

The Reconciliation of James & Paul

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1 A Fool's Errand

For generations running now into centuries, men in the Protestant Pulpit have sought to reconcile the teaching of the *Book of James* with the teaching of the epistles of the Apostle Paul. But their efforts have been in vain. Few indeed understand that the undertaking is a "Fool's Errand."¹ Were those who seek reconciliation objective, they would quickly perceive that the teaching of the *Book of James* is in conflict not only with the teaching of the epistles of Paul, but also with the teaching of Moses and the teaching of the Scripture as a whole. At that point, a sagacious man would realize that reconciliation is impossible, and he would abandon the undertaking.

1.1 Upholding Protestant Tradition

It generally is the case that the *Book of James* is venerated as canonical simply because of Protestant Tradition, without the slightest consideration given to the content of the book. Protestant Tradition also is the reason that James of Jerusalem is venerated as an Apostle of the highest rank, instead of being recognized as an Enemy of the Cross. But tradition which is contrary to the Scripture is evil, whether the source of the tradition is the Talmudic Jew or the Protestant.

¹The term "Fool's Errand" denotes a task which not only is impossible but which reveals the naivety and foolishness of anyone who accepts the assignment.

1.2 A Different Definition of Justification

The approach which the Protestant Pulpit normally takes in attempts to demonstrate harmony between the teaching of James and the teaching of Paul is to focus exclusively upon the assertions concerning the justification of Abraham. The argument is that James uses the term “justify” in a different sense than the sense in which Paul uses the term. Ironically, there is truth in such an assertion, for the justification of which James speaks is the perverse concept of Justification embraced by the Talmudic Jew, in which Justification is determined by good and evil weighed in a balance. Of course, Paul has in view the Scriptural concept of Justification, which involves the sacrifice of a righteous sin-bearer, the *Lamb of God*.²

2 Was James of Jerusalem Authorized to Pen Scripture?

Rather than combing through the verses of the *Book of James* to ferret out erroneous assertions, an expeditious approach is to determine whether James of Jerusalem was authorized to pen Scripture.

2.1 Qualifications

Under the Old Covenant, Scripture was penned by men having the gift of Prophecy. Under the New Covenant, Scripture was penned by men numbered among the Apostles of Jesus, in some cases by means of an amanuensis,³ or by a close associate working directly under the supervision of an Apostle.⁴

2.2 The Twelve

Properly speaking, there are only twelve Apostles. Each of these men was selected and called personally by Christ Jesus. The Twelve originally were known as Disciples, and subsequently were promoted by the Lord to the status of Apostle.

And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles; Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.
— Luke 6:13–16

After the Ascension of Jesus to Heaven, the Church apparently takes liberty with the term “apostle,” using the term to apply to leaders outside of the Twelve. This is likely due to the subversive efforts of the *Mystery of Iniquity*. The advent of “False Apostles” is evidence of this subversion.⁵ Indeed, the final four chapters of the second epistle of Paul to the Corinthians constitute an indictment of the Corinthians for their embrace of teachers falsely presenting themselves as Apostles. Nonetheless, in terms of authority, the Twelve alone were qualified to act as the vicar of Christ Jesus.

2.2.1 Matthias

The *election* of Matthias,⁶ was illegitimate and a farce. On the day in which Jesus ascended into Heaven, he instructed the Eleven not to depart from Jerusalem until they received “*the promise of the Father*.”⁷ The *promise* is the indwelling

²John 1:29–37.

³Because of injuries inflicted upon Paul which nearly blinded the Apostle, Paul was dependent upon of an amanuensis; consider Galatians 6:11.

⁴Paul apparently made use of associates, likely Priscilla and Aquila, when writing the Epistle to the Hebrews. ¶ Though one of the four Gospel accounts was penned by John Mark, Mark was serving as an amanuensis to Peter. Thus, the Gospel account attributed to John Mark actually is the *Gospel Account of Peter*. In a similar manner, the physician Luke was a close associate of Paul, writing under the supervision of Paul. Thus, the Gospel account penned by Luke actually is the *Gospel Account of Paul*.

