

The Reconciliation of James and Paul.

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The book of James has caused serious debate and splits in the church throughout the ages, primarily on the topic of faith verses works. It was Martin Luther who considered The Book of James an epistle of straw and not worthy to be in scripture.

Paul teaches the saving of Faith apart from the law and James talks of the Royal Law of Liberty and saving by **works**, but not the **works** of the Mosaic Law. He uses a justification of so called **works** with the example of Abraham sacrificing his son. This was an act done before the Old Covenant law was even implemented.

It was with the law Moses that was the basis of Luthers accusation of James and justification by works.

James later uses the Law of love to validate the **work** of acting on love as a means not of justification but as a proof that you are

Abraham's Justification

Abraham was tried and passed a test as we read here from scripture, but this has nothing to do with keeping Old Covenant Law as Luther supposes, but being obedient to the faith.

Genesis 22 Now it came to pass after these things that **God tested Abraham**". Now why would God test Abraham if at an earlier time God already declared him to be righteous? Was Abraham was totally righteous of at the moment God first said it? I mean the gift was given but was the gift received and appropriated? Well that is the purpose for a test. To see if what God deposited in you **works**.

We are all tested. Even as James explained " My brethren, count it all joy when you fall into various trials, ³ **knowing that the testing of your faith produces** patience. ⁴ But let patience have *its* perfect **work**, that you may be perfect and complete, lacking nothing." So the testings perfect you.

Abraham for his test was instructed by God to sacrifice his son, of which technically he did not, but he played it out as a test-imony and a prophecy of God sacrificing His only begotten Son.

Abraham only mimicked Gods sacrifice as proof that he understood what God was asking him to do, because even before Abraham offered his son on the alter he said "God will provide a sacrifice" showing us that Abraham knew his son wouldn't die and that he had already received his own son

back from the dead so to speak, by doing so.

That **work** was the playing out of Abraham's faith in order to pass the test to have the Testimony and receive a reward. That he received the Word of God and heard the voice inside himself, to follow the unction of The Holy Spirit, and **acted** upon it. This was a **work**, but not of Law.

Upon Abraham accomplishing his **task**, or **work**, God said "By Myself I have sworn, says the Lord, **because you have done this thing, (a work)** and have not withheld your son, your only son—¹⁷ blessing I will bless you" (**with a reward**). And so **Abraham passed the test and was confirmed or justified**. It's just a matter of vernacular or verbiage at this point, but nothing to argue about.

So James says "**Was not Abraham our father justified by works when he offered Isaac his son on the altar?**"²² **Do you see that faith was working together with his works, and by works faith was made** **perfect?** Which saying is true, however if it is the word "justified" that trips people up then let's just say Abraham was confirmed. God had confirmation that what He deposited in Abraham was there because when He called on Abraham to use it, he did, and it came out in the form of an **action**. It is okay to call this a **work**, without it being associated with The Old Covenant Laws of Moses. So in essence James was not being legalistic.

Perhaps Martin Luther was reading into James Testimony incorrectly and jumping to the conclusion that James meant **works of the Mosaic law**. Of which no longer has relevance for us with the internal scripting.

And yes in Luthers time they were mandating church goers to do things to please God that are categorized as **works** mandate from the church and not the unction of the Holy Spirit. These are **works of the flesh, being penance and punishments and vain repetitions that God is not pleased with**. The works that please God are **acts** from His words and spirit planted in your heart that you are on agreement to, not as a slave, but as being liberated because this is what people were designed for from the beginning.

It was as Jesus acknowledged "Father those you have given Me, have kept your Word". And Christ knew this because His words came out of their mouths and **turned into actions** too. This is not to be misconstrued as keeping the Law associated with the two clay tablets, but The Law of God written on the circumsized and tested heart, like pictured in Abraham.

When we understand this, this is The Law of Liberty that enables us, because we are set up for success. God doesn't give us a **task** He doesn't empower us to **do**. That is the element of liberty that does not produce condemnation. You have a different source of **motivation**. To which we say Amen!

The Old Covenant Laws are an exterior set of written principals for those whose senses have not

been tuned to hear the inner promptings of the Holy Spirit. They have not been perfected in the faith.

That doesn't necessarily mean they are not saved. It may just mean they are **working** on it. Even from Paul's own words, he said to "**work out your own salvation** with fear and trembling". Yes, confirm the thing that dwells in you.

So we see with Paul's last quote that he **did believe in works also, so to speak, because he too refers to actions as a means of validating, or walking out his own faith**, if for no one else than himself and God.

