

James

(*The Letter*)

Exposed

by

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"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more of grace: otherwise work is no more work". Romans 11.6

Part One

Introduction

Brothers and sisters in Christ,..... It is with sincere desire to present this article. I will attempt to show how the Grace of an ***imputed justification*** is antithetical to ALL ***human efforts and works***. There can never be a synthesis of an imputed justification and human performance as a means for justification. Any addition to Grace, that is a synthesis of *Law and Gospel (Grace)* would render Paul's doctrine of Justification null and void. Many religious churchmen have and currently are teaching the synthesis; making *faith and works* one cohesive unit hence rendering good works (the fruit of faith) a ground, basis, and proof of justification. If good works can be seen (by God and men) as a bonafide proof of Justification, then we must ask two basic questions.

1. What is the numerical quantity of good works that would prove an individual to be Justified?
2. What degree of substantive quality must these good works possess?

In this article I will present evidence that should be sufficient to indict James the brother of our Lord Jesus Christ for the crime of Judaizing the Pauline doctrine of ***Justification by faith alone, without the works of law***.

James the brother of Jesus is the antithesis of Paul concerning justification and never fully comprehended the Pauline doctrine of ***Justification***. I do not believe he was even a Christ ordained apostle as most suggest. I believe James falls into the category of "anathema" according to Paul in Galatians 1:8. James was a false apostle and no true apostle of the Gospel of Christ.

Whether or not the book of James has been considered a ***Pseudonymous work*** is irrelevant for the sake of this article. We will only examine the content of the letter to examine its overall teachings in relation to the doctrine of Justification.

In James 1:1 the letter opens with an address to the ***twelve tribes of the dispersion (diaspora)***. This opening statement tells us the audience the letter was intended to reach. I do not agree that the ***twelve tribes*** should be interpreted allegorically or metaphorically. There is no warrant for such an interpretation in this letter. This letter is neither parabolic or prophetic compared to such others as ***Revelation, the Prophets, the parables of Jesus, etc.***

The Jewishness of the letter no doubt would be understood by the Jerusalem Church (Jewish Messianic Christians), for they also struggled in the transition from Moses (Law) to Christ (Gospel). The Messianic Jewish Christian animosity towards Paul's Gentile Christianity is obvious according to the scriptures and other early non-canonical and historical writings as we shall explore after we look briefly into a portrait of James.

A Brief Portrait Of James

For the sake of brevity please read the scriptures listed. My comments added after the noted scriptures.

Mark 6:1-4 ;Jesus makes reference that He is without honor among His own family and kin.

John 7:1-13 Vs.5; Jesus' brothers did not believe in Him. Vs.7; His brothers were not hated. Christ was hated. Vs.13; His brothers feared the Jews and were silent. We know Jesus did not fear the Jews.

Acts 12:17; Notice how Peter after his imprisonment makes sure to differentiate James from the brethren. This would at least indicate that James had some importance over the other brethren. To Peter, it was important to make this distinction.

Acts 15:1; The “***certain men***” Who came down from Judea were of the circumcision party.

Galatians 2:12; “***Certain men from James***” were of the circumcision party.

Act 15:18-21; James' statements in these verses are incriminating. James' response was not at all similar to Peter's response. James avoided the language of circumcision but still placed four yokes of bondage on the Gentiles. Abstain from pollution's of idols, from fornication, from things strangled, and from blood. These four commands were from the LAW of Moses. In verse 21, James supports his statement by appealing to MOSES! No mention of Christ! No mention of the Gospel! Contrast James statements to Peter's statements in Acts 15:7-11. Peter makes reference to Christ and the Gospel.

Acts 21:20-25; When Paul went to Jerusalem the brethren received Paul gladly. However Paul did not fare well with James. Paul was glorifying God for Gentile conversions. James and the Elders said to Paul that thousands of Jews were converted also to Christ and “***are all zealous of the law***”.

James knew by that time Paul was against Moses as a way of Justification. See how the James gang tries to trap Paul in vs.21 then in vs. 22 they challenge him with an ultimatum; “**what is it therefore?** In verse 23 They exercise authority. Vs. 24 They ask Paul to recant by telling him to shave his head as a sign of submission to the LAW. Beloved Paul was to crafty for them, and seized every opportunity he could get to preach the Gospel. Paul became “***all things to all men***”

Acts 21: 26-30; Paul’s seven days of preaching the Faith Alone Gospel was enough for these Messianic Jewish Christians. They wanted him KILLED! Where was JAMES? Why did not James stand up in defense of Paul if they both taught the same doctrine of Justification as most churchman allege?

Read all of Acts 22. My question is this. Why was Paul so hated in Jerusalem? Why was James and his followers still allowed to enter into the temple and synagogues unharmed? Perhaps it was because James the usurper was the head of the Jerusalem Messianic Christian church. His false gospel of Justification by good works was tolerable among the Pharisees for the time being.

Gal.2; Paul’s statement in vs. 4, makes reference to **false brethren** who were determined to bring Paul and the Gentile Christians into submission to the LAW. Verses 6-7 can be a reference to James and his followers in this context. Verses 11-14 state that the James gang caused Peter and Barnabas to stumble. Peter feared James. But why? Paul defends the Gentile Christians with vs.16. This statement of Paul is in direct opposition to James 2:24. Paul concludes chapter 2 with vs.21. “*I cast not away the grace of God. For if justice be by the law, then Christ died in vain.*”

Part Two

In this section, we will examine the Anti-Paulinism of the letter James. Let’s look at James’ statements.

James 2:14 “*What doth it profit, my brethren, though a man say he hath faith, and not have works? Can faith save him?*”

2:17 “*Even so faith, if it hath not works, is dead, being alone.*”

2:20 “*But wilt thou know, O vain man, that faith without works is dead.*”

2:21 “*Was not Abraham our father justified by works, when he had offered Isaac his son upon the alter?*”

James is dead wrong on his interpretation of Abraham. In Genesis 15:1-6, God promised Abram seed from his bowels. When Abram believed this promise alone from God in vs 6, it was accounted to him for righteousness/justice. Abram was Justified long before Isaac was even born. James twisted the scripture to mean that Abraham was justified when he offered up Isaac. This should be enough evidence that the writer of James clearly intended to misrepresent the facts. Also, James uses the argument of Abraham to misrepresent Paul’s interpretation of Abraham as we will see in part three from Paul’s conclusions.

James 2:22 “*Seest thou how faith wrought with his works, and by works was faith made perfect?*”

The Genesis account does not support James' conclusion. Abram's faith was already perfect before Isaac was even born!! That is why it was accounted to Abram for righteousness/Justification. FAITH ALONE IN THE PROMISE OF GOD ALONE JUSTIFIED ABRAM!!

Let us think. If a person needs faith in God to receive justification, which James and Paul do not deny; then according to James this faith must also have good works to make this faith perfect. The key word in this argument is perfect.

James is not discussing the validity of faith, but rather the necessity of good works to procure Justification. You see; according to James, faith alone in Jesus Christ alone cannot Justify the sinner. How many good works does a sinner need? One, two, three, or perhaps a lifetime full of good works to perfect his faith and consequently perfect his justification according to James.

James 2:23 "*And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*

James uses the same biblical passage; Genesis 15:6, attempting to prove the opposite premise that Paul was trying to convey. James added "**and he was called the Friend of God**", which was not in the Genesis account but in other Old Testament passages. However, to a Jew who could trace his lineage and blood line to Abraham this statement was of extreme importance.

