

# JAMES HANDOUT

## DOES JAMES CONFLICT WITH PAUL?

Some people feel James 2:24, “a man is justified by works, and not by faith only,” contradicts with Paul’s teaching of justification by faith alone (Rom. 3:28; Eph. 2:8). But is this an actual conflict?

A careful reading of both James and Paul shows they are more similar than one might originally think. Both demonstrate that a genuine and living faith is demonstrated through works of love and obedience (Gal. 5:6). The main difference between the two is in how they each attack the problem of legalism vs. liberty.

Paul attacked legalism, showing that genuine faith lays hold of the finished work of Christ. Therefore, faith is not outward works alone, but there must be a foundation of genuine belief in Christ’s all-sufficient work. James attacks the libertine mindset that belief alone was sufficient and a Christian’s conduct was irrelevant. So, James asserts that genuine faith is active and outward works demonstrate sincere faith. Together, Paul and James both promote faith that is reliant upon Christ’s atoning work on the cross and lived out publicly through an overflow of good works and changed lives.

	Paul	James
Concern	<b>Legalists</b>	<b>Libertines</b>
Emphasis	Justification with God by faith	Justification (vindication) before men by works
Perspective	Faith as a gift	Faith as genuine
Result	Justified as an eternal position by believing in Christ	Justified in daily proof by behaving like Christ

*Chart by Dean Niforatos*

## FAITH IS ALIVE

James emphasizes living faith – more than mere knowledge and agreement – but a heartfelt trust which endures and obeys the Lord. To make his point, he contrasts dead faith which does not produce the transformed life characteristic of faith that is alive and active.

Described as:	Results in:
Tested (1:2, 3)	Patience (1:3)
Without doubt (1:6-8)	Answered prayer (1:5)
Enduring temptation (1:12)	Eternal life (1:12)
More than belief (2:19, 20)	Faith perfected by works (2:22)
Believing God (2:23-25)	Righteousness before God (2:23)

*Chart by Dean Niforatos*

## ALLUSIONS TO THE SERMON ON THE MOUNT

The teaching within James greatly reflects Jesus' "Sermon on the Mount" in Matthew 5-7. Concerned greatly with ethical integrity and justice, James includes 54 obligations in his 108-verse writing to communicate the necessity of action on the reader's part. Below are some of the connections and influences between the "Sermon on the Mount" and the book of James.

James	Sermon on the Mount	Subject
1:2	Matt. 5:10-12 (Luke 6:22, 23)	Joy in the midst of trials
1:4	Matt. 5:48	God's desire and work in us: perfection
1:5	Matt. 7:7	Asking God for good gifts
1:17	Matt. 7:11	God is the giver of good gifts
1:19, 20	Matt. 5:22	Command against anger
1:22, 23	Matt. 7:24-27	Contrast between hearers and doers (illustrated)
1:26, 27	Matt. 7:21-23	Religious person whose religion is worthless
2:5	Matt. 5:3	The poor as heirs of the kingdom
2:10	Matt. 5:19	The whole moral law to be kept
2:11	Matt. 5:21, 22	Command against murder
2:13	Matt. 5:7, 6:14, 15	The merciful blessed; the unmerciful condemned
2:14-26	Matt. 7:21-23	Dead, worthless (and deceiving) faith
3:12	Matt. 7:16 (Luke 6:44, 45)	Tree producing what is in keeping with its kind
3:18	Matt. 5:9	Blessing of those who make peace
4:2, 3	Matt. 7:7, 8	Importance of asking God
4:4	Matt. 6:24	Friendship with the world = hostility toward God
4:8	Matt. 5:8	Blessing on and call for the pure in heart
4:9	Matt. 5:4	Blessing and call for those who mourn
4:11, 12	Matt. 7:1-5	Command against wrongly judging others
4:13, 14	Matt. 6:34	Not focusing too much on tomorrow
5:1	(Luke 6:24, 25)	Woe to rich
5:2	Matt. 6:19, 20	Moth and rust spoiling earthly riches
5:6	(Luke 6:37)	Against condemning the righteous man
5:9	Matt. 5:22, 7:1	Not judging—the Judge standing at the door
5:10	Matt. 5:12	The prophets as examples of wrongful suffering
5:12	Matt. 5:33-37	Not making hasty and irreverent oaths

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