline a relational anthropology: human beings do not mature in isolation, but in obedience to God and in concrete relationship with their neighbors. The community becomes the place where the authenticity of faith is simultaneously tested and cultivated.

The main contribution of this research lies in the systematization of James's ethics within an integrative framework relevant to biblical theology, Christian morality, and pastoral practice. The exegetical analysis is contextualized within the social milieu of the Judeo-Christian diaspora, the semantics of Greek terms, the patristic tradition, and contemporary reflection. This method makes it possible to avoid both moralism detached from grace and a form of spiritualism that neutralizes responsibility. The thesis demonstrates

that deeds are not the currency of salvation, but a manifestation of faith; purity is not isolation, but resistance to selfishness; humility is not passivity, but the power to serve; silence is not indifference, but sometimes the protection of truth and one's neighbor. In this way, traditional categories are reclaimed as practices capable of shaping consciences and community institutions.

Its contemporary relevance stems from the text's power to confront social inequality, marginalization, consumerism, individualism, and the degradation of communication. In a culture dominated by visibility, quick reactions, and competition, the exhortations to listen, to speak sparingly, and to renounce favoritism constitute countercultural practices. In a religious community prone to formalism, care for the vulnerable and consistency between confession and action restore the public credibility of faith. In a fragmented social space, mercy, equality, and the rejection of slander can create conditions for reconciliation. Bringing James's ethics into the present does not involve a mechanical transfer of first-century social forms, but rather the responsible application of their theological principles to new situations.

Viewed as a whole, the demonstration of this thesis also has an important pastoral implication. Christian formation cannot be limited to the transmission of doctrinal content—even if such content is indispensable—but must aim at the acquisition of habits consistent with the truth we profess. Attentive listening, self-evaluation, generosity, impartial acceptance of others, verbal discipline, and humble conflict resolution are practices through which the community learns the Gospel. They also provide criteria for evaluating ministry and authority: spiritual influence is not legitimized by the prestige of one's position or the abundance of one's speech, but by the ability to build up, to protect the vulnerable, and to create peace. In this regard, the reading of James calls on ecclesial institutions to demonstrate the same consistency it demands of the individual. A community that preaches mercy but cultivates favoritism, or that speaks of unity but tolerates slander, reproduces precisely the division criticized by the epistle. Conversely, the practice of solidarity and communicative responsibility makes the public dimension of faith visible without turning it into a spectacle. Summarized in formative terms, James's ethics proposes a shift from information to transformation, from declared identity to verifiable character, and from formal membership to active communion. This transition represents the criterion that unites the exegesis of each pericope with the theological and pastoral purpose of the entire study.

The thesis points to the following directions for future research: exploring the social dimension of the Jacobean message in relation to inequality and marginalization; deepening

the concept of spiritual maturity in catechesis and practical theology; a comparison of the patristic reception in the East and West, a dialogue with moral psychology, and the formulation of a Christian ethics applied to education, social life, and public responsibility. These directions confirm the open nature of the approach. The Epistle remains a touchstone for understanding the relationship between faith and life, interiority and responsibility, truth and action. The essence of the research can be formulated as follows: Christian maturity is demonstrated not by the intensity of religious self-assertion, but by a life transformed by the Word, attentive to the suffering of one's neighbor, upright in relationships, disciplined in speech, and humble before God. Through such lives, the community of faith becomes not merely a space for witness, but a concrete sign of the Gospel in the world.

Bibliography

BIBLICAL COMMENTARIES

A. IN ROMANIAN

- BLOMBERG, Craig L., KAMELL, Mariam J., *Comentariu exegetic al Noului Testament*, trad. Magdici Valentin, Noua Speranță, Timișoara, 2021.
- CHIRIL al Alexandriei, *Comentariu la Evanghelia Sfântului Ioan, (ediție digitală)*, în PSB (vol. XLI), trad. Dumitru Stăniloae, Apologeticum, 2005.
- CIAUȘU, Bebe, *Domnia lui Hristos în viața credinciosului*, Editura Colegiului Biblic Est European, Oradea, 2010.
- CRAIGIE, Peter C., *Deuteronomul*, trad. Daniela Rusu, Logos, Cluj-Napoca, 2008.
- GUTHRIE, George H., *Comentariu exegetic al Noului Testament: Filipeni*, trad. David Goran, Noua Speranță, Timișoara, 2025.
- KEENER, Craig S., *Comentariu cultural-istoric al Noului Testament*, trad. Silviu Tatu, Raluca Mirăuță, Teofil Stanciu, Luca Crețan, Dorin Axente, Timeia Pop, Casa Cărții, Oradea, 2018.
- MACDONALD, William, *Comentariul biblic al credinciosului*, Christliche Literatur-Verbreitung e. V., Bielefeld, 1998.
- MAIER, Gerhard, *Epistola lui Iacov*, trad. Dorina Schinteie, Lumina Lumii, Sibiu, 2007.
- MIHOC, Ioan, *Studii asupra Epistolei Sfântului Iacov*, Agnos, Sibiu, 2019.
- OSBORNE, GRANT R., *Matei: comentariul exegetic al Noului Testament*, trad. Varlan Octavian, Noua Speranță, Timișoara, 2019.
- ROYSTER, Dmitri, *Comentariu la Epistola Sfântului Apostol Iacov*, trad. Marius Dărlat, Basilica, București, 2021.
- STOTT, John, *Matei 5-7. Predica de pe Munte. Contracultura creștină*, trad. Ioan Ciobanu, Logos, Cluj, 2005.
- TEOFILACT al Bulgariei, *Tâlcuire cu de-amănuntul la epistolele sobornicești*, trad. Monah Gherontie, Grigorie Dascălul, Doxologia, Iași, 2015.
- USCA, Ioan, Sorin, *Epistolele sobornicești: comentarii la Iacob, I-II Petru, I-III Ioan, Iuda*, Christiana, București, 2022.