II Chronicles 20:7 "*Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?*

Isaiah 41:8 "*But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend".*

The writer of James full well knew that physical decedents of Abraham; (whom the letter was addressed) Jews in context, not Ishmaelites or Esauites, would take this statement personal thus exploiting the Jew pride of being of the lineage of Abraham. I believe the writer put friend of God there to further instill animosity towards Paul and the Gentile Christians.

Paul the Apostle stated in Romans 2:28,29 "*For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God*"

Paul refutes any such notion that a person could be considered a True Jew on account of him being a physical, circumcised descendant of Abraham. James and his followers (certain men) hated that statement from Paul. However, James employed the term "**friend of God**" to buttress his false Jew doctrine of a Justification by works.

James was sowing discord between Messianic Jewish Christians and Gentile Christians by attempting to tell all his Jewish followers (twelve tribes) that if they wanted to be considered **friends of God** they must, unlike Paul and his followers, obey the works of the law and goods works in general to perfect their faith and thus be justified. Only in this way James' inferred

Messianic Jews can be considered legitimate **friends of God**.

James 2:24 “*Ye see then how that by works a man is justified, and not by faith only.*”

What more needs to be said? James’ statement is in clear and unequivocal opposition to Paul’s statements and doctrine of Justification. Further proving that the writer of James would not and could not accept Paul’s doctrine of Justification through Faith Alone. I might add; faith is a gift from God. This gift (faith) looks only in one direction and has only one object in view; that is Jesus Christs’ perfect substitutionary atonement on their behalf. Faith alone looks to Christ’s substitutionary atonement ALONE as the only proof, ground, and basis of our Justification. When a sinner looks inward and or depends on their own good works as a proof, ground, or basis of their Justification, they will fare no better than Peter did when he took his eyes of Christ and started to sink. See: Matthew 14:22-31 vs30 “*But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me.*”

James 2:26 “*For as the body without the spirit is dead, so faith without works is dead also*”.

Let’s analyze the above statement.

Can we agree that the monergistic effectual work of the Holy Spirit in regeneration and the gift of the Holy Spirit which effectually causes faith is DEAD? The answer would be no. James and Paul know this also. However, James is not attempting to teach that good works are non-meritorious fruits that proceed from faith solely, but rather, James is attempting to use these good works as the meritorious ground of perfecting Justification. James cannot accept that Jesus Christ’s imputed righteousness that is reckoned to believer through faith alone is sufficient as Paul taught. James makes clear that good works are a necessary meritorious ground for perfecting justification.

Paul states in Titus 3:5,6; “*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.*”

These verses from Paul shatter James’ false notions of synergism. Faith alone in and of itself is always vibrant and alive because faith is the sole gift and efficacious power of God alone. To call Justifying faith dead is a repugnant statement and an affront to the very life giver Himself who is God alone!!

Part Three

The Apostle Paul on Justification by Faith Alone

“*For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.*

Romans 1:16,17

Unmistakably there is a sharp contrast between Paul and James. Including the book of James and other mentions of James the Lord's brother in scripture, James offers NO support or advancement of the Gospel. One would be hard pressed to find even a morsel. James is only falsely concerned with legal, moral and ethical conduct to procure and perfect Justification. Now with Paul that is a whole different story as we shall see.

Romans 2:11-16 vs13 "*For not the hearers of the law are just before God, but the doers of the law shall be justified*"

I want to start with the above verse for one primary reason. Many who support James use this verse to argue that James and Paul are similar in their understanding when discussing the relationship between Faith and Works as a means and or proof of Justification. On the surface of this statement one may conclude that Paul and James are in agreement. However, if this statement were to agree with James' understanding of Justification, Paul would be contradicting himself in the following chapters of Romans and also in the book of Galatians. If we exegete this passage in it's context we will see no contradictions on behalf of Paul.

Romans chapter 2 opens with a stern rebuke against those (primarily Jews-“O man”) who judge one another while they themselves do the same things. Paul proceeds in this chapter to show that Jew and Gentile are alike.

Vs 11 “*For there is no respect of persons with God.*” vs12 “*For as many as have sinned without law (Gentiles) shall also perish without law: and as many as have sinned in the law (Jews) shall be judged by the law.*”

Both are guilty of sin. Jew and Gentile alike.

Vs 13 “*For not the hearers of the law are just before God, but the doers of the law shall be justified*”.

Now this is a true statement in this context. The point that Paul was making, is that Jews were good hearers of the Law. Every Sabbath the Jews would enter the synagogue and hear the Law as it was read from Moses. The Jews thought and still think today that they are superior to all the nations around them. But just hearing the law is not good enough for Paul. The Law demands perfect obedience. Not only by obeying the letter of the Law (outward observances), but also obeying the intent and spirit of the law from the heart (pure sinless motives and desires). This type of perfect obedience according to Paul would then render a man Justified. Only one man in history is and was able to perform this type of perfect obedience. That is the God/Man Jesus Christ! So Paul was correct when he stated “*the doers of the law shall be justified*”. Jesus Christ was the only perfect doer of the Law.

Matthew 5:27,28 “*Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*”

The Jews lost site of the true function of the Law. The Law magnifies the righteousness of God and shows mankind how depraved and incapable we all are in attempting to satisfy the requirements of the law. The Law necessitates a Redeemer from it's curse.

Contrast James who thinks personal obedience to the Law and the performance of good works could justify a man.

Vs 16 “*In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel*”

Paul’s main thrust in chapter two, is to show that God is the only perfect and infallible judge. This judgment is based on the Gospel Alone! Only God knows the hearts of men. This is why any form of works displayed on behalf of the believer will NEVER be a proof of Justification before God and men. We sinners can NEVER see into the heart of others. Performance of good works can NEVER be a measuring stick of ones justification.

Vs 25 “*For (Jewish) circumcision verily profiteth if thou keep the law: but if thou be a breaker of the law, thy circumcision is made un-circumcision*”

Vs 26 “*Therefore if the un-circumcision (Gentiles) keep the righteousness of the law, (faith alone in Christ's righteousness) shall not his un-circumcision be counted for circumcision?*”

Paul’s major enemies were Christian Messianic Judaizers. Those of James. Jews.

Vs 27 “*And shall not un-circumcision which is by nature (all men are born un-circumcised) if it fulfil the law, (faith alone in the Gospel) judge thee, who by the letter and circumcision (Jews) dost transgress the law?*”

Vs 28 “*For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: vs 29 “but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God”*

Only the Master Physician Jesus Christ can perform this kind of heart surgery. All of God’s elect are true Jews. And all of the non-elect are not true Jews. No amount of works that we are able to perform will ever justify and satisfy us before God. Even if we attempted to offered up our own son on an altar like Abram. We do not need the praise or approval of men as a proof of our Justification. Unlike James who needs some sort of proof and ground of Justification in man. Faith Alone is not enough with James. James says, “**I'll show you my faith by my works.**” What a prideful and arrogant statement. As if his works are perfect before God and men to Justify himself as he clearly teaches.

If we read Romans and Galatians with the historical understanding that Paul was answering the attacks against him by Messianic Jew Judaizers of the Gospel we will understand the book of James clearly and rightly within the historical mood and setting of that day.

Read Romans 3:7-12

Paul in these verses was stating that the truth of God (Faith alone in the Gospel) was considered by some to be a lie; in that it totally nullified Law keeping (Moses). The Judaizers made slanderous allegations against Paul that nullifying Moses as a way of Justification was an evil thing. Paul says that he proved both Jews (who had the Law) and Gentiles (who did not have the Law) to be under sin.

There is none righteous. There is none that understands. There is none that seeketh after God. All are gone out of the way. All are unprofitable. None does good.

