

Abstract

S. Kierkegaard's Interpretation and Thought of *Jacob's letter* in *The New Testament*

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There are two kinds of Kierkegaard's works, which were published while he was still alive. The one is the pseudonym works and the another is the upbuilding works. He wrote the pseudonym works and emphasized the negative moods, such as, anxiety, despair and fear. He wrote also the upbuilding works. But he put not only the negative moods, but also the positive moods, such as, comfort, mercy, peace, joy and bliss in these works.

Kierkegaard liked to quote the verses of *Jacob's letter* in the upbuilding works, especially in *two upbuilding Discourse* (1843), *Upbuilding Discourses in diverse Spirits* (1846) and *God's Unchangeableness -one upbuilding Discourse-* (1855). These three works support the first, the middle and the last part of his authorship. The author of *Jacob's letter*, Jacob was brother of Jesus Christ and the first bishop of Jerusalem. He was successor to the spirituality of Jesus. He stressed that the deed and the faith should work together in the Christian spirituality.

The relation of deed and faith in *Jacob's letter* are similar to the relation of existence and thinking in Kierkegaard's thought. Kierkegaard do not pick up the verses of deed, but the verses of blessing from heaven (*Jacob's letter* 1:17-21) in three discourses. His interpretation of *Jacob's letter* is platonic. The looking up to God, heaven, and virtue always has advantage over deed in Kierkegaard's interpretation. The religious existence is always viewed as mad (*Papirer* X2A610) and is wandering and floating here in this world.

Therefore the looking up to God, heaven, and virtue should always have such an advantage and make the religious existence wandering, floating and absurd (mad).