- WALTON, John H., MATTHEWS, Victor H., CHAVALAS, Mark W., *Comentariu cultural-istoric al Vechiului Testament*, trad. Silviu Tatu, Luca Crețan, Romana Cuculea, Casa Cărții, Oradea, 2016.
- WALVOORD, John F., ZUCK, Roy B. (ed.), *Comentariu al Noului Testament: o expunere a scripturilor făcută de profesorii de la Seminarul Teologic Dallas*, trad. Octavian Verlan, Gelu Leontiu, Fundația E.B.E. România și Editura Multimedia, Arad, 2005.
- VENHAM, Gordon J., *Leviticul*, trad. Daniela Rusu, Logos, Cluj Napoca, 2004.
- WIERSBE, Warren W., *Fii matur*, trad. Silviu Tatu, Cartea Creștină, Oradea, 2012.
- WRIGHT, Tom, *Epistolele timpurii pentru toți*, trad. Ruben Ologeanu, Succed Publishing, Medgidia, 2018.

B. IN ENGLISH

- ADAMSON, James B., *The Epistle of James*, Grand Rapids, Michigan, 1976.
- ALLEN, Clifton J. (ed.), *The Broadman Bible Commentary. General Articles: Hebrews-Revelation*, vol. 12, Broadman Press, Tennessee, 1972.
- BAUCKHAM, Richard, *James*, Taylor & Francis Group, London & New York, 2002.
- BAKER, William R., *Preaching James*, Chalice Press, Saint Louis, 2004.
- BARCLAY, William, *The Letters of James and Peter*, Westminster Press, Philadelphia, 1976.
- BRAY, Gerald (ed.), *James, 1-2 Peter, 1-3 John, Jude*, Routledge, New York, 2013.
- BROSEND II, William F., *James & Jude*, University Press, Cambridge, 2004.
- BRUNER, Dale, Frederick, *Matthew: The Churchbook: Matthew 13-28, (vol. II)*, Word, Dallas, 1990.
- CARROL, John T., *Luke*, Westminster, Louisville, 2012.
- DAVIDS, Peter H., *The Epistle of James*, William B. Eerdmans Publishing Company, Grand Rapids, 1982.
- DIBELIUS, Martin, *James*, Fortress Press, Philadelphia, 1975.
- EDGAR, David, Hutchinson, *Has God Not Chosen the Poor? – The Social Setting of the Epistle of James*, Academic Press, Sheffield, 2001.
- FRUCHTENBAUM, Arnold G., *The Messianic Jewish Epistles*, Ariel Ministries, San Antonio, 2005.
- GENCH, Frances T., *Hebrews and James*, Westminster, Louisville, 1996.
- GUTHRIE, George, *James*, Grand Rapids, Michigan, 2006.

- HARTIN, Patrick J., *A Spirituality of Perfection: Faith in Action in the Letter of James*, The Liturgical Press, Collegeville, 1999.
- HARTIN, Patrick J., *James*, Liturgical Press, Minnesota, 2003.
- HIEBERT, Edmond D., *The Epistle of James*, Moody Press, Chicago, 1979.
- JOHNSON, Luke-Timothy, *The Letter of James, - a New Translation with Introduction and Commentary*, Doubleday, New York, 1995.
- KLOPPENBORG, John S., *James*, T&T Clark, London.
- KRABBENDAM, Henry, *The Epistle of James*, (vol. I-II), Die Deutsche Bibliothek, Hamburg, 2006.
- KUGELMAN, Richard, *James and Jude*, Wilmington Publishing, Glazier, 1980.
- LAWS, Sophie, *The Epistle of James*, Adam & Charles Black, London, 1980.
- MACARTHUR, John, *The MacArthur New Testament Commentary – James*, Moody Publishers, Chicago, 1998.
- MARTIN, Ralph P., *James*, Word Books Publishers, Texas, 1988.
- MCCARTNEY, Dan G., *James – Baker Exegetical Commentary of the New Testament*, Baker Academy, Grand Rapids, 2009.
- McKNIGHT, Scot, *The Letter of James*, William B. Eerdmans Publishing Company, Grand Rapids, 2011.
- McKNIGHT, Edgar V., CHURCH, Christopher, *Hebrews-James*, Smith & Helwys Publishing, Macon, 2004.
- MOO, Douglas J., *The Letter of James*, William B. Eerdmans Publishing Company, Grand Rapids, 2000.
- MOTYER, Alec, *The message of James: The Tests of Faith*, Bible Speaks Today, Leicester, 1985.
- NIEBUHR, Karl-Wilhelm, WALL, Robert W. (ed.) *The Catholic Epistles & Apostolic Tradition - A New Perspective on James to Jude*, Baylor University Press, Waco, 2009.
- ODEN, Thomas C., (ed.), *Ancient Christian Commentary on Scripture*, Routledge, Abingdon, 2013.
- PAINTER, John, deSILVA, David A., *James and Jude*, Baker Academy, Grand Rapids, 2012.
- PERKINS, Pheme, *First and Second Peter, James and Jude*, John Knox, Louisville, 1995.
- RICHARDSON, Kurt A., *James*, Broadman & Holman Publishers, Nashville, 1997.
- ROPES, James H., *A Critical and Exegetical Commentary on the Epistle of St. James. International Critical Commentary*, T&T Clark, Edinburgh, 1916.
- SLEEPER, Freeman C., *James*, Abingdon Press, Nashville, 1998.

