LESSON THREE: James 2

**REVIEW**

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| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 30 CE | Crucifixion/Resurrection/Day of Pentecost | | | Gospel is Preached Only to the Jews | **Jesus Appears to JAMES** (1 Cor. 15:7) | | | |
| 31 | Stephen Martyred | | | PAUL Persecutes the Church | | | |
| 32 |  | | |
| 33 |  | | |
| 34 | PAUL’S Conversion | Churches of Judea don’t know Paul | | Paul is in Arabia & Damascus 3 yrs. then meets with Peter for 15 days in Jerusalem & **meets James** (Gal. 1:18-20) | | | |
| 35 |  |
| 36 |
| 37 | Gospel to the Gentiles | | | | | | | PAUL in Syria and Cilicia Ministering to the Gentiles |
| 38 |  | | | | | | |
| 39 |
| 40 |
| 41 |
| 42 | Barnabas sent to Antioch | Paul Receives the Revelation of Grace | | | | | |
| 43 |  |  | | | | |  |
| 44 | **James Mentioned as Leadership** |  | | | | |  |
| 45 |  |  | | | | |  |
| 46 | **BOOK OF JAMES** to the Twelve Tribes (Jews) | | | | | | |
| 47 |  |  | Paul rebukes Peter (Gal.2) | | | **PAUL’S** 1st Missionary Journey | | |
| 48 |
| 49 |  | | | | | | | |
| 50 | **JERUSALEM COUNCIL ACTS 15: GENTILES NOT UNDER LAW, James Writes Letter to the Gentile Believers** | | | | | **PAUL’S** 2nd Missionary Journey | | |
| 51 |  | | | | |
| 52 | **GALATIANS: Righteousness by Faith Not Law** | | | | |
| 53 |  | | | | | **PAUL’S** 3rd Missionary Journey | | |
| 54 | Paul in Ephesus | | | | |
| 55 |
| 56 | **2 CORINTHIANS 12 “14 years ago” (42CE)** | | | | |
| 57 | **ROMANS: Righteous by Faith Not Law, Paul’s Great Love for Israel** | | | | | | | |
| 58 | **ACTS 21: Paul Submits to James to Appease Jews** | | | | | Paul Arrested in Jerusalem | | |
| 59 |  | | | | | | | |
| 60 |  | **PAUL IMPRISONED** in Rome; Writes Philippians, Philemon Colossians,  **Ephesians** | | | | | | |
| 61 |
| 62 | **JAMES EXECUTED by priestly authorities in Jerusalem** | **HEBREWS** is thought to have been written by Paul shortly before CE 64. | | | | | | |
| 63 |  |
| 64 | Nero’s Persecution | | | | | | | |
| 65 |  | | | | | | | |
| 66 |  | | | | | | | |
| 67 | **Peter and Paul Executed** by Nero | | | | | | | |
| 68 |  | | | | | | | |
| 69 |  | | | | | | | |
| 70 | Destruction of the Temple in Jerusalem ☼ Church is Scattered | | | | | | | |

1. The revelation of the gospel of grace came to the church gradually.
2. They understood that salvation came by faith in Jesus Messiah and belief in His resurrection, but only preached to the Jews.
3. Paul was converted four years after the resurrection but initially only preached to Jews (3 years).
4. Seven years after the resurrection (three years after Paul’s conversion), the gospel was preached to the Gentiles via Peter due to a divine revelation.
5. Paul most likely began to preach salvation to the Gentiles at about this time.
6. There was a rift in the church for many years. Many Jews believed that in order to be saved, the Gentiles had to be circumcised and keep the Law of Moses.
7. About 7 years after Paul’s conversion, he had a vision and was taken up into heaven and we believe that is when he received the full revelation of the gospel of grace (that both Jew and Gentile were equal and free from all of the law).
8. For 20 years Jewish believers were likely taught to continue keeping the law.
9. Most Jews were still living under the law until the destruction of the temple in Jerusalem, but the book of Hebrews was written 7-8 years before that, so it is thought that the believers were being delivered from the law via Paul’s letters.
10. Notice the many writings of Paul could have come to James’ attention after the scene in Acts 21. All of them spoke clearly of the gospel of God’s grace and freedom from the Law of Moses (Phil., Eph., Col., Heb.)
11. The early Church understood the facts of the Gospel, 1 Cor. 15, but until Paul’s revelation no one understood the full implication of the Gospel, i.e complete freedom from sin and the sin nature, and that we are to not look inward to perfect ourselves, but walk in His perfection.