Romans 3:20 “*Therefore by the deeds of the law there shall no flesh (Jew and Gentile) be justified in His sight: for by the law is the knowledge of sin.*”

This is the function of the Law. All attempts in adherence to the Law as a means or proof of Justification is futile. The schoolmaster is done away with. It brought us to Christ. It is finished! There are those Reformed folks who say the law points us to Christ as a way of salvation. Then once saved Christ points us back to the law as a way of life. That is nonsense! As if the law could add anything to our faith and justification in Christ. Observance to law keeping as a way of perfecting justification would then make Christ’s imputed righteousness of no effect.

Vs 21 “*But now the righteousness of God (Jesus Christ) without the law (Christ pre-existed the written code) is manifested, being witnessed by the law and the prophets.”*

The law and prophets witness, testify, and derive their righteousness from the Eternal One, Christ. Not the other way around. There is no law that makes Christ Righteous. He is Righteous by His very being and essence. There is no obedience to a written code that makes the elect righteous either.

Christ in us, and us in Him through faith alone is our only hope, righteousness, and justification. NO WORKS!

Vs 22 “*Even the righteousness of God which is by faith of (or in) Jesus Christ unto all (Jew and Gentile) and upon all them that believe: (faith alone) for there is no difference:*”

Vs 23 “*For all (Jew and Gentile) have sinned, and come short of the glory of God”*

Vs 24 “*Being justified freely by His grace through the redemption that is in Christ Jesus”*

Vs 25 “*Whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past through the forbearance of God.”*

Vs 26 “*To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth (faith alone) in Jesus”.*

There is no hint of a synthesis of faith and works in these versus to procujustification. To Paul, it was strictly Faith Alone in Christ Alone.

Vs 27 “*Where is the boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith.” (Faith alone)*

No boasting with Paul!

Vs 28 “*Therefore we conclude that a man (Jew and Gentile) is justified by faith without the deeds of the law.*

No works! No deeds! No proving before men! No sacrificing Isaac upon an altar. Justification is by Faith Alone in Christ's imputed righteousness alone.

Vs 30 "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith.Faith Alone

Vs. 31 "Do we then make void the law through faith? God forbid; yea we establish the law."

Paul answers his critics who slandered and misrepresented him. Paul was not voiding the law, but rather stating that faith alone in Christ's imputed righteousness alone is the equivalent and fulfillment of all law keeping because Christ honored the law by His perfect adherence. It is as if we the elect who believe in Christ have actually performed and satisfied all the requirements of the law. Imputed righteousness declares to us that we are just and righteous in the sight of God. We are not guilty before God. We have fulfilled the law of God in Christ through faith alone.

Some that are of the James, Augustinian, and Aquinas persuasion will say that verse 31 means that with the assist of enabling Grace we can now establish and perform the good works of the law as a ground or proof of justification. This is wrong. The written code could not penetrate the sinful human condition and bring eternal life and justification in the old covenant and neither in the new covenant. As all men (regenerate

or not) fail to obey its precepts perfectly. What the law needed was a fulfiller and Christ is the answer and fulfillment of the law. **The Gospel** of Christ establishes the law WRITTEN IN THE HEART AND NOT ON TABLETS OF STONE OR PARCHMENTS.

Regeneration which effectually causes faith alone in Christ alone, IS THE PERFECT ESTABLISHMENT OF THE LAW. Not law voidance.

Romans 4:1 "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?"

Vs 2 "For if Abraham were Justified by works, he hath whereof to glory; but not before God.

Now there are some in the Protestant camp, and those especially Roman Catholic apologists who contend that this verse does not deny justification by works, but rather denies boasting before God. The key word is "IF". Paul arguing his points is quite comfortable with taking his opponents premise; as in this case {one can be made righteous by works} and running it to its logical conclusion. If one can be made righteous by works he could boast. But that "IF" is impossible with men!

Vs 3 "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness."

What more can be said? Faith Alone! James is not content with this statement. James needs the works of Abraham and also teaches the need of his **pure religion** to complete and perfect Justification. To James; it is {FAITH & WORKS } = Justification . Not Faith Alone as Paul teaches.

This is what the letter of James is teaching no matter how much some brainwashed and paid theologian tries to wiggle and twist the obvious meaning of James to conform with Paul.

James 2:20 “*But wilt thou know, O vain man, that faith without works is dead?*

Faith never depends on works for its life; for faith is always living. Faith is a gift of the Holy Spirit. Faith can never die.

James 2:21 “*Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar?*” No!

If James is right; then Paul said in Ro.4:2 Abraham would have something to boast about before men would he not? But James is dead wrong.

Ephesians 2:8,9 “*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast*”

Paul is crystal clear by teaching Justification is not of works.

James 2:24 “*Ye see then how that by works a man is justified, and not by faith only?*”

This statement by James directly contradicts Paul’s doctrine of Faith Alone!

Romans 4:4 “*Now to him that worketh is the reward not reckoned of grace, but of debt.*”

Vs 5 “*But to him that worketh not but believeth (faith alone) on him that justifieth the ungodly, his faith is counted for righteousness.*

Read following verses in Romans 4. I will add comments.

Vs 6 God imputes righteousness without works. James disagrees.

Vs 7 By faith alone, without works, sins and iniquities are covered and forgiven. James disagrees.

Vs 8 Non-imputation of sin toward the elect through faith alone. James disagrees.

Vs 9 The blessing of Justification toward Jew and Gentile alike through Faith Alone without all good works. James disagrees.

Vs 10 -11-12 Righteousness [Justification] was reckoned to Abraham prior to any works. Prior to the offering of Isaac through Faith Alone. James most definitely disagrees.

Vs.13 -16 Righteousness and justification through faith alone. James disagrees.

Verses 17-21 Here in this passage is Paul’s inspired meaning of the essence of faith. He uses the Abraham account as an example. Paul shows that Abraham did not look to any substance within himself nor circumstances surrounding his life. Abraham did not consider his own dead child producing abilities nor Sara’s dead womb. “*He staggered not at the promise*

of God through unbelief" "but was strong in faith, giving glory to God" Abraham was fully persuaded that what God had promised He was also able to perform.

Vs 22 "And therefore it was imputed to him for righteousness"

Vs.23 "Now it was not written for his sake alone, that it was imputed to him:

Vs.24 "But for us also, to whom it shall be imputed, , if we believe on him that raised Jesus our Lord from the dead;

Vs 25 "Who was delivered for our offenses, and was raised again for our justification.

This is Paul's explanation of the Abraham event. No mention of works, no mention of offering up Isaac to perfect his faith by works. There is no hint of a dead, incomplete, or imperfect faith here. To Abraham and Paul it is Faith Alone in the promise of God alone. Faith alone! In Christ substitutionary alone! NO WORKS AT ALL as a means or proof of perfecting faith hence perfecting Justification.

Romans 5:1 "*Therefore being justified by faith, we have peace with God through our Lord Jesus Christ*"

Faith alone in Christ alone is all sufficient for assurance, hope, peace, and confidence. No amount of works that James' suggests you need to accomplish to perfect your faith and justification, also that you and I are able to perform can ever add to faith. Resting our hopes in anything other than faith in the person of Christ alone is futile. Looking at any form of works we perform as a proof or justification in your life or others life is also futile. James surely does not agree with Paul.

Romans 10:1-4 "*Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, (Christ), and going about to establish their own righteousness, have not submitted themselves unto the righteousness (Christ) of God. For Christ is the end of the law (as a means) for righteousness to everyone that believeth.*"

Justification is a verdict of righteousness. But not ours! It is only Christ who is the righteous one.

This righteousness of Jesus Christ is imputed to the elect and understood through faith alone. James cannot and will not agree with this understanding. James requires some kind of works to complete and make faith perfect. James is not discussing fruits and consequences of a true and living faith. James says that faith alone is insufficient and that works are meritoriously necessary for perfecting justification.