- STRECKER, George, *The Sermon on the Mount – An Exegetical Commentary*, Abingdon Press, Nashville 1988.
- STULAC, George M., *James*, Barnes & Noble, 2010.
- TALOȘ, Călin-Ioan, *A semiotic approach to the Epistle of James: a general interpretation in light of its „sinergy pairs”*, King’s College, London, 2021.
- WACHOB, Wesley, Hiram, *The voice of Jesus in the social rethoric of James*, University Press, Cambridge, 2003.
- VARNER, William, *James*, Lexham Press, Bellingham, 2012.
- WALL, Robert W., *Community of the Wise*, Trinity Press International, Valley Forge, 1997.
- WILLIAMS, R. R., *The Letters of John and James*, University Press, Cambridge, 1965.

DICTIONARIES, ENCYCLOPEDIAS, BIBLE CONCORDANCES, LEXICONS, GRAMMARS

A. IN ROMANIAN

- AGA, Victor, *Simbolistica biblică și creștină. Dicționar enciclopedic (cu istorie, tradiție, legende, folclor)*, Editura Arhiepiscopiei Timișoarei, Timișoara, 2005.
- ALETTI, Jean Noel, GILBERT, Jean-Louis, VULPILLÈRES, Sylvie, *Dicționar metodic de exegeză biblică: cuvinte, abordări, autori*, trad. pr. Cristian Clopoțel, Sapientia, Iași, 2015.
- BRANIȘTE, Ene, BRANIȘTE, Ecaterina, *Dicționar enciclopedic de cunoștințe religioase*, Editura Diecezană, Caransebeș, 2001.
- BRIA, Ioan, *Dicționar de teologie ortodoxă*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1981.
- DeMOSS, Matthew S., *Dicționar pentru studiul limbii grecești a Noului Testament*, trad. Emanuel Conțac, Logos, Cluj-Napoca, 2015.
- DOUGLAS, J. D. (ed. gen.), *Dicționar Biblic*, Societatea Misionară Română, Cartea Creștină, Oradea, 1995.
- ELWELL, Walter A. (ed.), *Dicționar evanghelic de teologie*, trad. Livius T. Percy, Cartea Creștină, Oradea, 2012.
- FARRUGIA, Eduard G. (ed.), *Dicționarul enciclopedic al Răsăritului Creștin*, trad. Adrian Popescu, Vasile Rus, Ioan Munteanu, Andrei Mărcuș, Galaxia Gutenberg, Târgu-Lăpuș, 2005.
- FEE, Gordon, *Exegeza Noului Testament*, Logos, Cluj Napoca, 2006.

- FILORAMO, Giovanni (ed.), *Istoria religiilor: iudaismul și creștinismul*, (vol. 2), trad. Cornelia Dumitru, Polirom, Iași, 2008.
- GRENZ, Stanley J., GURETZKI, David, NORDLING, Cherith F., *Dicționar de termeni teologici*, trad. Emanuel Conțac, Logos, Cluj-Napoca, 2005.
- HILL, Jonathan, *Ghid al istoriei creștinismului*, trad. Timotei Manta, Casa Cărții, Oradea, 2008.
- LÉON-DUFOUR, Xavier (ed.), *Vocabular de teologie biblică*, trad. Francisca Băltăceanu, Monica Broșteanu, Editura Arhiepiscopiei Romano-Catolice, București, 2001.
- LOHSE, Eduard, *Mediul Noului Testament*, trad. Marius și Petronela Bitiușcă, Sapienia, Iași, 2010.
- LOSCH, Richard R., *Dicționar enciclopedic de personaje biblice*, trad. Raluca Mirăuță, Casa Cărții, Oradea, 2014.
- LOUTH, Andrew, *Introducere în teologia ortodoxă*, trad. Dragoș Mârșanu, Doxologia, Iași, 2014.
- McGUCKIN, John, Antony, *Dicționar de teologie patristică*, trad. Dragoș Dâscă, Alin-Bogdan Mihăilescu, Doxologia, Iași, 2014.
- MIRCEA, Pr. Dr. Ioan, *Dicționar al Noului Testament*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1995.
- PATZIA, Arthur G., PETROTTA, Anthony J., *Dicționar de studii biblice*, trad. Emanuel Conțac, Logos, Cluj-Napoca, 2007.
- PELIKAN, Jaroslav, *Credo: ghid istoric și teologic al crezurilor și mărturisirilor de credință în tradiția creștină*, trad. Mihai-Silviu Chirilă, Polirom, Iași, 2010.
- PRAGER, Viviane (ed.), *Dicționar enciclopedic de iudaism. Schiță a poporului evreu*, Hasefer, București, 1983.
- REID, Daniel G. (ed.), *Dicționarul Noului Testament*, trad. Lucian Ciupe, Timotei Manta, Casa Cărții, Oradea, 2008.
- RYKEN, Leland, WILHOIT, James C., LONGMAN III, Tremper (ed.), *Dicționar de imagini și simboluri biblice*, trad. Talita Adam, Lucian Hord, Sofia Marian, Emanuel Murariu, Alexandru Nădăban, Paulian Petric, Ciprian Simuț, Dasa Suciu, Daniel Tanc, Diana Tatu, Silviu Tatu, Casa Cărții, Oradea, 2011.
- SCHREINER, Thomas R., *Teologia Noului Testament: măreția lui Dumnezeu în Hristos*, trad. Dorin Pantea, Făclia, Oradea, 2011.
- STOIAN, Ion M., *Dicționar religios*, Gramond, București, 1992.