*1 Corinthians 15:1-3   
Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures.*

**This Gospel was known and believed and preached, and turned the world upside down. In A.D. 42 Paul received the Revelation of the Gospel. The facts of the Gospel were already known, but what Paul received was the implication of what the facts mean. Paul was given the fullness of what the facts of the Gospel mean.**

James Chapter Two

As we begin Chapter Two, we will not read into what the book of James what others have interpreted him to be saying. We will also compare James’ teachings about faith and works with Paul’s. Let us begin with the following verse written by Paul which should put it all into perspective.

***Ephesians 2:8-10***

*For by* ***grace*** *you have been saved through* ***faith****; and that* ***not of yourselves****, it is the* ***gift of God****; 9****not as a result of works****, so that no one may boast. 10For we are* ***His*** *workmanship, created in Christ Jesus* ***for good works****, which* ***God prepared beforehand so that we would walk in them****.*

* It is by grace alone through faith alone that we are saved.
* Salvation is God’s gift by grace through faith.
* Salvation is not a result of works. We cannot earn salvation in any way.
* God made it this way to forever do away with self-righteousness—so that no one may boast.
* We aren’t our workmanship or anyone else’s. We are God’s.
* He created us in Jesus for a purpose: good works.
* He prepared beforehand that we would walk in good works.
* Salvation apart from works results in good works, NOT good works result in salvation.

**Verses 1-7**

My brethren, do not hold your faith in our glorious Lord Jesus Christ with an attitude of personal favoritism. 2 For if a man comes into your assembly with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes, 3 and you pay special attention to the one who is wearing the fine clothes, and say, “You sit here in a good place,” and you say to the poor man, “You stand over there, or sit down by my footstool,” 4 have you not made distinctions among yourselves, and become judges with evil motives? 5 Listen, my beloved brethren: did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? 6 But you have dishonored the poor man. Is it not the rich who oppress you and personally drag you into court? 7 Do they not blaspheme the fair name by which you have been called?

1. **James makes some very important points in verses 1-7.** 
   1. **We should not show personal favoritism between the rich and poor.**

[***Luke 4:18***](https://www.biblegateway.com/passage/?search=Luke+4:18&version=NKJV)

*“The Spirit of the Lord is upon Me, Because He has anointed Me to* ***preach the gospel to the poor****; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed”*

[***Luke 7:22***](https://www.biblegateway.com/passage/?search=Luke+7:22&version=NKJV)

*Jesus answered and said to them, “Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised****, the poor have the gospel preached to them.***

***1 Corinthians 11:20-22***

*Therefore when you meet together, it is not to eat the Lord’s Supper, 21for in your eating each one takes his own supper first; and one is hungry and another is drunk. 22What! Do you not have houses in which to eat and drink? Or do you despise the church of God* ***and shame those who have nothing****? What shall I say to you? Shall I praise you? In this I will not praise you.*

* 1. **God has made the poor rich (verse 5).**

***1 Corinthians 1:26-31***

*For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. 27But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29that no flesh should glory in His presence. 30But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— 31that, as it is written, “He who glories, let him glory in the Lord.”*

* 1. **Verse 5: “Which He promised to those who love Him”**

**Those who love Him are those who believe in Him Paul.**

***1 Corinthians 16:22***

*If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come!*

* 1. **Truth: The rich tend to be oppressive**

**Verse 8**

If, however, you are fulfilling the royal law according to the Scripture, “You shall love your neighbor as yourself,” you are doing well.