And the laws associated with love referred to by James as The Royal Law and The Law of Liberty, this is more correctly understood as being associated with the Sermon on The Mount with Jesus saying this as He replaced the old ²⁷ "But I say to you who hear: Love your enemies, do good to those who hate you". He uses love as a filter by which you look through for all the motivations of the heart. This is the scribing of the finger of God. The writer of Hebrews put it like this "This is the covenant that I will make with them after those days, **says** the Lord: I will put My laws into their **hearts**, and in their minds I will write them,"

If the Israelites understood this then no more laws would have been given because on the law of love hangs all the other commands.

At Mt Sinai all the people said to Moses, you go up and talk to God. That is a fearful place. So the Israelites were happy with this, looking for more to do. God gave them enough meat to where it was coming back up from their stomachs through their nostrils. That sounds like a lot of fun because you see that is what that picture meant. They were puking.

That is why when the disciples urged Jesus to eat, He answered them "I have meat to eat of which you do not know." who also said "My meat is to **do the will** of The Father". **Sounds like a work** to me

It is us of The New Covenant that our food, is the bread of life, and our meat is to eat of His flesh because it was His body that was broken for us, and He said "here take and eat, eat all of Me". This is the bread of life that comes down from Heaven and not some silly little man made wafer somebody puts on your tongue.

We saw that James referred to love as the highest motivator that Paul does too saying ⁸ "Owe no one anything except to **(act out of)** love one another, for he who loves another has fulfilled (validated, kept and confirmed) the law. ⁹ For the commandments, "You shall not commit adultery,"

“You shall not murder,” “You shall not steal,”

[b]“You shall not bear false witness,” “You shall not covet,” and **if *there is any other commandment, are all summed up in this saying, namely, “You shall love your neighbor as yourself”*** as a fulfillment of all laws, pretty much sums it up because that's what pleased God. Love affirms that **Gods work takes root in whoever acts out this way, this is a work or an action. It is a test to become a lifestyle. In this way to Love God and others are the core values, and "The Royal Law" and "Law of Liberty". Once again measured by the selfless motivation.**

As far as the rest of the old laws that follow, turns out just to be a quagmire or a **thicket** of distractions. This is why in the account of Abraham sacrificing his son, the sacrifice the Lord supplied was the lamb stuck in a **thicket**, because Jesus Christ was that lamb as seen here “¹³ Then Abraham lifted his eyes and looked, and there behind *him* was a ram caught in a **thicket** by its horns. So Abraham went and took the ram, and offered it up for a burnt offering instead of his son". If you remember Abraham's son was bound up above the wood stoked for the fire. It was because of The Lamb that Isaac was loosed, and the Lamb was the pleasing sacrifice for God. And with this sacrificial Lamb went the old laws.

That is why we proverbially offer the same Lamb up to God in our stead and God is pleased with our sacrifice too because "on Him was laid the iniquity of us all and by His stripes we are healed.

Jesus Christ was that Lamb, and the **thicket** represents the Old Covenant Law that everyone gets stuck in and the fire represents the judgment of the cross where Jesus took the Law to, to never have a hold on us again.

Paul says in Collosians that "the hand written ordanances that were written against us were taken out of the way and nailed to the cross". They hang there dead at the same place we recon our old man dead as well. **So we don't need to get caught up in that thicket, ever.**

"The law was added to make sin exceedingly sinful". God's one time sacrifice of His Son concluded the whole law era. It has been satisfied and "fulfilled" then accredited to us who believe. Jesus Christ did this one work that no other person could do, then presents it to us as a finished package. You can not add to it, or take away from it. You can however store it inside and leave it dormant or you can integrate with it and assimilate it, activate it, and use it. This is the works of New Covenant different from the old. Having invisible promptings.

This is why Paul said that The Gospel is the power of God unto Salvation. That word power from the Greek is "dunamis" and where we get the concept of a Dynamo. Or better yet, a generating plant. Meaning that if the Gospel is tested and confirmed is us, it is because it was this power of

God in us, and the prompting of God's Holy Spirit is us that does the works in us. And like Jesus said "it is the Father in Me that does the works", so say we. In this way we know we are the Elect. Even as Jesus prayed Father, I desire that those whom you have given Me may be with Me where I am. That they may be one even as we are one.