- TENNEY, Merrill C., *Studiu al Noului Testament*, Eerdmans Publishing Co., Grand Rapids, 1986.
- TOFANĂ, Stelian (coord.), *Cercetarea nouetamentară românească*, Alma Mater, Cluj Napoca, 2004.
- WATSON, J. D., *Un cuvânt pe zi*, trad. Adriana Ioana Nacu, Casa Cărții, Oradea, 2010.
- WIGODER, Geoffrey (coord.), *Enciclopedia iudaismului*, trad. Radu Lupan și George Weiner, ediția a II-a, Hasefer, București, 2016.

B. IN ENGLISH

- ADAM, A. K. M., *James – a Handbook on the Greek Text*, Baylor University Press, Waco, 2013.
- AUNE, David E., *The Westminster Dictionary of New Testament & Early Christian Literature & Rhetoric*, John Knox Press, Louisville, 2003.
- BAKER, William R., CARRIER, Paul (ed.), *Unlocking the Scriptures for You*, Standard, Cincinnati, 1990.
- BARRY, John D. (ed.), *The Lexham Bible Dictionary*, Lexham Press, Bellingham, 2016.
- BERARDINO, Angelo Di (ed.), *Encyclopedia of Ancient Christianity*, InterVarsity Press, Downers Grove, 2014.
- BERCOT, David W., *A Dictionary of Early Christian Beliefs*, Hendrickson Publishing, Peabody, 1998.
- BREMMER, Jan N., *Greek Religion and Culture, the Bible and the Ancient Near East*, Brill, Leiden, 2008.
- BLOMBERG, Craig L., *A New Testament Theology*, Baylor University Press, Waco, 2018.
- BROWN, Colin (ed.), *The New International Dictionary of New Testament Theology*, The Zondervan Corporation, Grand Rapids, ediția a IV-a, vol. 1, 1975; vol. 2, 1976; vol. 3, 1978.
- CADOUX, Cecil John, *Ancient Smyrna. A History of the City from the Earliest Times to 324 AD*, Basil Blackwell, Oxford, 1938.
- COWAN, Andrew J., *The Writings of Luke and the Jewish Roots of the Christian Way*, T&T Clark, New York.
- DAVIDS, Peter H., *A Theology of James, Peter and Jude*, Zondervan, Grand Rapids, 2014.

- DESANDT, van Hub, ZANGENBORG, Jurgen K., *Mathew, James, and Didache – Three Related Documents in Their Jewish and Christian Settings*, Society of Biblical Literature, Atlanta, 2008.
- ELLEDGE, C. D., *Early Jewish Writings and New Testament Interpretations*, Oxford University Press, New York, 2023.
- ELWELL, Walter A., YARBROUGH, Robert W., *Encountering the New Testament*, Baker Academic, Grand Rapids, 2013.
- ERMATINGER, James W., *Daily Life in the New Testament*, Greenwood Press, Westport, 2008.
- EVANS, Craig A. (ed.), *Encyclopedia of the Historical Jesus*, Routledge, New York, 2008.
- EVANS, Craig A., PORTER, Stanley E. (ed.), *Dictionary of New Testament Background*, InterVarsity Press, Downers Grove, 2000.
- GRAVES, David E., *Key Themes of the New Testament: A Suurvey of Major Theological Themes*, Moncton, New Brunswick, 2013.
- GREEN, Joel B., *Dictionary of Jesus and the Gospels*, InterVarsity Press, Downers Grove, 2013.
- GREEN, Joel B., MCDONALD, Lee, Martin (ed.), *The World of the New Testament*, Baker Publishing House, Grand Rapids, 2013.
- GUTHRIE, Donald, *New Testament Theology*, InterVarsity Press, Illinois, 1981.
- HAYS, Cristopher M., ANNSBERRY Christopher B. (ed.), *Evangelical Faith and the Challenge of Historical Criticism*, Baker Academic, Grand Rapids, 2013.
- HAWTHORNE, Gerlad F., MARTIN, Ralph P., REID, Daniel G. (ed.), *Dictionary of Paul and his Letters*, Inter Varsity Press, Downers Grove, 1993.
- JAMES, Elaine T., *An Invitation to Biblical Poetry*, Oxford University Press, New York, 2022.
- JOHNSON, Luke-Timothy, *The Writings of the New Testament. An Interpretation*, ediția a III-a, Fortress Press, Minneapolis, 2010.
- KANNENGIESSER, Charles, *Handbook of Patristic Exegesis. The Bible in Ancient Christianity*, (vol. I-II), Leiden, Brill, 2004.
- KAZHDAN, Alexander P. (ed.), *The Oxford Dictionary of Byzantium*, Oxford University Press, Oxford, 1991.
- KEENER, Craig S., *The IVP Bible Background Commentary: New Testament*, ediția a II-a, InterVarsity Press, Downers Grove, 2014.