1. **This is in clear reference to not showing partiality.**

**“The royal law is not referring to the Ten Commandments but to this singular law of love.**

*Vincent Word Studies*

*James here speaks of a single commandment, the proper word for which is ἐντολή, while νόμος is the body of commandments. It is appropriate here, however, since this special commandment sums up the entire law. See Romans 13:10; Galatians 5:14. It is the royal law; the king of all laws.*

[***Leviticus 19:18***](https://www.biblegateway.com/passage/?search=Leviticus+19:18&version=NKJV)

*You shall not take vengeance, nor bear any grudge against the children of****your****people, but you shall****love your******neighbor****as****your****self: I am the Lord.*

***Matthew 22:34-40***

*But when the Pharisees heard that He had silenced the Sadducees, they gathered together.****35****Then one of them, a lawyer, asked Him a question, testing Him, and saying,****36****“Teacher, which is the great commandment in the law?”*

***37****Jesus said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’****38****This is the first and great commandment.****39****And the second is like it: ‘You shall love your neighbor as yourself.’****40****On these two commandments hang all the Law and the Prophets.”*

[***Romans 13:8***](https://www.biblegateway.com/passage/?search=Romans+13:8&version=NKJV)

*Owe no one anything except to* ***love****one another, for he who****love****s another has fulfilled the law.*

[***Romans 13:9***](https://www.biblegateway.com/passage/?search=Romans+13:9&version=NKJV)

*For the commandments, “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “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.”*

[***Galatians 5:14***](https://www.biblegateway.com/passage/?search=Galatians+5:14&version=NKJV)

*For all the law is fulfilled in one word, even in this: “You shall love your neighbor as yourself.”*

[***Barnes' Notes on the Bible***](http://biblehub.com/commentaries/barnes/james/2.htm)

*If ye fulfil the royal law - That is, the law which he immediately mentions requiring us to love our neighbor as ourselves. It is called a "royal law," or kingly law, on account of its excellence or nobleness; not because it is ordained by God as a king, but because it has some such prominence and importance among other laws as a king has among other men; that is, it is majestic, noble, worthy of veneration. It is a law which ought to govern and direct us in all our intercourse with men - as a king rules his subjects.*

*Also: Ye do well - That is, "if you fairly comply with the spirit of this law, you do all that is required of you in regulating your intercourse with others. You are to regard all persons as your "neighbors," and are to treat them according to their real worth; you are not to be influenced in judging of them, or in your treatment of them, by their apparel, or their complexion, or the circumstances of their birth, but by the fact that they are fellow-beings." This is another reason why they should not show partiality in their treatment of others, for if, in the true sense, they regarded all others as "neighbors," they would treat no one with neglect or contempt.*

**Versese 9-11**

 But if you show partiality, you are committing sin and are convicted by the law as transgressors. 10 For whoever keeps the whole law and yet stumbles in one point, he has become guilty of all. 11 For He who said, “Do not commit adultery,” also said, “Do not commit murder.” Now if you do not commit adultery, but do commit murder, you have become a transgressor of the law.

1. **Since the royal law encompasses the whole law, then not showing love toward the poor is to break the whole law.**
2. **James perspective seems to be that the Jews to whom he was speaking were still under the Law of Moses, and therefore he is trying to motivate them to not show partiality based on keeping the Law.**

* Was it because he *believed* believers were still under the law, or
* Was it because the Jews were so entrenched in the law, he used it to reason with them?
* It is very possible that at this time in church history (before Paul had written his letters on the gospel of grace stating that we are not under the law) that most Christian Jews believed they were still under the law—that they thought the coming of the Messiah *added* to the Law of Moses instead of doing away with it.

1. **Yes, it is true that one is required to keep the whole law IF UNDER THE LAW.**

***Galatians 5:1-3***

*Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.****2****Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.****3****And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.****4You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.***

**Verses 12-13**

So speak and so act as those who are to be judged by the law of liberty. 13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment.