So we should know when our faith has its maturation, by following The Holy Spirit with specific **actions** some may call **works** and not the law with all its enunciations as many suppose. "The law was added till faith comes"? Yes **when the invisible rescriptions of the mind takes place, and the Holy Spirit has its home in you. You don't need external promptings. You are completed. Your faith is confirmed. You are walking in Love.**

Love is the bond of perfection.

James and his reference to the Royal law of Liberty and goes on to say ¹⁴ What *does it* profit, my brethren, if someone says he has faith but does not have works? Can faith save him? ¹⁵ If a brother or sister is naked and destitute of daily food, ¹⁶ and one of you says to them, "Depart in peace, be warmed and filled," but you do not give them the things which are needed for the body, what *does it* profit? ¹⁷ Thus also faith by itself, if it does not have works, is dead."

This is really no different than when Paul said in Romans 13, ⁸ **Owe no one anything except to love one another, for he who loves another has fulfilled the law.** ⁹ For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," ^[b] "You shall not bear false witness," "You shall not covet," and **if *there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself."*** ¹⁰ Love does no harm to a neighbor; therefore love *is* the fulfillment of the law." And **since love is the fulfillment of the law, then "justification' is not a big stretch in terms because in essence it means a validation. Wasn't that really what James was driving at? That Abraham's faith was confirmed?**

It is at this point we could say Luthers allegations are baseless. James teaching is rooted in The Sermon on The Mount, not My Sinai.

Why even John the apostle in his first epistle drew upon the relationship between Cain and Abel as those who hate and those who love, (another pre-law picture) who concludes that "⁵ But **whoever keeps His word, truly the love of God ^[a]is perfected in him**" showing that he is also in agreement with Paul and James in reference to love as the standard. He also said that those who fear are not made perfect in love, showing us that **love is a byproduct of perfection in the faith and essentially the proof of a maturation that does not need law. The inner law of love supercedes the need for any other law.**

Again with Paul in the love chapter, he says that we have all wisdom and have all knowledge, and **if we have not love we are just clanging symbols.**

And probably the most important comparative that Paul the apostle had, was in Colossians 3 where when he speaks about putting on our new body, ¹² Therefore, as *the* elect of God, holy and beloved, **put on** tender mercies, kindness, humility, meekness, longsuffering; ¹³ bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you (**is this a work of law too?**), so you also *must do*. **But above all these things put on love, which is the bond of perfection.**

When we are gleaning through scripture the various behaviors and attributes that are available to us, we know which ones to put on that are more appropriate. But **this should never be misconstrued as trying to keep the law, or doing a work itself because that cannot be done, at least not by carnal endeavor.**

Paul says that we are called to settle our own discrepancies within the faith saying "Dare any of you, having a matter against another, go to law before the unrighteous, and not before the saints? ² Do you not know that the saints shall judge the world ? And if the world will be judged by you, are you unworthy to judge the smallest matters? ³ **Do you not know that we shall judge angels? How much more, things that pertain to this life?**

Yet many still stand divided on this age old conflict that was initiated with Martin Luthers allegations nailed to the cathedral door.

End. Start PT 2

We know that these topics came up when Paul made his visit to Jerusalem and talk to James in Acts chapter 15.

The book of Galatians gives account of that meeting where even Barnabus was carried about by the conflict. James was in the middle, but it was the old fashion Jews whom Paul said when they were pushing the circumsision, that he wished they would just cut themselves off, meaning castoration, showing the seriousness of getting caught up in old Covenant practices. If you remember even Paul was carried about with these things as you see him taking Timothy to Jerusalem to get circumcised, so that he came up short too. No pun intended. I am sure he regretted that.

It was Paul who said of Christ "¹¹ And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, ¹² for the equipping of the saints for the work of

ministry, for the [\[e\]](#)edifying of the body of Christ, ¹³ **till we all come to the unity of the faith** and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; ¹⁴ that we should no longer be children, tossed to and fro and carried about with every wind

of doctrine, by the trickery of men, in the cunning craftiness

have laid the groundwork in previous articles that Paul came out of Judaism. That Paul the persecutor became the persecuted. Paul attested to the Stoning of Steven, then to become the persecuted from the Jews he was formerly in cahoots with. And James too whose first functions were in that Jerusalem's temple one

Even James said of those who had the poorer in appearance telling them to sit in the back of the congregation saying "4 have you not shown partiality among yourselves, and become judges with evil thoughts? So James may not have looked down on the peasant on a donkey, showing us he transitioned from the Jews too because they were concerned about appearance.

That was the case of the Jews who rejected Christ's Grand entrance because of His abased appearing on a lowly colt, who later said of Jesus "He is not our king, crucify Him. So both Paul and James distanced themselves from their old selves and from the persecutors of Christ.