So far after reading these sections how do you think the Apostle Paul would respond to the below statements? I believe Paul would thus respond.

James 2:14 "*What doth it, my brethren, though a man say he hath faith, and have not works? Can faith save him?*"

Yes James. No amount of works we do are ever perfect in the sight of God and men. We are saved by Grace alone, through faith alone, in the person and work of Jesus Christ Alone.

James 2:17 “Even so faith, if it hath not works, is dead, being alone”

James you do not understand the essence of Faith. *“Faith is the substance of things hoped for, the evidence of things not seen.* Hebrews 11:1. James you are blind and zealous Jew. You need a proof you can see. However, the gift of faith that the Holy Spirit has given me and my Gentile children is a living substance and provides a living hope. Faith alone in Christ alone is all the evidence I need, and you should need as a matter of fact. Jesus said *“Blessed are they that have not seen, and yet believe”*. Why James do you insist on seeing works? You cannot see into the hearts of men. Your judgment will be at best faulty.

James 2:18 “Yea, a man may say, thou hast faith, and I have works: Shew me your thy faith without thy works, and I will shew thee my faith by my works.”

OK James, what works are you going to show me? You are an arrogant, prideful, and self righteous Jew man like your Pharisical brothers. Even if you showed to me that you fed every starving Jew and Gentile in the world, gave all your money to the poor; because you hate the rich folks so much; your works are still filthy rags in God's sight. Only Christ's righteousness will suffice.

James 2:20 “But wilt thou know , O vain man, that faith without works is dead?”

James, why are you calling me a vain man. You are obsessed with works like your beloved Jew Pharisees who had Christ murdered. Don't you know that I killed the followers of Christ and had them put in jail and beaten. Let me tell you something James you arrogant Jew. *“We are the circumcision who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man (including you James) thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but DUNG, that I may win Christ. And be found in him, not having my own righteousness, which is of the law, but that which is through the faith of (or in) Christ. The righteousness which is of God by faith.*

You see James, ALL your works and especially flesh cutting are DUNG just like mine.

James 2:21 “Was not Abraham our father justified by works, when he had offered Isaac his son upon the alter?

No he was not James. I don't know how many times to tell you. He believed the promise of God and was justified way before Isaac was even conceived. Why have you so twisted and misrepresented the Genesis account of Abraham? Was it to justify your works false gospel? That is a horrible thing to do James. You are also “anathema”

James 2:22 “ Seest thou how faith wrought with his works, and by works was faith made perfect.”

Hold on a minute James! Are you telling me that God justified Abraham with an imperfect and insufficient faith before he offered up Isaac? Do you really think your good works can make your faith in Christ perfect enough to justify yourself?

James 2:23 *"And the scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness: and he was called the Friend of God."*

James your application of this verse is devious. It is true Abraham believed God. But you are using this statement to mean believing is more than just faith alone. You mean it to be works also as a means to procure Justification. You preach a false gospel James. You preach a faith + works = Gospel Justification.

James 2:24 *"Ye see then how by works a man is justified, and not by faith only.*

Well James, it is clear to me that you must be placed under anathema for teaching Justification by works. Remember I wrote that if it be of grace it is no longer of works. And if it be of works it is no longer of grace. James,... works and grace are antithetical to one another. Why do you insist on synthesizing them?

Because Paul has written so much on this topic of justification, I wanted to cover the main points without glossing over them. I know some may think this is lengthy but it is necessary to try and break through all the years of indoctrination and persuasion from clergymen who have held the letter of James to be high canon and inserted into the collection of books we call the Holy Bible.

Acts 13:38,39 *"Be it known unto you therefore, men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins: And by Him (Christ) all (Jew & Gentile alike) that believe are justified from all things, from which ye could not be justified by the law of Moses."*

Please read the whole of Acts 13. Throughout Paul's missionary journeys, if there were ever a people that were against Paul's message of the Gospel they would be mainly:

- (1) Talmudic Jews.
- (2) Messianic Jews and Judaized Gentile Christians.
- (3) Pagan and Hellenistic Gentiles.

Of course all those sects that are against the message of Grace alone could be listed. However, I wanted to summarize Paul's enemies from that historical time period into those three categories.

The Pharisaical religious machine was in full operation when Christ entered history and still is today as a matter of fact. There were Synagogues throughout Gentile lands. In fact, this religious machine was powerful enough to persuade Pontius Pilate the Roman Governor to decide against Christ. Even though Pilate had acquitted Jesus four times.

Matthew 23:15 “Woe unto you, scribes and Pharisees, hypocrites! For ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.”

Strong and truthful language from our Lord Jesus. Paul and Barnabas encountered the same hatred and venom not only from Pharisical Jews, but from Messianic Jew Christian Judaizers also. The Pauline message of Justification through Faith Alone in the person and work of Christ Alone is the foundation that the ekklesia stands upon. In denial of this doctrine the ekklesia falls.

Romans 8:33 “Who shall lay any thing to the charge of God’s elect? It is God that Justifieth.”

The heart of Paul’s message in relation to Justification is the very fact that Justification is the Sovereign work of God alone. From pre-creation eternal Election, our human existence in and throughout history, and finally our Glorified state in the new Heaven and Earth, it is all the work of God in and through His son Jesus Christ and revealed to us by the Holy Spirit in regeneration. According to Paul, no element of human efforts or merits can ever play a part in Justification. Unlike James a Messianic Jew Christian Judaizer who links human action and cooperation as a vital meritorious and necessary procurement for Justification.

1 Corinthians 6:11 “And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”

We the elect of God are seen and treated by God the Father through Christ as sinless sanctified and justified. We are of the status of “WERE”, although sin still is present within our being. This is what the Christ event has done for us. ALL of our sins have been expiated by Jesus Christ. We are considered holy and righteous IN CHRIST and found not guilty.

In our regenerate state we experience all manner of temptations; commission of sin, either by action or thought. The Holy Spirit lusts against our flesh and our flesh lusts against the Holy Spirit. We war daily with our members. *“O wretched man that I am! Who shall deliver me from the body of this death.? ” “I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law (faith alone in the Gospel of Christ, is the fulfillment of ALL law) of God: but with the flesh the law of sin.” Romans 8:24,25.*

The soteriology of Paul places the burden of righteousness/justification solely on the merits of Christ. This Justification is Imputed alone to the elect. This righteousness is wholly alien and extrinsic to man. It is never inherent or intrinsic to mans nature. Man by nature and birth is depraved. Even the works an elect regenerate child of God may perform would still be tainted by sin thus disqualifying them from being a proof, ground, or basis of Justification. James and his followers; the Roman Catholic Church, most Reformed folks, Evangelicals, Arminians, Pentecostals and the like, still look to works as playing either a major role (ground or basis) or a minor role (proof) in procuring the verdict of justification. Paul excludes both roles!
SINFUL MAN OFFERS NOTHING TO JUSTIFICATION IN ANY WAY SHAPE OR FORM.

Titus 3:5-7 “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost. Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.”

This Messianic Jew letter of James has the audacity to teach that Abraham was Justified by works and not faith alone! A clear denial of Paul.

Please read the whole letter to the Galatians. The whole thrust of Paul is to expose and refute the Messianic Jew Christian Judaizers.

Paul in Galatians 1:6-9 places an anathema on all those who would pervert the Gospel of Justification. Paul also in verses 11 and 12 certifies that his Gospel was not learned from men but rather Jesus Christ Himself.