- KOESTER, Helmut, *History, Culture and Religion of the Hellenistic Age* (vol. I-II), Walter de Gruyter, New York & Berlin, 1995.
- KUMMEL, Werner, G., *The Theology of the New Testament According to its Major Witnesses: Jesus – Paul – John*, Abingdon Press, Nashville, 1973.
- LOCKETT, Darian, *Purity and Worldview in the Epistle of James*, T&T Clark, New York, 2008.
- LOUW, Johannes P., *Semantics of New Testament Greek*, Scholars Press, Atlanta, 1982.
- LOUW, Johannes P., NIDA, Eugene A. (ed.), *Greek-English Lexicon of the New Testament Based on Semantic Domains*, ediția a II-a, United Bible Societies, New York, 1989.
- MAIER, Harry O., *New Testament Christianity in the Roman World*, Oxford University Press, New York, 2019.
- MARTIN, Ralph P., DAVIDS, Peter H. (ed.), *Dictionary of the Later New Testament & Its Developments*, InterVarsity Press, Downers Grove, 1997.
- MARTIN, Ralph P., CHESTER, Andrew, *The Theology of the Letters of James, Peter, and Jude*, Cambridge University Press, New York, 1994.
- MASON, Eric F., LOCKETT, Darian R. (ed.), *Reading the Epistle of James – A Resource for Students*, SBL Press, Atlanta, 2019.
- MATHEWS, Shailer, SMITH, Gerald, Birney (ed.), *A Dictionary of Religion and Ethics*, The Macmillan Company, New York, 1923.
- NEUFELD, Dietmar, DEMARIS, Richard E. (ed.), *Understanding the Social World of the New Testament*, Routledge, Londra, 2010.
- NYLAND, A., *Revelation: the Source New Testament with Extensive Notes on Greek Word Meaning*, Simith & Stirling Publishing, 2010.
- NIDA, Eugene A., LOUW, Johannes P., *A Supplement to the Greek-English Lexicon of the New Testament Based on Semantic Domains*, Scholars Press, Atlanta, 1992.
- PORTER, Stanley E., WESTFALL, Cynthia Long (ed.), *Empire in the New Testament*, Pickwick Publications, Eugene, 2011.
- PORTER, Stanley E., SCHNABEL, Eckhard J., *On the Writing of New Testament Commentaries. Festschrift for Grant R. Osborne on the Occasion of his 70th Birthday*, Brill, Leiden, 2013.
- PRICE, Craig, *Biblical Exegesis of New Testament Greek – James*, Wipf and Stock Publishers, Eugene, 2008.

- SHERK, Robert K. (ed.) *Rome and the Greek East to the death of Augustus*, Cambridge University Press, Cambridge, 1993.
- STRECKER, Georg, *Theology of The New Testament*, Westminster John Knox Press, Louisville, 1996.
- VLACHOS, Chris A., *James – Exegetical Guide to the Greek New Testament*, Broadman & Holman Publishing Group, Nashville, 2013.
- WALLACE, Daniel B., *Greek Grammar Beyond the Basics*, Zondervan Publishing House, Michigan, 1996.

BIBLICAL INTRODUCTIONS

A. IN ROMANIAN

- BABAN, Octavian, *Introducere în Noul Testament. Scrisori pentru toți creștinii. Epistolele generale ale Noului Testament*, Editura Universitară, București, 2009.
- BABAN, Octavian, *Scrisori pentru toate Bisericele – O introducere în Epistolele Noului Testament și Apocalipsa*, (ediție online revizuită), 2015.
- BABAN, Octavian, *Noul Testament și accentele lui teologice – o introducere în teologia exegetică a Noului Testament*, (ediție online revizuită), 2017.
- BROWN, Raymond E., FITZMYER, Joseph A., MURPHY, Roland E. (ed.), *Introducere și comentariu la Sfânta Scriptură*, (vol. X), trad. pr. Dumitru Groșan, Galaxia Gutenberg, Târgu-Lăpuș, 2005.
- BROWN, Raymond E., *Introducere în Noul Testament*, trad. Andrei Adam-Motyka, Sapientia, Iași, 2019.
- CARSON, D. A., MOO, Douglas J., *Introducere în Noul Testament*, trad. Dinu Moga, Făclia, Oradea, 2007.
- CORNÎTESCU, Constantin, *Studiul biblic al Noului Testament*, Fides, București, 2003.
- TATU, Silviu (ed.), *Introducere în studiul Vechiului Testament. Pentateuhul și cărțile istorice*, Casa Cărții, Oradea, 2016.
- TERINTE, Ciprian-Flavius, *Scrierile Noului Testament: context, canon, conținut*, Risoprint, Cluj-Napoca; Casa Cărții, Oradea, 2016.
- TOFANĂ, Stelian, *Introducere în studiul Noului Testament. Text și canon. Epoca Noului Testament*, (ed. a II-a), Presa Universitară Clujeană, Cluj-Napoca, 2000.