1. **It appears here that James is making a distinction between the royal law and the law of liberty. The royal law is a universal law throughout time that of loving one’s neighbor as oneself which was first mentioned in the Law of Moses, repeated by Jesus, James, and Paul. We are to love our neighbors as ourselves. We will not be judged by that law, though. We will be judged by the law of liberty which we must assume James perceived to be in contrast to the law of Moses.**

***Gill’s Exposition on the Entire Bible***

*As they that shall be judged by the law of liberty: See Gill on* [*James 1:25*](http://biblehub.com/james/1-25.htm) *with which compare* [*Romans 2:12*](http://biblehub.com/romans/2-12.htm)*. Heathens will be judged by the law of nature, Jews by the law of Moses, and those who live under the Gospel dispensation, according to the Gospel of Christ.*

[***Ellicott's Commentary for English Readers***](http://biblehub.com/commentaries/ellicott/james/1.htm) ***on James 1:25***

*(25) But whoso looketh . . .—Translate, But he who looked into the perfect law of liberty and continued therein. The past tense is still kept to enforce the figure of the preceding verse. The earnest student of the Scriptures stoops down in humility of body and mind to learn what the will of their Author may be. He reads, as it were, upon his knees; and if he finds therein a law, it is one of liberty and not slavery, life and not death—although, as Dean Alford observes here, “not in contrast with a former law of bondage, but as viewed on the side of its being the law of the new life and birth, with all its spontaneous and free development of obedience.”*

***Benson Commentary on James 1:25***

*Namely, that of the gospel, termed a law, as being a rule of faith and practice, obligatory upon all to whom it is made known, acquitting or condemning men, (for by it they will be judged at the last day,) and determining our state for ever: called a perfect law, 1st, Because it is clear, concise, full, having no deficiency, and yet containing nothing superfluous. 2d, Because of its superiority to the law of Moses, which made no man perfect, either in respect of justification or sanctification,* [*Hebrews 7:10*](http://biblehub.com/hebrews/7-10.htm)*; whereas the gospel is calculated to make men perfect in both respects. And the apostle terms it the law of liberty, 1st, In opposition to the ceremonial law, which was a yoke of bondage the Jews could not bear, and from which it freed all that received it; Christ’s yoke being easy, his burden light, and his commandments not grievous. 2d, Because it delivers all true believers from the guilt of past sin, from the curse of the law, and from the wrath of God. 3d, Because it rescues them from the power of sin and Satan, of the world and the flesh, and from the slavery of their lusts and passions, restoring the dominion of reason and conscience in their minds, which is true liberty. 4th, Because it saves those, on whom it has its designed influence, from all slavish fear of God, all tormenting fear of death and hell, and the whole spirit of bondage. Observe, reader, he who receives the gospel in faith, love, and new obedience, is free; he that does not is not free, but a slave to sin, and a criminal before God.*

**Verses 14-17**

What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? 15 If a brother or sister is without clothing and in need of daily food, 16 and one of you says to them, “Go in peace, be warmed and be filled,” and yet you do not give them what is necessary for their body, what use is that?

1. **It appears James is still focusing on their behavior toward the poor which is how he started this chapter. The readers of his letter claimed to have faith in Jesus, but their works were saying otherwise. The hallmark proof that we are believers is that we love each other.**

[***1 John 2:10***](https://www.biblegateway.com/passage/?search=1%20John+2:10&version=NKJV)

*He who* *loves his* *brother* *abides in the light, and there is no cause for stumbling in him.*

[***1 John 3:10***](https://www.biblegateway.com/passage/?search=1%20John+3:10&version=NKJV)

*Whoever does not practice righteousness is not of God, nor is he who does not love* *his* *brother.*

[***1 John 3:14***](https://www.biblegateway.com/passage/?search=1%20John+3:14&version=NKJV)

*We know that we have passed from death to life, because we love the brethren. He who does not* *love* *his brother* *abides in death.*

[***1 John 4:21***](https://www.biblegateway.com/passage/?search=1%20John+4:21&version=NKJV)

*And this commandment we have from Him: that he who* ***love****s God must love* *his* *brother* *also.*

**Verse 17**

 Even so faith, if it has no works, is dead, being by itself.