Galatians 2:16 *“Knowing that a man is not Justified by the works of the law, but by the faith of (in) Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified.”*

Again the whole polemic of Paul is to refute James and his followers. For they were the ones who were against Paul's Gospel of Justification.

Vs 17,18 Paul's critics accused him and his followers of being sinners in stating that they were justified by faith alone in Christ alone without all works. Then Paul says if that he rebuilds (Moses) the things he destroyed, he would then be a transgressor of the Gospel. There is NO synthesis of Grace and works in Paul's writings.

Vs.21 *“I do not frustrate the Grace of God: for if righteousness (justification) come by the law, then Christ is dead in vain.”*

Again as I shared earlier. To Paul, the whole of the Law encompassed not only ceremonial and cultic principals peculiar to Israelites, but also all moral and ethical conduct required from the heart. Man is totally incapable of satisfying the law! Thank God for Christ our Saviour who redeemed us from it's curse.

In Chapter three of Galatians vs1, Paul's stern rebuke is challenging. Foolish Galatians who has bewitched you? Well we know it was James and his followers spewing out their false gospel of a works justification.

Galatians 3:6 *“Even as Abraham believed God, and it was accounted to him for righteousness .*

Faith Alone no works!

Vs 7 *“Know ye therefore that they which are of faith, the same are the children of Abraham”*

I can just see James the Jew and his Messianic followers along with the other Jew Christ rejecters; whom heard or read this statement. Gentiles by faith alone are Children of Abraham? Can you see why Paul's Gospel was so hated in Israel? And today within Judaized pseudo-Christianity?

Verses 8,9 God justifies the heathen through faith alone. We the elect are blessed with Abraham. The scriptures foretold of the Gospel..

Vs 10 All those who preach a proof or justification by works are still under the curse.

Vs.11 *“But that no man is justified by the law in the sight of God, it is evident: for the just shall live by faith.”*

Shall we add to this and say we are justified in the sight of men by the law and good works? Nonsense!! Men are not God,. Justification is God's business alone. We need no further proof of justification. Faith alone in Christ's imputed righteousness alone is the answer of a good conscience.

Vs.12 *“And the Law is not of faith: but the man that doeth them shall live in them.”*

Paul again reiterates the uselessness of the law as a way to procure justification. According to Paul, it is through faith alone in the imputed merits of Christ alone.

Versus 13-14 Christ redeemed us from the curse of the law that the blessings of Abraham will come on the Gentiles through faith alone in Christ alone!

In Chapter five of Galatians, Paul continues to strengthen his argument in defense of Justification by Faith Alone. Paul knows his Gospel and knows the enemies of the Gospel. He asks them; who did hinder you that you should not obey the truth? Paul says that these Messianic Jew Judaizers were not from God. Then says these teachings are leaven. Jesus also warned us of the leaven of the Pharisees and now we are warned of leaven of the Messianic Jews.

Galatians 5;11 *“And I, Brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased.”*

Paul is stating to his audience that the offense of the cross would cease if he preached a justification by works; in this case flesh cutting circumcision. Also, his persecution would also cease. You see; teaching the true Gospel of Faith Alone brings the wrath of all religions onto the elect; especially false Christian ones.

Hebrews 10:38,39 *“Now the Just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul”*

So far reading all that has been written by Paul pertaining to Faith and Justification, what are we to understand from this scripture? Any looking to works as a way or proof of justification is futile. It is considered a drawing back or drawing away from faith alone. But here is the marvelous news. We the regenerate elect are not of them that trust in good works as a proof or means of justification thus going back unto perdition. We believe in Christ alone through faith alone as our only justification.

Before we move on to Part Four, let us briefly consider James' understanding of Pure Religion.

Pure Religion

James 1:27 “**Pure religion** and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world.”

For us to understand the statement; “**Pure religion**” written in the letter of James, we must ask ourselves:

- 1.) What was the intent of the Author?
- 2.) Who was the book addressed too?
- 3.) What was the overall goal of the book of James?
- 4.) What was the historical setting of this book?

I do not believe for a moment that Christ’s regenerate elect think it is alright to abuse the fatherless, widows, and to not strive to keep himself unspotted from the world. However, I believe the intent of the author was to mount a **Direct Polemic** against the Apostle Paul’s doctrine of **Justification by Faith Alone without Pure Religious human obedience grounded in the works of the law.**

There are theologians who try to harmonize Paul with James stating:

Paul’s emphasis was primarily interested in Justification before God, while James’ emphasis was more focused upon a Justification before men.

In other words, they understand Paul’s emphasis was salvific while James’ emphasis was merely a proof of salvation before men. They conclude that both Paul and James were teaching the same doctrine of Justification through faith alone from two different perspectives. I for one do not agree with their ludicrous assessment at all.

Who in the heck needs to be Justified before men. As if a believer needs the endorsement and Kosher stamp of approval from other men.

There was only one man that could be considered Just before men; and His name was Jesus Christ. However, Christ’s good works was no proof at all to them who cried out “**crucify Him**”

Now let’s think for a moment. Who in their right mind would ever think that RELIGION, or in the case of James, “**Pure Messianic Religion**” can JUSTIFY US before God and man?

What is religion?

Religion is an attempt and exercise by human beings to appease God or a pantheon of man made gods by utilizing and obeying some moral, cultic, or ethical precepts. I believe James and his Messianic followers believed they could do just that. Furthermore, James and his Messianic followers went beyond ethical, cultic, and moral behavior by introducing this **Pure Religion** as a basis and ground of justifying themselves before God. James 2.24 “**Ye see then how that by works a man is justified, and not by faith only**”. This statement in the direct context of “**Pure Religion**” in the letter named James is in direct opposition to Paul’s teaching of Justification.

Let's read Mt.19.16-26 "And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is, God: but if thou will enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbor as thyself. The young man saith unto him, All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou will be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me But when the young man heard that saying, he went away sorrowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

Reference Mk 10.17-27

In verse 24, Jesus stated those who **trust in riches**. would find it difficult to enter into the kingdom of heaven. Not primarily those who possess riches. When the final day arrives there will be elect justified folks who enter Heaven irregardless whether they were rich or poor economically.

Reference Lu.18.18-27

It seems obvious to me that James was against the rich and in favor of the poor. However, Jesus Christ makes it clear and certain that with men rich or poor, any attempt to satisfy the requirements of the law as a means of Justification was **impossible**. This is why the only possibility of sinners to become Justified rests solely with God's effectual Grace through Christ alone by way of Imputation alone.

If James polemic was only to refute antinomianism as some contend, why would he even consider to use the language of "**Pure Religion**" as a ground or basis of Justification. James 2.24 "**Ye see then how that by works [in James' pure religious context] a man is justified, and not by faith only".**

James in reality is promulgating neonomianism. James is teaching that Justification can only be procured through a sanctified life of good works.

Let us look at some Old Testament passages James' alluded too.

Exd 22:22 "*Ye shall not afflict any widow, or fatherless child.*"

Deu 10:18 "*He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.*"

Deu 24:17 "*Thou shalt not pervert the judgment of the stranger, [nor] of the fatherless; nor take a widow's raiment to pledge.*"

Deu 24:19 "When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands."

Deu 27:19 "Cursed [be] he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen."

Psa 94:6 "They slay the widow and the stranger, and murder the fatherless."

Psa 146:9 "The LORD preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down."

Isa 1:17 "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

Jer 7:6 "[If] ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:"

Jer 22:3 "Thus saith the LORD; Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place."

Zec 7:10 "And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart."

I fully agree that these Old Testament scriptures support James. James clearly alludes to these in his polemic against Paul. However, James is using these Old Testament law passages to buttress his support for a Justification grounded in human obedience and law keeping. James is synthesizing Justification and Sanctification.