B. IN ENGLISH

- ACHTEMEIER, Paul J., GREEN, Joel B., THOMPSON, Marianne M., *Introducing the New Testament its Literature and Theology*, William B. Eerdmans, Grand Rapids, 2001.
- BERKHOF, Louis, *Introduction to the New Testament*, Eerdmans Publishing, Grand Rapids, 1915.
- BROWN, Raymond E., *An Introduction to the New Testament*, Doubleday, New York, 1997.
- EHRMAN, Bart D., *The New Testament – A Historical Introduction to The Early Christian Writings*, Oxford University Press, New York, 2000.
- FARKASFAVLVY, Denis, *Inspiration & Interpretation – A Theological Introduction to Sacred Scripture*, The Catholic University of America Press, Washington, 2010.
- GRAY, Patrick, *The New Testament*, Routledge, Taylor & Francis Group, London & New York, 2017.
- GUTHRIE, Donald, *New Testament Introduction*, InterVarsity Press, Illinois, 1990.
- HAGNER, Donald A., *The New Testament – A Historical and Theological Introduction*, Baker Academy, Grand Rapids, 2012.
- KEEFER, Kyle, *The New Testament as Literature*, Oxford Press, New York, 2008.
- KRUGER, Michael L. (ed.), *A Biblical-Theological Introduction to the New Testament: The Gospel Realized*, Crossway, Wheaton, 2016.
- LEBERECHT, Wilhelm De Wette M., *An Historico-Critical Introduction to the Canonical Books of New Testament*, Crosby Nichols, Boston, 1858.
- MYERS, Alicia D., *An Introduction to the Gospels and Acts*, Oxford University Press, New York, 2022.
- NEILL, Stephen, *Jesus through Many Eyes. Introduction to the Theology of the New Testament*, Fortress Press, Philadelphia, 1976.
- POWELL, Mark, Alan, *Introducing the New Testament*, Baker Academy, Grand Rapids, 2018.

BOOKS AND WORKS ON THEOLOGY

A. IN ROMANIAN

- BRANIȘTE, Ene, *Vocație și responsabilitate în slujirea preoțească*, Basilica, București, 2014.
- CLEMENT Alexandrinul, *Scrieri cu tematică pedagogică*, în PSBsn¹⁶, trad. Dumitru Fecioru, Dan Negrescu, Ierom. Policarp Pîrvuloiu, Alin-Bogdan Mihăilescu, Basilica, București, 2016.

- CLEMENT, Alexandrinul, *Scrieri*, (vol. V), în PSB, trad. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1982.
- CLEMENT, Romanul, *Epistola către Corinteni*, (vol. I), în PSB, trad. Dumitru Fecioru, Editura Institutului Biblic și de misiune al Bisericii Ortodoxe Române, București, 1979.
- COMAN, Ioan G., *Rolul social al milei creștine la Părinții capadocieni*, Tipografia Diocezană, Beiuș, 2945.
- CRAIG, Lane William, *Credință rațională – adevărul creștin și apologetica*, trad. Raluca Mirăuță, Casa Cărții, Oradea, 2021.
- DAMASCHIN, Petru, *Învățăături duhovnicești*, în Filocalia, (vol. V), trad. Dumitru Stăniloae, Humanitas, București, 2001.
- ECDICUL, Ilie, *Culegere din sentințele înțelepților strădalnici, întocmită de strădania și osteneala celui mai mic prezbiter și avocat (Ecdic)*, Ilie, în Filocalia, (vol. IV), trad. Dumitru Stăniloae, Humanitas, București, 2000.
- ELIADE, Mircea, *Tratat de istorie a religiilor*, Humanitas, București, 2013.
- ERIKSON, Millard J., *Teologie creștină*, trad. Elena Jorj, Cartea Creștină, Oradea, 2004.
- EVAGRIE, Ponticul, *În luptă cu gândurile rele*, trad. Ioan I. Ică jr., Deisis, Sibiu, 2006.
- EVAGRIE, Ponticul, *Scrisori din pustie*, trad. Ioan I. Ică jr., Deisis, Sibiu, 2022.
- EVDOKIMOV, Paul, *Viața spirituală în cetate*, trad. Maria-Andreia Alexandrescu, Adrian-Matei Alexandrescu, Nemira, București, 2010.
- FLAVIUS, Josephus, *Antichități iudaice*, (vol. 2), trad. Ion Acsan, Hasefer, București, 2015.
- FREDRIKSEN, Paula, *Pe când creștinii erau evrei*, trad. Dionisie Constantin Pâruloiu, Humanitas, București, 2023.
- GIBBON, Edward, *Istoria declinului și a prăbușirii Imperiului Roman*, trad. Dan Hurmuzescu, Humanitas, București, 2018.
- GRIGORIE DE NYSSA, *Scrieri*, trad. Dumitru Stăniloae, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1998.
- GURĂ DE AUR, Ioan, *Cuvinte de aur*, (vol. I: *Credința, nădejdea, dragostea*), trad. Victor Manolache, Egumenița, Galați, 2012.
- GURĂ DE AUR, Ioan, *Cuvinte de aur*, (vol IV: *Milostenia, inima virtuții*), trad. Victor Manolache, Egumenița, Galați, 2012.
- GURĂ DE AUR, Ioan, *Omilia la Epistola întâi către Timotei a Sfântului Apostol Pavel*, trad. Veniamin Costachi, Nemira, București, 2005.