⁵II Corinthians 11:13.

⁶Acts 1:15–26.

⁷Acts 1:4–5.

Spirit of God.⁸ The Scripture gives no indication that Matthias was present at the Ascension. Apparently, none of the Eleven thought it strange that Jesus failed to appoint personally a successor to Judas before the Ascension.⁹

2.2.2 Paul

Paul was called to Apostleship by Jesus on the Road to Damascus.¹⁰ The encounter of Jesus with Paul was personal and face-to-face. Paul, and not Matthias, took the office vacated by Judas Iscariot. Paul exemplifies obedience to the exhortation of Jesus regarding leadership:

*But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: **but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant:** Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*

– Matthew 20:25–28.

3 Prove All Things

The Scripture is the Word of God. Needless to say, the Lord God does not contradict himself.

3.1 Diagnosis

When a passage in a document which purportedly is part of the Scripture appears to contradict a passage in another document which also purportedly is part of the Scripture, the trouble may lie in one or more of the following areas:

- The interpretation of one or both of the passages is erroneous. This may be due to malicious or inept translation. The theological bias of the translator has great influence upon the interpretation.
- One or both of the *passages* is spurious.¹¹
- One or both of the *documents* is spurious, having no rightful place in the Canon of Scripture.¹²

3.2 The Command to Prove the Scripture

Even in the days of the Apostles, the Church was plagued by deceivers sowing confusion by counterfeiting the Scripture. The Scripture mentions counterfeit and forged documents claiming to be Canonical.¹³

Thankfully, the Lord God has made provision for detection of counterfeit documents and for authenticating documents to detect corruption. Though Protestants generally are taught that the authentication of documents comprising the Canon of Scripture was accomplished centuries ago by “Church Councils,” the fact of the matter is that every Christian personally has the responsibility to prove the Scripture:

Prove all things; hold fast that which is good.

– I Thessalonians 5:21

⁸ John 14:15–21, Matthew 3:11–12, Mark 1:2–8, Luke 3:1–18.

⁹ Psalm 41:9, Psalm 55, Psalm 69:25, Psalm 109.

¹⁰ Acts Chapter 9.

¹¹ An example of a spurious passage in an otherwise authentic document is the *Tale of Woman Taken in Adultery* found in the *Gospel Account of John*, John 8:3–11.

¹² The English Bible of Tyndale, which is the basis of numerous English Bibles, including the *King James Version*, includes several spurious documents, including the *Song of Solomon*, the *Book of Esther*, the *Book of Jude*, the *Book of II Peter*, the *Book of James*, and the *Book of Revelation*.

¹³ II Thessalonians 2:1–5.

3.3 The Methodology of Proof

Some may consider a proof of genuineness to be beyond the scholastic capability of the average Christian; but such is not the case. The Scripture provides an example, in its description of the approach of the Bereans.¹⁴ The method of proof is quite simple. The Bereans compared the teaching of the documents against the touchstone, which is the *Writings of the Prophets*, that is, the *Septuagint*.¹⁵ Even a schoolchild is capable of validating a document by comparing the text of the document against the reading of the touchstone.

However, for the Christian of the present day making a comparison against the reading of the *Masoretic Hebrew Text*, the situation is problematic, inasmuch as the *Masoretic Hebrew Text* (translations of which are ubiquitous) is spurious and contains many corruptions. Finding a faithful translation of the *Septuagint* is possible, but not easy.

4 James of Jerusalem

Scholars almost universally attribute authorship of the *Book of James* to the man known as “James of Jerusalem,” who is the half-brother of Christ Jesus. The teaching of the *Book of James* is consistent with the behaviour the Scripture records concerning James of Jerusalem, so there appears to be no reason to doubt the identification.

4.1 Not of the Household of Faith

Jesus was not an only child; he had several half-brothers and half-sisters.¹⁶ But none of them believed that Jesus was the Anointed prophesied by the Scripture.