We see that Paul who persecuted the people of The Way became a leader of "the sect called The Way" of those who were in transition between two Jerusalem's. And even James called out to "The Twelve Tribes scattered abroad greetings" as those who were going somewhere too. Showing us that all those who followed God's Holy Spirit in that day, followed the Spirit out of Jerusalem on earth by being scattered abroad and on The Way. To this James and Paul agreed on and testified in their own way to, as a common cause. For even James used the term "at hand" in his epistle, in the same way our Lord on earth did, showing us that he acknowledged God's things as being eternal and NOT time sensitive.

If you remember the disciples were instructed to depart from Jerusalem, but only after the Holy Spirit swooped down in great power and people spoke in every language and dialect. (Acts 1.4)

Both James and Paul knew that Jerusalem had expired. Even as the writer of Hebrews testified "In that He says, "A new *covenant*," He has made the first obsolete. Now what is becoming obsolete and growing old is ready to **vanish** away". Meaning that Old Covenant with all it's buildings, officers, articles, sacrifices and feasts of that day had been fulfilled and terminated, for the words of Christ to be fulfilled that "not one stone shall be left upon another that shall not be thrown down" showing the unprofitability of that culture. And how many of the Jews in that Jerusalem were righteous? None, no not one! (Romans 3.10). And just as you cannot put new wine in old wineskins, the old and The New are not to be mixed. For this reason The Gospel of Christ was different, and The Kingdom of God at hand" was not the one they were on "The Way" from, or those who were called "the 12 tribes scattered of the dispersia.

We see this was with Jacob who said "gather my son's together before me, that I may tell them **what will befall them at the end of their days**, who said of the Jews from the tribe of Judah that "The Law shall not depart from Judah,

Nor a lawgiver from between his feet,
Until Shiloh comes;
And to Him *shall be* the obedience of the people.

¹¹ Binding his donkey to the vine". Yes the Jews failed to recognize their anticipated coming King on the donkey, and refused to relinquish to Him. But the scepter had been passed on to another without the cooperation of the tribe of Judah. "Judah" is where the word "Jew" comes from so that prophecy from Genesis 49 was fulfilled with the Jews, and that was in relation to their "latter end". Meaning, the conclusion of their era. That is why The New Covenant is repleat with the phrase "Fulfilled". Which means expired, useless, unnecessary,

This shows us that both Paul and James separated from that culture in body and spirit, and both of these men went back to their roots of the pre-law age of the faith by testifying to the fathers of Abraham, Isaac and Yacob .

You see even Moses was instructed to go back to the faith of the fathers as seen in Exodus 3 then reiterated in Deuteronomy 29. They overlooked it too and we're rejected even then.

The point here is not to validate one and villify the other. James, Paul and James both have truths, and both James and Paul are still in the process of learning, and being perfected at the time of their writings.

With Paul's own words "I reach out to lay hold of why Christ laid hold of me". And our point here is to lend credence to both men as being on a mission, of whom we can learn from.

Both of these men write with similar verbage with Paul saying "the whole law is summed up in this one saying he who loves his neighbor is the fulfillment of the law".

1st Corinthians 13 pretty much sums it up like this "

⁴ Love suffers long *and* is kind; love does not envy; love does not parade itself, is not ^[b]puffed up; ⁵ does not behave rudely, does not seek its own, is not provoked, ^[c]thinks no evil; ⁶ does not rejoice in iniquity, but rejoices in the truth; ⁷ bears all things, believes all things, hopes all things, endures all things.

⁸ Love never fails. But whether *there are* prophecies, they will fail; whether *there are* tongues, they will cease; whether *there is* knowledge, it will vanish away. ⁹ For we know in part and we prophesy in part. ¹⁰ But when that which is ^[d]perfect has come, then that which is in part will be done away.

¹¹ When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. ¹² For now we see in a mirror, dimly, but then face to

face. Now I know in part, but then I shall know just as I also am known.

¹³ And now abide faith, hope, love, these three; **but the greatest of these *is* love.**"

And from John's 1st epistle

"we know love, because He laid down His life for us. And we also ought to lay down *our* lives for the brethren. ¹⁷ But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?"

¹⁸ My little children, let us not love in word or in tongue, but in deed and in truth. ¹⁹ And by this we ^[d]know that we are of the truth, and shall ^[e]assure our hearts before Him." Yes we too have our works and rewards, but...