- GURĂ DE AUR, Ioan, *Omilii la Evanghelia după Ioan, (vol. II)*, în PSBSn¹⁸, trad. Maria-Iuliana Rizeanu, Mihai Grigoraș, Basilica, București, 2019.
- GURĂ DE AUR, Ioan, *Omilii despre pocăință*, trad. Dumitru Fecioru, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1998.
- GURĂ DE AUR, Ioan, *Problemele vieții*, trad. Cristian Spătărelu și Daniela Filioreanu, Editura Cartea Ortodoxă și Egumenița, Galați, 2007.
- GURĂ DE AUR, Ioan, *Predici la Duminici și Sărbători*, trad. Melchisedec Ștefănescu, Bunavestire, Bacău, 2005.
- GURĂ DE AUR, *Scrieri cu tematică pedagogică*, în PSBSn¹⁶, trad. Dumitru Fecioru, Dan Negrescu, Ierom. Policarp Pîrvuloiu, și Alin-Bogdan Mihăilescu, Basilica, București, 2016.
- HOVESTOL, Tom, *Fariseii vechi și noi*, Colegiul Biblic Est European, Oradea, 2008.
- IANOLIDE, Ioan, *Întoarcerea la Hristos*, Bonifaciu, București, 2012.
- ICĂ, Ioan I. jr., MARANI, Germano (ed.), *Gândirea socială a Bisericii – fundamente – documente – analize – perspective*, Deisis, Sibiu, 2002.
- IERONIM, *Epistole*, (vol. I), în PSBSn⁹, trad. Dan-Nicolae Negrescu, Diana Maria Diaconescu, Constantin Răchită, Traian Diaconescu, Nicolae Felecan, Ana-Cristina Halichias, Maria-Luiza Dumitru Oancea, Ștefan Cucu, Ierom. Policarp Pîrvuloiu, Florentina Nicolae, Florin Filimon, Basilica, București, 2013.
- IERONIM, *Scrieri cu tematică pedagogică*, în PSBSn¹⁶, trad. Dumitru Fecioru, Dan Negrescu, Ierom. Policarp Pîrvuloiu, Alin-Bogdan Mihăilescu, Basilica, București, 2016.
- IGNAT, Adrian, *Biserica creștină și provocările ei*, Editura Universitară, București, 2013.
- IOAN, Carpatiul, *Capete de mângâiere*, în Filocalia, (vol. IV), trad. Dumitru Stăniloae, Humanitas, București, 2000.
- IOAN, Iacob, *Pentru cei cu sufletul nevoiaș ca mine...*, Doxologia, Iași, 2010.
- IONESCU, Șerban, *Considerațiuni critice asupra eticii materialismului economic, (vol. I)*, Spor, București, 1938.
- ISAAC, Sirul, *Cuvinte despre sfintele nevoințe*, în Filocalia, (vol. X), trad. Dumitru Stăniloae, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 1981.
- ISAIA, Pusnicul, *Douăzeci și nouă de cuvinte*, în Filocalia, (vol. XII), trad. Dumitru Stăniloae, Harisma, București, 1991.

- ISIHIE Sinaitul, *Cuvânt despre trezvie*, în Filocalia, (vol. IV), trad. Dumitru Stăniloae, Humanitas, București, 2000.
- KUNG, Hans, *Iudaismul – situația religioasă a timpului*, trad. Edmond Nawrotzky Torok, Hasefer, București, 2005.
- LIBIANUL, Talasie, *Despre dragoste*, în Filocalia, (vol. IV), trad. Dumitru Stăniloae, Humanitas, București, 2000.
- MAXIM, Mărturisitorul, *Răspunsuri către Talasie*, în Filocalia, (vol. III), trad. Dumitru Stăniloae, Humanitas, București, 1999.
- McGRATH, Alistar, *Doctrina întrupării: persoana, lucrarea și semnificația*, trad. Iacov Iulian, Logos, Cluj Napoca, 2007.
- McGRATH, Alistar, *Doctrina justificării*, trad. Corneliu Simuț, Logos, Cluj Napoca, 2006.
- NEOFIT, Zăvorâtul, *Scrieri 2. Cateheze. Testamentul tipiconal*, trad. Laura Enache, Doxologia, Iași, 2016.
- NIEBUHR, Richard N., *Hristos și cultura*, trad. Teofil Stanciu, Casa Cărții, Oradea, 2021.
- PALAMA, Grigorie, *Cuvânt pentru cei ce se liniștesc cu evlavie*, în Filocalia, (vol. VII), trad. Dumitru Stăniloae, Humanitas, București, 1999.
- PREDA, Constantin, *Credința și viața Bisericii primare. O analiză a Faptelor Apostolilor*, Editura Institutului Biblic și de Misiune al Bisericii Ortodoxe Române, București, 2002.
- SCHMEMANN, Alexander, *Biserică, lume, misiune*, Reîntregirea, Alba Iulia, 2006.
- SCHMEMANN, Alexander, *Postul Mare*, trad. Vasile Gavrilă, Sophia, București, 2013.
- SIMEON, Noul Teolog, *Cateheze*, trad. Ioan I. Ică jr., Deisis, Sibiu, 2003.
- VASILE CEL MARE, *Omilii și cuvântări*, în PSBsⁿ¹, trad. Dumitru Fecioru, Basilica, București, 2009.
- VASILE CEL MARE, *Scrieri dogmatice și exegetice*, în PSBsⁿ⁴, trad. Ierom. Policarp Pîrvuloiu, Dumitru Fecioru, Basilica, București, 2011.
- VASILE CEL MARE, *Scrieri morale și ascetice*, în PSBsⁿ⁵ trad. Isabela Alina Panaite, Florin Filimon, Laura Enache, Octavian Gordon, diac. Nicolae Mogage, Basilica, București, 2013.
- VLADIMIRESCU, Mihai Valentin, *Viața de zi cu zi în vremea lui Iisus*, Polirom, București, 2013.
- VOS, Howard F., *Obiceiuri și tradiții din vremurile biblice*, trad. Romana Cuculea, Casa Cărții, Oradea, 2021.