1. **This verse is unduly extrapolated to mean that we are saved by works which James is not saying and which contradicts the New Covenant completely. Let us take it at face value. If someone does not have good works, for example, loving others in practical ways by not showing partiality and by helping those in need, that is dead faith, that is to say, that person doesn’t really have faith. Faith results in good works. If there are no good works, it is fair to wonder if that person really has faith in Christ.**

[***1 John 3:17***](https://www.biblegateway.com/passage/?search=1%20John+3:17&version=NKJV)

*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?***

[***1 John 4:20***](https://www.biblegateway.com/passage/?search=1%20John+4:20&version=NKJV)

*If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love* *his* *brother* *whom he has seen, how can he* *love God whom he has not seen?*

**Verse 18**

But someone will say, “You have faith, and I have works.” Show me your faith without your works, and I will show you my faith by my works.

1. **James answers the argument. If someone has no works, how can he show that he has faith? Works are an evidence of faith.**
2. **Of course works don’t save us. They aren’t required for salvation. However, if we are saved, we will have works. If there are not works, and he is speaking here of loving each other in practical ways by not showing partiality to the rich and helping those in need, then there is no faith.**

**Verses 19-21**

 You believe that God is one. You do well; the demons also believe, and shudder. 20 But are you willing to recognize, you foolish fellow, that faith without works is useless? 21 Was not Abraham our father justified by works when he offered up Isaac his son on the altar?

1. **This makes more sense when we remember that believe and faith are the same in the Greek. Verse 19 could read, “You have faith that there is one God.” This helps us connect this verse to the previous ones. So, we can say we believe in Jesus, so what, so does Satan. True faith will bring about works.**
2. **Verse 21 is very controversial because Paul says that Abraham was justified by his faith not his works.**

***Romans 4:1-2***

*What then shall we say that Abraham, our forefather according to the flesh, has found? 2 For if Abraham was justified by works, he has something to boast about, but not before God.*

* **Even with our “good works”, of giving to others needs, etc., that “boasting” is before men and not God, or we could say that we are justified before men and not God with our good works.**

***Romans 4:3-16***

*For what does the Scripture say? “Abraham* ***believed*** *God, and it was credited to him as* ***righteousness****.” 4 Now to the one who works, his wage is not credited as a favor, but as what is due. 5 But to the one who* ***does not work, but believes*** *in Him who justifies the ungodly, his* ***faith is credited as righteousness****, 6 just as David also speaks of the blessing on the man to whom God credits righteousness* ***apart from works****:*

*7 “Blessed are those whose lawless deeds have been forgiven,*

*And whose sins have been covered.*

*8 “Blessed is the man whose sin the Lord will not take into account.”*

*9 Is this blessing then on the circumcised, or on the uncircumcised also? For we say, “Faith was credited to Abraham as righteousness.” 10 How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised; 11 and he received the sign of circumcision, a seal of the* ***righteousness of the faith*** *which he had while uncircumcised, so that he might be the father of all who* ***believe*** *without being circumcised, that righteousness might be credited to them, 12 and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.*

* **Abraham was declared righteous more than 13 years before he offered up Isaac on the altar, his “works” had NOTHING to do with him being righteous before God. Because Abraham believed God could and would raise Isaac from the dead, he did the “Work” of offering Isaac on the altar.**

***Romans 4:13-16***

*For the promise to Abraham or to his descendants that he would be heir of the world was* ***not through the Law, but through the righteousness of faith****. 14* ***For if those who are of the Law are heirs, faith is made void and the promise is nullified;*** *15 for the Law brings about wrath, but where there is no law, there also is no violation.16* ***For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,***

**Verses 22-24**

You see that faith was working with his works, and as a result of the works, faith was perfected; 23 and the Scripture was fulfilled which says, “And Abraham **believed** God, and it was reckoned to him as righteousness,” and he was called the friend of God. 24 **You see that a man is justified by works and not by faith alone.**

