

I continue here my comparison of the wording of the book of James to the writing of Paul, in order to establish the point that whoever wrote James, it was someone who was directly responding to the letters of Paul (because he imitates Paul's wording while refuting his views.) This will lead then to my argument - not yet made - that the author of James is in fact writing a "counter-forgery" - that is he is writing a forgery in order to counter later writings forged in the name of Paul. (I know this can be confusing: but I'm not saying he's writing directly against Paul. He may *think* he is, but my argument is that he will be opposed to later writings claiming to be Paul; that argument will start in my next post.)

Here now is the second example of the borrowing of Pauline writings:

James 2:24 and Gal. 2:16 and Rom. 3:28

James 2:24: You see that a person is justified by works and not by faith alone

Gal. 2:16: Knowing that a person is not justified by works of the law but by faith in Jesus Christ.

Rom. 3:28: For we suppose a person is justified by faith apart from works of the law.

The parallels among the passages, much noted for centuries, are striking still today: all of them contain a verb of knowing, an indefinite "person," the verb "justified" in the passive voice, and the antithetical contrast of works and faith. Nowhere else in all of early Christian literature are these elements combined. Yet the two authors take what appear to be - at least on the surface - opposite sides of the argument, one insisting that ...

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