No true elect Christian, even Paul, would suggest that God or we should not care for His people. This is where many who support James go awry. The whole thrust of James is to teach a Justification by faith and works; or another way of stating this; A Justification grounded in faithful works and **Pure Messianic Religion**.

Part Four

Historical Evidence & Observations Pertaining to James The Just

In this final chapter we will consider James from an historical perspective. Quotes will be supplied from various authors that were written perhaps 2-4 centuries after the death of James.

My intention is to place information before this audience as we would also in a court of Law during trial proceedings. Whether or not this information is 100% accurate is not the issue. If the historical writings are somewhat accurate then it further supports our claims against James. If they are somewhat or not at all accurate then we have nothing in Scripture to

vindicate James either. James loses either way. The burden of proof will be on the reader to find scriptural evidence or historical evidence as pertaining to James the Lord's half brother that would vindicate James. Show me from the Scripture and or historical writings where James was a champion of the Pauline Gospel. Good luck!

My comments will follow the cited passages.

Thomas 12. "*The disciples said to Jesus, "We know that Thou wilt leave us. Who is it that will become great over us?" Jesus said unto them, "Whithersoever ye are come, ye will go to James the Righteous. It is for the righteous' sake that heaven and earth were created."*"

Taken from heretical Gospel of Thomas we get a glimpse at the aura that surrounded James and his Jewish Messianic followers. James clearly ascended to being the head of the Jerusalem Church. When Christ went into the temple in Jerusalem; overturning the money tables, the religious leaders wanted Christ stoned to death. Paul, Peter, John and the true followers of Christ were also hated and their lives were always in jeopardy until their death. Has James the righteous become great over us? Not me.

Gospel of the Hebrews 9:1-4 "The Lord, after he had given the linen cloth to the priest's slave, went to James and appeared to him. (Now James had sworn not to eat bread from the time that he drank from the Lord's cup until he would see him raised from among those who sleep.) Shortly after this the Lord said, 'Bring a table and some bread.' And Immediately it is added: He took the bread, blessed it, broke it, and gave it to James the Just and said to him, 'My brother, eat your bread, for the Son of Adam has been raised from among those who sleep.'

In this heretical book written around that time period we read more falsehoods. It is my opinion that these heretical books were written as propaganda to further lend credence to the Messianic Jew James. We know from scripture that the Jew James and his Messianic followers were already against the Pauline message of the True Gospel; which is Justification through faith alone without all works.

Eusebius (quoting Hegesippus, an early second century Jewish Christian writer), Ecclesiastical History, 2.23

"Control of the Church passed to the apostles, together with the Lord's brother James , whom everyone ... has called the Righteous..."

Why was James called the Just or Righteous one? God says "***There is none righteous, no, not one".***

No one man controls the Church, not even the devilish Popes of Rome. Jesus Christ is the head of His Church and He leads His Elect by the effectual working of the Holy Spirit and truth.

Quoting Hegesippus, Eusebius also states that James "the Righteous" "was holy from his birth..."

Hegesippus also described James as a “Nazarite”

"He drank no wine...ate no animal food; no razor came near his head; he did not smear himself with oil, and took no baths. He alone was permitted to enter the Holy Place [the Holy of Holies in the temple], for his garments were not of wool but of linen [i.e., priestly robes]. He used to enter the Sanctuary alone, and was often found on his knees beseeching forgiveness for the people, so that his knees grew hard like a camels...because of unsurpassable righteousness, he was called the Righteous and...'Bulwark of the people'..." Eusebius, The History of the Church 2,23

What a pious man James was. Wow! He must of stunk real bad not taking baths like the monastic orders of men who followed after James' blueprint.

James still followed the Mosaic Law and other human traditions. Hardly a believer in the Gospel. Would you not agree?

Jesus our Lord said “**If they hate me they will also hate you” “If they persecute me, they will also persecute you”**. Nothing James has done in the above quote would appease or impress God.

James says; “**Show me your faith without your works, and I will show you my faith by my works**”. All of James righteousness is still filthy rags (DUNG). Literally and Spiritually. We can never isolate James' above statement from the historical context and activity of James himself. Should we stop bathing? Should we stop eating meat? Should we not cut our hair etc.?

You can now see why Roman Catholics, Orthodox, other monastic clergymen, some laity, along with all other false religious cults practice salvific suffering. Flagellation, Starving, Bloodletting, Cloistered monastic life, etc. etc. These ignorant souls think they can merit God's justification like James, or in the case of Protest-ANTS; prove to men they will be finally justified.

In third world countries where the poor and ignorant are exploited by the Roman Church and her religious whore daughters; these folk nail themselves on crosses and walk the cobblestone streets on their knees till they bleed on Good Friday. Satanic will worship at it's finest hour.

Rome and her whore daughters along with that great mother of Harlots Israel, love the book of James. This book allows them to justify their works religion.

From the death of the last true Apostles of our Lord Jesus Christ there have been numerous writings from men claiming to be Christian and also non-Christian historical writings. We will only seek information from those early periods up to and including the fourth century. Below is a writing from Hegesippus. I have highlighted phrases and sentences to pay particular attention too.

Concerning the martyrdom of James, the brother of the Lord, from Book V

[James, the Lord's brother, succeeds to the government of the Church, in conjunction with the apostles. He has been universally called the Just, from the days of the Lord down to the present time. For many bore the name of James; but this one was holy from his mother's womb. He drank no wine or other intoxicating liquor, nor did he eat flesh; no razor came upon his head; he did not anoint himself with oil, nor make use of the bath. He alone was permitted to enter the holy place; for he did not wear any woollen garment, but fine linen only. He alone, I say, was wont to go into the temple: and he used to be found kneeling on his knees, begging forgiveness for the people so that the skin of his knees became horny like that of a camel's, by reason of his constantly bending the knee in adoration to God, and begging forgiveness for the people. Therefore, in consequence of his pre-eminent justice. He was called the Just, and Oblias, which signifies in Greek, Defense of the People, and Justice, in accordance with what the prophets declare concerning him.]

One would think that when a person becomes saved by Grace alone, through faith alone, in Christ alone, that person would rest in the finished work of Christ. But not with James.

Historical writers show through James' activity that he did not believe the Gospel.

When Christ on the cross said "***It is Finished***" the curtain in the Temple was torn open. This signified that entrance to the presence of God the father was through Jesus Christ alone. The Temple in Jerusalem had no further function. In fact; Christ cursed the temple and called it a den of thieves and robbers. But this arrogant self righteous Messianic Jew named James, and his followers; thought he was as great and holy as Jesus Christ. Nepotism? Perhaps that is why James was thought of so highly. No way could that Jerusalem temple be called a holy place. Jesus is our Holy Temple. Those in Christ belong to this Holy Temple. And please show me which biblical prophets; chapter and verse, that spoke and declared concerning James. Good Luck!

[Now some persons belonging to the seven sects existing among the people, which have been before described by me in the Notes, asked him: "What is the door of Jesus?" And he replied that He was the Saviour. In consequence of this answer, some believed that Jesus is the Christ. But the sects before mentioned did not believe, either in resurrection or in the coming of One to requite every man according to his works; but those who did believe, believed because of James. So, when many even of the ruling class believed, there was a commotion among the Jews, and scribes, and Pharisees, who said: "A little more, and we shall have all the people looking for Jesus as the Christ".

They came, therefore, in a body to James, and said: "We entreat thee, restrain the people: for they are gone astray in their opinions about Jesus, as if he were the Christ."