1. **The controversy continues here. While we can agree that true faith will produce works of love, we cannot agree that a man is justified by faith + works because Paul teaches that we are made righteous by faith apart from works.**

***Romans 4:22-25***

*Therefore it was also credited to him as righteousness. 23 Now not for his sake only was it written that it was credited to him, 24 but for our sake also, to whom it will be credited, as those who believe in Him who raised Jesus our Lord from the dead, 25 He who was delivered over because of our transgressions, and was raised because of our justification.*

1. **We are Justified or made righteous by faith as a gift and not by any works on our part. James did not understand the “revelation” of the Gospel that Paul had received. Being righteous by faith will produce good works just as it did for Abraham and Rahab.**

***Philippians 2:12-13***

*So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; 13 for it is God who is at work in you, both to will and to work for His good pleasure.*

***Romans 11:6***

*But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.*

**Verse 25**

In the same way, was not Rahab the harlot also justified by works when she received the messengers and sent them out by another way?

1. **Rahab was justified by faith which produced works.**

***Hebrews 11:31***

*By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.*

**Verse 26**

For just as the body without the spirit is dead, so also faith without works is dead.

1. **Again, we can agree in principle here. This is a fair comparison. A human body without a living soul inside is just a cadaver. Faith produces good works, but we are absolutely not saved nor justified by works.**
2. **In this section I believe that James is responding to what he believed that Paul was teaching, and trying to “correct” Paul’s doctrine. James was written before any of Paul’s writings. Paul had his revelation of the implications of the Gospel in A.D. 42, and he was teaching this to the Jews and Gentiles.**

* When Paul was ministering in Anticoh, James sent “certain men” to visit him. These Paul referred to as “the party of the circumcision”. These Christians believe that Gentiles should live as Jews…and again, they were sent by James. These separated themselves from the Gentiles

***Galatians 2:11-13***

*But when Cephas came to Antioch, I opposed him to his face, because he stood condemned. 12 For prior to the coming of certain men from James, he used to eat with the Gentiles; but when they came, he began to withdraw and hold himself aloof, fearing the party of the circumcision.*

***Galatians 2:4-5***

*But it was because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5 But we did not yield in subjection to them for even an hour, so that the truth of the gospel would remain with you.*

1. **James did not have a complete understanding of the “revelation of the Gospel” even up to A.D. 58 when in Acts 21, James asks Paul to show the Jews that he Paul was not teaching against the Law.**

***Acts 21:20-25***

*And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; 21 and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs(LAWS). 22 What, then, is to be done? They will certainly hear that you have come. 23 Therefore do this that we tell you. We have four men who are under a vow; 24 take them and purify yourself along with them, and pay their expenses so that they may shave their heads; and all will know that there is nothing to the things which they have been told about you, but that you yourself also walk orderly, keeping the Law. 25* ***But concerning the Gentiles*** *who have believed, we wrote, having decided that they should abstain from meat sacrificed to idols and from blood and from what is strangled and from fornication.”*

1. **So in this book of James, which was written in A.D.46, James was instructing the Jews with the only understanding that he had, which was that they were justified by their works, and not by their faith alone. This is not New Covenant teaching or believing. It is also highly possible that James was trying to correct what he’d heard that Paul was preaching. Paul was preaching that we are justified by faith APART FROM WORKS AND APART FROM THE LAW. James seems to be saying that we are justified by works in addition to faith.**
2. **Later, Paul argues against the things that James and most of the believing Jews taught in all of his letters and proves repeatedly that salvation is by grace through faith, and not of works. After his experience in Acts 21, Hebrews was written. We believe it was to clearly state once and for all that the Old Covenant Law was obsolete. Even at that late date, when we view what happened in Acts 21, the believing Jews were still adhering to the law for righteousness.**

**Galatians 2:21**

**I do not set aside the grace of God; for if righteousness (justification) *comes* through the law, then Christ died in vain.”**