For neither did his brethren believe in him.

– John 7:5

Occasionally someone will claim that James was an exception, somehow becoming “converted” upon seeing the Crucifixion of Jesus. In an attempt to support this claim, the post-resurrection appearance of Jesus to “James” is cited:

After that, he was seen of James; then of all the apostles.

– I Corinthians 15:7

However, the Scripture gives no indication that the “James” to whom Jesus appeared was the half-brother of Jesus, James of Jerusalem. In all probability, the appearance was to James, brother of John and son of Zebedee, who in the near future would be slain by Herod.¹⁷

4.2 The “Mystery of Iniquity”

The term “mystery” (Greek, *musterion*) is used for a doctrine of a secret society. When speaking of various “mysteries,” Paul reveals to the Church details which are hidden from those outside the Church.

What the Apostle Paul terms the “Mystery of Iniquity”¹⁸ was, in the days of the Apostles, a functional mechanism, albeit still in incomplete form.¹⁹ In full bloom, the *Mystery* became the Church of Rome, a counterfeit of the Church built by Christ Jesus. The Talmudic Jew, the perennial enemy of Christ Jesus, devised the *Mystery* as a subversive mechanism against the Church. However, the Lord God is able to cause the wrath of man to praise him.²⁰ Thus, the Lord Christ allowed the Talmudic Jew to implement the *Mystery*, in order to ply with “strong delusion” those who received not the love of the truth, that they might be damned (Greek, *krino*, judge, decide, determine).

The entity, “he who letteth” (meaning “the one who restrains,” Greek, *katecho*, hold fast, restrain, possess, keep) is neither the Church nor the Spirit of God. Rather, the restrainer is the Apostle Paul. Among the Apostles, Paul alone

¹⁴ Acts 17:10–12.

¹⁵ From a century prior to the Incarnation until the day of Gutenberg, the text of the Scripture recognized by the Church as the authoritative *Writings of the Prophets* is the Greek text which today is known as the *Septuagint*.

¹⁶ Matthew 13:55, Mark 6:3.

¹⁷ Acts 12:1–3.

¹⁸ II Thessalonians 2:1–12.

¹⁹ II Thessalonians 2:7.

²⁰ Psalm 76:10.

restrained implementation of the *Mystery*. Not until death took Paul “out of the way” were the Talmudic Jews able to complete full implementation of the *Mystery*.²¹

The working of the *Mystery* in its primitive form is evidenced in two convocations recorded in the Scripture.²² James of Jerusalem is the prototype of the Pope. Biblical commentators generally are astounded at the temerity of non-Apostle James to exercise dominance over a council at which the most eminent of Apostles are present.

The evidence found the Scripture indicates that James of Jerusalem was a cryptic Jew and a usurper who leveraged his familial relationship with Jesus to gain control of the Church at Jerusalem. In that position, James intimidated both the Apostles and the fledgling Christian assemblies.

4.3 The “Thorn in the Flesh”

The evidence found in the Scripture also implicates James of Jerusalem as the “Thorn in the Flesh” who so troubled the Apostle Paul.²³ The Protestant Pulpit typically considers the “Thorn in the Flesh” to be a metaphor for a disease which impaired the vision of the Apostle. Some, on the basis of passages in the *Epistle to the Galatians*, posit that there was a constant hideous discharge from the eye sockets. But all that is speculation which ignores the statement of the Scripture.

The injuries to Paul came at least three times, in the form of beating. Recall that James of Jerusalem kept what appears to be a pack of several thousand Talmudic Jew zealots, eager to do his bidding. James used these to intimidate Paul into participating in the vow, and he dispatched thugs from the pack to intimidate Peter and other leaders, including Barnabus.²⁴ Doubtless, the attacks upon Paul were commissioned by James of Jerusalem.