We entreat thee to persuade all who have come hither for the day of the passover concerning Jesus. For we all listen to thy persuasion; since we, as well as all the people, bear thee testimony that thou art just and shovest partiality to none. Do thou therefore persuade the people not to entertain erroneous opinions concerning Jesus: for all the people, and we also, listen to thy persuasion. Take thy stand then, upon the summit of the temple, that from that elevated spot thou mayest be clearly seen, and thy words may be plainly audible to all the people. For in order to attend the passover all the tribes have congregated hither, and some of the Gentiles also"

The aforesaid scribes and Pharisees accordingly set James on the summit of the temple, and cried aloud to him, and said: "O just one, whom we are all bound to obey, forasmuch as the people is in error, and follows Jesus the crucified, do thou tell us what is the door of Jesus, the crucified" And he answered with a loud voice: "What ask ye me concerning Jesus the Son of man? He Himself sitteth in heaven, at the right hand of the Great Power, and shall come on the clouds of heaven"]

What we can gather so far from Hegesippus, is that James was clearly the one whom the religious rulers had to deal with because of the power and influence James possessed within the Jerusalem church. The Pharisees did not at all think they were bound to obey James but rather made a statement to that effect only in a provocative and facetious way. Because James and his messianic followers elevated him in name and stature to some sort of "Just One", the religious leaders used that phrase against him in a derogatory way. That is what happens when mere men are elevated beyond their scope. No one is truly Just but Christ Alone!

I am not faulting James for his devotion and zeal. No doubt, James was very zealous for Christ; believing in Christ's resurrection and His Deity. However, when it came to the work and Gospel of Jesus Christ, James falls way short of the mark.

[And, when many were fully convinced by these words, and offered praise for the testimony of James, and said, "Hosanna to the son of David," then again the said Pharisees and scribes said to one another, "We have not done well in procuring this testimony to Jesus. But let us go up and throw him down that they may be afraid and not believe him." And they cried aloud, and said: "Oh! oh! The justman himself is in error." Thus they fulfilled the Scripture written in Isaiah: "Let us do away with the justman, because he is troublesome to us: therefore shall they eat the fruit of their doings." So they went up and threw down the just man, and said to one another: "Let us stone James the Just." And they began to stone him; for he was not killed by the fall: but he turned and kneeled down and said: "I beseech Thee Lord God our Father, forgive them; for they know not what they do"]

And, while they were thus stoning him to death, one of the priests, the sons of Rechab, the son of Rechabim, to whom testimony is borne by Jeremiah the prophet, began to cry aloud saying: "Cease, what do ye? The justman is praying for us." But one among them, one of the fullers, took the staff with which he was accustomed to wring out the garments he dyed, and hurled it at the head of the just man.

And so he suffered martyrdom; and they buried him on the spot, and the pillar erected to his memory still remains, close by the temple. This man was a true witness to both Jews and Greeks that Jesus is the Christ. And shortly after Vespasian besieged Judea taking them captive.]

I have highlighted above something very troubling; how Hegesippus the Jewish convert to Messianic Christianity interpreted Isaiah above. He took a passage from Isaiah 3:10 and not only misinterpreted it, but applied his misinterpretation to James as a fulfillment. How awful. This passage in Isaiah refers to judgments against Judah and Jerusalem in the full context of Isaiah chapter 3; and has absolutely nothing to do with James who is called the Just; literally, allegorically, metaphorically, or historically.

It appears that Hegesippus has some Jew kin bias in favor of James attempting to elevate James.

James is the fulfillment of prophesy? No way. The Messianic Judaized form of Christianity that James and his followers espoused denies the Gospel of Imputed Righteousness.

Paul the apostle said in Romans 10:3 “*For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.*”

James never submitted to the imputed righteousness of Jesus Christ, but rather boldly claimed Justification was by personal faithful works. If James would have listened to Paul he could have taken a bath and enjoyed a great steak and glass of good wine.

We will read another death account from Josephus the Jewish historian.

Antiquities book XX

AND now Caesar, upon hearing the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. Now the report goes that this eldest Ananus proved a most fortunate man; for he had five sons who had all performed the office of a high priest to God, and who had himself enjoyed that dignity a long time formerly, which had never happened to any other of our high priests. But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity [to exercise his authority]. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king [Agrippa], desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus, as he was upon his journey from Alexandria, and informed him that it was not lawful for Ananus to assemble a sanhedrim without his consent. Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest.]

The account of Josephus seems to be strictly from a political point of view; as should well be from a man who was Jewish and not writing from a Christian believer perspective. The charge of breaking the law is a bit vague though. What law? Could it be because James spoke in the name of Jesus? How had James survived that long then? As mentioned earlier in this writing, I strongly feel that James' form of Messianic Judaized Christianity

was tolerable to mainstream Judaism of that day; because Moses (law) was not rejected as a basis or proof for Messianic Justification. James and his followers could survive in that climate. James' Judaized form of Messianic Christianity was viewed as just another sect within Judaism along with a myriad of others that were prevalent in that day. James still clung to weak and beggarly elements peculiar to Judaism. As long as the **OFFENCE OF THE GOSPEL** was stripped away by James, all that would remain would be a Jewish religious and political power struggle. I believe this is what James got caught up with. A struggle for Messianic Jewish supremacy. James and the Messianic Judaized Christian advocates who were growing in numbers and competing with the Pharisaical religious machine was too much for him and finally overcame him.

If James would have taught Jews the Pauline Gospel, he would have been dead on arrival. James would never teach that a Jew does not need circumcision or the elements peculiar to Moses.

Now some may say that James was a martyr for the Gospel. But as I contend, James did not have or teach the Gospel of Justification through faith alone. No more than Roman Catholic crusaders, who did not have the Gospel, and killed by Moslems could be considered Christian martyrs either.

For those who are interested in further study on the subject of James the Lord's half brother there are plenty of web sites that will aid in your quest. Below is a link to early writings.

<http://www.earlychristianwritings.com/>

There is so much that has been written in early history, that if one would just search and read, they will see a different side of James that their church traditions and leadership has hid from them. Most will not even dare to question the letter of James; that would be sacrilegious to them.

Conclusion And Summary

There are many writings from non-Christian and historical perspectives, however, if we are to understand the very early sentiments whether oral or written from the 1st to the 4th centuries concerning James and the Jerusalem Messianic Christian Church, we have to keep the Biblical mentions of James within their proper historical context.

The Roman Catholic (Western), Greek Orthodox (Eastern), and the Protestants (schismatics of the Western Church) love to appeal to the **early fathers** for their early identity and foundation. Especially Roman Catholicism, the Orthodox sects, and the reformed Protestants.

I for one, do not see in the Soteriology of these so-called "**fathers**" a continuation of the Pauline message of Imputed Justification by Grace Alone through Faith Alone without all works. In my opinion, I believe that even during the life of the true Apostles of Christ, there were enemies of the true Gospel posing as Christians.

These enemies were exposed as false teachers, false apostles, false prophets, false brethren, etc. etc. The one teaching they share unanimously is the teaching of “Good Works” as a ground, basis, or proof of one’s Justification. James the Lord’s half brother was indeed one of these “false ones”; and the early **fathers** were not much better either. Without the Gospel there is NO true Christianity.

False ideas such as:

- (1) Faith being imperfect without works
- (2) Good Works are necessary for procuring Justification.
- (3) The meritorious nature of good works.
- (4) Good works earn believers special rewards in heaven.
- (5) Good works increase one’s Justification.
- (6) Good works are proofs that men are Justified and so forth

These false ideas are rooted and based due to ignorance of the Gospel of Jesus Christ.