WRIGHT, Cristopher J. H., *Etica Vechiului Testament pentru comunitatea creștină*, trad. Silviu Tatu, Casa Cărții, Oradea, 2019.

B. IN ENGLISH

BAKER, William R., *Personal Speech-Ethics in the Epistle of James*, Die Deutsche Bibliothek, Tübingen, 1995.

BROWNRIGG, Ronald, *Who's Who in the New Testament*, Routledge, London & New York, 2002.

EDERSHEIM, Alfred, *The Life and Times of Jesus the Messiah*, Hendrickson Academic, Massachusetts, 1992.

COHEN, Charles L., *The Abrahamic Religion*, University Press, Oxford, 2020.

CROSSAN, John, Dominic, *God and Empire*, Harper Collins, 2007.

HARTIN, Patrick J., *A Spirituality of Perfection*, The Liturgical Press, Collegeville, 1999.

HYLEN, Susan E., *Women in the New Testament World*, Oxford University Press, New York, 2019.

JACKSON-McCABE, Matt A., *Logos and Law in the Letter of James*, Die Deutsche Bibliothek, Köln, 1998.

JOHNSON, Luke-Timothy, *Brother of Jesus, Friend of God*, William B. Eerdmans Publishing Company, Grand Rapids, 2004.

LENSKI, Gerhard, *Power and Privilege: a Theory of Social Stratification*, McGraw-Hill, New York, 1966.

ROMAINE, William, *A Method for preventing the Frequency of Robbers and Murderrers*, London, 1770.

SIKER, Jeffrey S., *Sin in the New Testament*, Oxford University Press, New York, 2020.

STRANGE, James R., *The Moral World of James: setting the Epistle in its Greco-Roman and Judaic environments*, Peter Lang Publishing, New York, 2010.

WACOB, Wesley, Hiram, *The voice of Jesus in the social rethoric of James*, Cambridge University Press, New York, 2000.

WATSON, J. D., *Un cuvânt pe zi*, trad. Adriana Ioana Nacu, Casa Cărții, Oradea, 2010.

WILKINS, Michael J., MORELAND, J. P. (ed.), *Jesus under Fire*, Zondervan Publishing House, Grand Rapids, 1995.

WILSON, Marvin R., *Our Father Abraham: Jewish Roots of the Christian Faith*, William B. Eerdmans Publishing, Michigan, 2021.

STUDIES AND ARTICLES

A. IN ROMANIAN

- ABRUDAN, pr. Dumitru, „Unitate în Hristos și pace pe pământ (în lumina textului din Iacob 1,22)” în Ortodoxia, XXVI (1974), nr. 2.
- ALEXE, pr. conf. Ștefan, „Fiți împlinitori ai cuvântului (Iacob 1,22). Unitate în Hristos și pace pe pământ”, în Ortodoxia, XXVI (1974), nr. 3.
- MARCU, Grigorie, „Actualitatea Epistolei Sfântului Iacov”, în Mitropolia Ardealului, anul II, nr. 1-2, 1957.
- PAPUC, Gheorghe, „Bogățiile materiale după Epistola Sfântului Iacob”, în Studii Teologice, VIII (1956), nr. 7-8.
- PLĂMĂDEALĂ, Antonie, „Biserica slujitoare în Sfânta Scriptură, în Sfânta Tradiție și în Teologia contemporană”, în Studii Teologice, XXIV, 1972.
- VIEZUIANU, pr. drd. Dumitru, „Îndreptarea după Epistolele pauline și după Epistola Sfântului Iacob”, în Studii Teologice, XXIX (1977), nr. 5-8.

B. IN ENGLISH

- CARSON, Allison C., „The Fiction of James and Its Sitz im Leben”, RB 108, (2001).
- FORD, Massyngbaerde J., „Prostitution in the Ancient Mediterranean World”, in Biblical Theology Bulletin 23, 1993.
- HANSON, Anthony T., „Rahab the Harlot in Early Christian Theology”, in Journal for the Study of the New Testament, 1978.
- HORT, Fenton J. A., „The Epistle of St. James”, i.1-iv (1909).
- HORT, Fenton, J. A., „The Epistle of St. James: The Greek Text with Introduction, Commentary, as far as Chapter IV, verse 7, and Additional Notes”, Macmillan and Co, London, 1909.
- JOHNSON, Luke-Timothy, „Friendship with the World/Friendship with God: A Study of Discipleship in James”, in New Testament Studies, Fortress, Philadelphia, 1985.
- POPKES, Wiard, „James and Scripture: an Exercise in Intertextuality”, în New Testament Studies, vol. 45, 1999.
- VARNER, William C., „The main Theme and Structure of James”, MSJ22/1, (Spring 2011).