... a thorn in my flesh, a messenger of the Adversary (*satanas*, adversary), that he might buffet (*kolaphize*, to strike with the fist, to buffet) so that not I should become conceited. For this three times the Lord I begged (*parakeleo*, call to one's side, exhort, comfort, urge) that it might depart (*aphistemi*, depart, remove, desert, fall away) from me...

– II Corinthians 12:7–8

Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. ... **if it had been possible, ye would have plucked out your own eyes, and have given them to me.**

– Galatians 4:13–15

4.4 The Book of James

The teaching of the *Book of James* contradicts the teaching of Paul, the teaching of Moses, and the teaching of the Scripture as a whole. Moreover, viewed objectively, the *Book of James* is a Talmudic primer. The last two verses of the Book of James illustrate the system by which the Talmudic Jew seeks to be justified. Justification is achieved when, weighed in a balance, the good deeds of a man exceed the evil in the man. The man who “converts the sinner from the evil of his ways” is the Jew seeking Justification. By this “good deed,” the Jew thinks he has hidden a multitude of his own sins.

5 Conclusion

It is impossible to reconcile the teaching of James of Jerusalem with the teaching of the Apostle Paul:

- James of Jerusalem is no Apostle, and therefore the *Book of James* has no rightful place in the Canon of Scripture.
- The Scripture furnishes that James of Jerusalem ever entered the *Way of Life*. Rather, the evidence indicates that James of Jerusalem remained in unbelief.

²¹ II Thessalonians 2:6–7.

²² Acts Chapter 15, Acts Chapter 21.

²³ II Corinthians 12:7–9, Galatians 4:13–15, Galatians 6:11.

²⁴ Galatians 2:9–16.

- James of Jerusalem is a conspirator, if not the principal architect, in the crafting and implementation of counterfeit of the Church, the *Mystery of Iniquity*.
- James of Jerusalem is the *thorn in the flesh* who directed multiple murderous attacks upon the Apostle Paul.
- The *Book of James* contradicts the teaching of Paul, the teaching of Moses, and the teaching of the Scripture as a whole. Thus, the *Book of James* is worthless rubbish.
- Both by his behaviour in the Church in Jerusalem and as author of the *Book of James*, it is clear that James of Jerusalem is an *Enemy of the Cross*.²⁵

It being abundantly clear that the *Book of James* has no rightful place in the Canon of Scripture, it is not beneficial to expend time and effort analyzing the teaching of the book, or to attempt to reconcile the teaching of the *Book of James* with the epistles of Paul and the rest of the Scripture.

Somewhat surprisingly, even Pastors and Teachers sufficiently astute to perceive the madness in the urging of James regarding the participation of Paul in the Temple vow,²⁶ fail to attribute to James of Jerusalem malevolence or depravity. This is due to a variety of factors, such as:

- Failure to understand the astronomical difference between the Twelve, for whom the term “Apostle” was a title of highest authority, and other Christians designated “apostle” as a functional description.
- Blind devotion to the *King James Version* of the Bible, which is based on the English Bible of William Tyndale. In many places, the translation of Tyndale is misleading. Moreover, the *King James Version* is based on the counterfeit *Masoretic Hebrew Text* and contains six non-canonical documents, including the *Book of James*. Canonical and non-Canonical documents may be bound together in a single volume, but the binding of the volume cannot impart canonicity.
- Failure to discern the nature of an individual from his acts and utterances. Sadly, many disregard the truth, “*You shall know them by their fruits.*”²⁷
- Misinterpretation of the exhortation, “*Judge not.*”²⁸ The Christian must judge constantly, in the sense of discernment.²⁹ It is wrong to assume that a man such as James of Jerusalem is a Christian, disregarding evidence which indicates that he is an enemy of the Cross.³⁰

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²⁵Philippians 3:18–19.

²⁶Acts Chapter 21

²⁷Matthew 7:15–20, Matthew 12:33, Luke 6:39–45.

²⁸Matthew 7:1.

²⁹Consider John 7:24.

³⁰Philippians 3:18–19.