Patronage avoidance in James

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Abstract
James 2:1-13 takes the form of a rhetorical “elaboration on a theme” described in Ps-Cicero’s Rhetorica ad Herennium 2.18.28, and is directed not merely at the abstract issue of partiality or the issue of rich versus poor, but at the practice of patronage and its attendant effects on social interaction. James attacks the practice of patronage and reliance on the stereotypes of patronage as demeaning pseudo-friendship as well as the client, and contrasts this with true friendship from God.

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Original Research
Patronage avoidance in James. Kloppenborg Verbin, J.S.; Kloppenborg, John S., 1951-. URI: http://hdl.handle.net/2263/15461. James 2:1-13 takes the form of a rhetorical "elaboration on a theme" described in Ps-Cicero's Rhetorica ad Herennium 2.18.28, and is directed not merely at the abstract issue of partiality or the issue of rich versus poor, but at the practice of patronage and its attendant effects on social interaction. James attacks the practice of patronage and reliance on the stereotypes of patronage as demeaning pseudo-friendship as well as the client, and contrasts this with true friendship from God.

Description James, son of Zebedee (Hebrew: יָעָבְדֵי, Ya qob; Greek: ; Coptic: ; died 44 AD) was one of the Twelve Apostles of Jesus, traditionally considered the first apostle to be martyred. The son of Zebedee and Salome is James, styled "the Greater", to distinguish him from the Apostle James "the Less", with greater meaning older or taller, rather than more important. He was the brother of John the beloved disciple. Get this from a library! Patronage in ancient society. [Andrew Wallace-Hadrill This book should be of interest to students and teachers of ancient society, professional academics, also students of patronage in other societies. Rating: (not yet rated) 0 with reviews - Be the first.