Sinful humanity has always desired to get credit for something he has done. From Adam and his fig leafs to our contemporary religious scene, good works and existential theology in all forms plague mankind. It really does not matter if one is a Muslim, Buddhist, Talmudic Jew, Messianic Jew, Zionist Christian, Protestant, Evangelical, Pentecostal, Charismatic, Shintoist, or just plain Christian. If procuring Justification is linked to just one minute element of human cooperation in any way shape or form, IT IS A FALSE GOSPEL and under the anathema of Paul the apostle.

The heretical Clergy via the non-biblical clergy/laity system, have bound the consciences of men throughout centuries with all manners and false notions of a good works based salvation, cultic liturgical practices, and Churchy manifestations.

Such as:

- (1) Church membership roles
- (2) 10% Tithing
- (3) Sabbath keeping
- (4) 10 commandment keeping.
- (5) Water Baptisms

- (6) Circumcision
- (7) Sacraments
- (8) Priests and ministers that could forgive sins.
- (9) Sanctuaries
- (10) Bells
- (11) Stained glass widows
- (12) Holy water
- (13) Clerical robes
- (14) Monastic life
- (15) Humanly ordained ministers
- (16) Seminary factories who produce paid clones to be **installed like parts** as pastors.
- (17) Holy Days
- (18) Holy Seasons.
- (19) Holy Lands.

The list could go on and on. All of these actions, thoughts, and works are symptoms of a false Gospel.

ECT1 and ECT2 are further symptoms a corrupted Gospel.

I never even considered questioning the Letter of James in my early days of conversion. I, like most of us, have been conditioned to think that this letter is high canon because it was placed in my “official bible”. I even considered when I was a Roman Catholic that the apocryphal books were High canon because that is what the church taught me to believe without question.

Jesus Christ led me to research this matter on my own. It was God’s Grace alone that opened my eyes. That is the beauty of not being an “official” member of a certain denomination or group. I was free to examine without rebuff from the clergy and pew-warmer; trusting the Lord to guide me into truth. If I were a member of a church group and questioned the letter of James, the higher ups would have put me out of their fellowship. I have before, many years ago been put out of a church group for disagreeing with them. They believed Roman Catholics were their brothers, and I believed Roman Catholics were lost unregenerate souls.

Below is a brief list of some helpful historical sources that will provide more information pertaining to James. The list is not exhaustive, but a good starting point. There are more passages within these writings that are not listed that would also shed further light on James.

Ascents of James (from the Pseudo-Clementine Recognitions 1. 33-71 & 4:35 and more
Epiphanius on Nazoreans, James, and Successors
Gospel of the Hebrews (quoted by Jerome.. On Famous Men 2
Gospel of Thomas 12
Eusebius (quoting Hegesippus) Ecclesiastical history 2.23. 4-7
Eusebius Ecclesiastical history 3.11 & 4.22.4
Eusebius (quoting Hegesippus) Ecclesiastical history 3. 19.20
Eusebius (quoting Hegesippus) Ecclesiastical history 3. 32..
Flavius Josephus. Antiquities 20. 200-201...20:9:1
In Nag Hammadi Library: Apocryphon of James..First Apocalypse of James..Second
Apocalypse of James...Gospel of the Egyptians.
Eusebius Eccl. Hist. 7:19
Ethiopic Didascalia ch XLIII
Protoevangelium of James

More on the identity, aura, tradition and history that surrounds James from a wide variety of early writings.

References to James

The child Jesus while living at home, heals James from a deadly viper bite.

James was called the “brother of God.”

The title “Son of Man” was ascribed to James at the last supper.

James was to be the first in a line of Christian Caliphates.

James received his position of head of the church from Jesus Himself.

James was made the Just Bishop of Jerusalem after the Lord’s ascension.

James receives his office directly from the Apostles.

James held his rank from the beginning of the corporate life of the Jerusalem community.

James is called the “chief of Bishops” and “Archbishop”

Peter calls James “the Lord and Bishop of the Holy Church”.

Clement addresses James as “the Lord and bishop of bishops, who rules Jerusalem, the holy church of the Hebrews and Churches everywhere excellently founded by the provinces of God, with elders and deacons, and the rest of the brethren”

James as administrative head of the church 1. Receives reports. 2. Engaged in disputations. 3. Assigned Peter to specific tasks.

James, as “chief of bishops” is portrayed as the Christian counterpart to “Caiaphas.....the chief of priests.”

Peter insists that no teacher or prophet is to be believed unless he has been certified by James.

Peter gives all his writing to James for safekeeping.

James is the first in a long line of apostolic succession. The primacy of James has been rejected in the West from the time of Irenaeus onward however was continued in the East. During the second century the title of “High Priest” was used frequently within the church. To many early christians, James, as the first among the bishops stood at the head of an order of Christian priests.

In *Recognitions*, there are parallels between Jewish and Christian ordination. “Let there be elders and deacons, like the Levites; and subdeacons, like those who carried the vessels of the court of the sanctuary of the Lord; and an overseer, who shall likewise be the guide of all the people, like Aaron, the head and chief of all the priests and Levites in the city.” This Christian priestly ordination is trace to the Church of James.

There was a group within Christendom who viewed the death of James in connection with the destruction of Jerusalem.

Epiphanius and Eusebius both concur that James entered into the sanctuary of the Temple and that he actually went into the “Holy of Holies” James also wore the high priestly petalon on his forehead.

I firmly believe that early tradition was deliberately molded and shaped to favor one or more groups within early Christianity. Is it any wonder that we see in the writings of Augustine a blend of pagan and corrupt Jewish thought. The clergy, the sacrifice of the Mass, justification by meritorious good works, the priesthood, has their origins from the activity of James and his followers historically. Augustine carried the torch for James. Augustine never ever taught the Pauline doctrine of Justification by an imputed righteousness. NEVER!

Dumb and blind Protestants such as R. C. Sproul and his minions exalt Augustine and Aquinas as champions of the church and champions of the Gospel. How awful and shameful a plight. Real Judases aren’t they?

From the writers Hegesippus, Eusebius, Epiphanius, and the Ps Clementines, we see a strong nationalistic, pietist, and cultic views of James. In the Clementines more emphasis was toward church structure and ethical matters. Most of what has been written about

James portrays James with an interest in Jewish piety and legalism. This is why the whole thrust of the book named James in the Bible is primarily concerned with good works as a basis for justification.

Some will say that even if James lived that kind of Life, James never required it for Salvation. **POPPYCOCK!!** James clearly attempts to overthrow Paul's message of Justification through faith alone without all works!

Also in the Ps Clementines, issues of church authority are alluded too: The Jerusalem church was seen as the pure church, although others were recognized; appeals to James and the Jerusalem church were necessary for correction in doctrine. Also, James is seen as the sole head, above the apostles of the church, just like the Pope of Rome. Only as Gentile Christianity accepted the control from Jerusalem, they could remain pure so they say.

In all fairness I will admit that from the early writings, James has been considered to believe in the Resurrection of Jesus, practice the Lord's supper and practice of water baptism. Also Eusebius said that James confessed that "Jesus our Savior and the Lord is the son of God". However, Roman Catholics, Arminians, Evangelicals and a myriad of Protestant sects also pay lip service to these tenants of Christianity. But the fact still remains. WHERE IS THE GOSPEL OF JUSTIFICATION BY GRACE ALONE THROUGH FAITH ALONE, WITHOUT ALL WORKS? This is the core argument against James.

The mere agreement or disagreement with the letter of James would not to me at least be a cause for dis-unity. However, the Gospel of Christ Alone must be Pristine and without any form of good works as a basis or proof for Justification. We can enjoy fellowship in Christ as brothers only in that way. If the letter of James is used to espouse some idea of good works as a proof or ground of justification, then I will be at odds with you and our fellowship broken.

The End.