



1300 Harmon Place, Minneapolis, MN 55403-1988 • 612 / 338-0500

November 29, 1996

Thank you for writing to Dr. Graham. He regrets that he cannot personally answer the many letters that are addressed to him. However, his associates represent him, and we regard every letter as important.

We are pleased that you shared with us the help you have received through Decision magazine. As the power of God's Word keeps working in your life, we are sure you will find grace and strength to meet your needs each day. When God speaks in His Word, He reminds us of His love, and He encourages, strengthens, and lifts us up (Acts 20:32).

Your letter indicates that you have a strong devotion to God's Word and are given to faithful study of the Scriptures. It is interesting that you have drawn attention Romans 1:17, 3:28 and James 2:14-26. God's Word, especially the teachings of the apostle Paul, emphasizes the fact that works are not to be considered the way to salvation, but works are an evidence of the regenerating power of God as we are united to Jesus Christ. When people find salvation, they will not be satisfied to enjoy God's blessing alone, but will desire to touch the lives of others and to see them come to Christ also.

Faith is a word with many meanings. It can mean faithfulness, trust, confident hope, or, as James points out, it can even mean a barren belief that does not result in good works (James 2:14-26). When Paul speaks of saving faith in the book of Romans, one must understand that Paul's usage of the word suggests and ties faith to salvation. It is not something we must do in order to earn salvation, for if that were true, then faith would be just one more work. Paul clearly states that human works can never save us (Galatians 2:16; Ephesians 2:8). Instead, faith is a gift God gives us because He saves us. It is God's grace, not our faith, that saves us. Many people view faith quite differently. Not until faith is centered in Jesus Christ for salvation and cleansing from sin does faith then become redemptive.

We are sending several publications that we believe will be inspiring and encouraging. May the Lord bless you abundantly.

Sincerely,

A handwritten signature in cursive script, appearing to read "Ralph L. Williams".

Rev. Ralph L. Williams  
Christian Guidance Department

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# Action of Churches Together in Scotland

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Scottish Churches House Dunblane FK15 0AJ

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24<sup>th</sup> October 1996

Thank you for your thoughtful enquiry of 7<sup>th</sup> October about the apparent contradiction between Romans 1.17 and 3.28 on the one hand and James 2 14-26 on the other.

You will appreciate that this has caused much discussion between Christians down the years. Because he was perplexed by James' concentration on works, Martin Luther called James "a right strawy letter".

My conviction chimes with your own - that we are indeed justified by faith alone, but that faith, without the consequent behaviour, is not true faith. That's why I would say that the contradiction between Paul and James is only apparent. James is saying that faith without works is not a living faith.

Jesus said, "why do you call me Lord, Lord and not do what I tell you?". (Luke 6 46)

I hope that this comment will assist you in your journey of faith.

With all good wishes,

Yours sincerely,  
Maxwell Craig



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23 October 1996

1 page

# Maryvale Institute



Maryvale Institute, Maryvale House, Old Oscott Hill, Birmingham, B44 9AG  
Telephone: 0121 360 8118 Facsimile: 0121 366 6786  
Director: Rt. Rev. Mgr. J. Daniel McHugh Ph.L., S.T.B., M.Sc.

"He who through faith is righteous shall live." Rom 1:17

"For we hold that a man is justified by faith apart from works of law." Rom 3:28

"What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? .....So faith by itself, if it has no works, is dead. But some one will say, 'you have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith."

You sent a letter recently to the Principal of this Institute asking about the above texts. The Principal is away at the moment and I am not a Priest, as suggested by Cardinal Hume, however as a member of the academic staff here at Maryvale, I endeavour to answer you as best I can.

You ask the question: Is there a difference in meaning between Paul and James? My answer would be, Yes there is. There is a difference in meaning, in context and in emphasis but the two writers are not in contradiction; they in fact complement each other.

St Paul is talking about how we are justified or made holy. It is by faith in Jesus Christ. St James is not talking about how we are justified. He is talking about how to recognize faith. St. Paul's emphasis is that we cannot win justification by being good, only by real faith. St. James' emphasis is that we cannot win it by saying we have faith when we have not.

From these two writers we can see the crucial difference between old forms of religion that try to win God's favour by being good and the radical change brought by Jesus Christ. In Christ good works can flow freely, not in order to gain any favours with God.

The context for St Paul's writing is the Jewish Law while the context for St. James is Christian Charity. Very simply, we might describe St Paul's reference to the law as 'good works *for* God' and St. James' reference as 'good works *from* God'.

I hope this sheds a little light on the subject for you.

With very best wishes,

*Cosline Favey*

Certificate for Parish Catechists, Course Leader.

Lambeth Palace London SE1 7JU

6 November 1996

My apologies for the delay in replying to the letter you wrote to the Archbishop last month.

The supposed conflict between Paul and James has been one which has exercised theologians down the centuries. Indeed Martin Luther in reflecting on the differences describe the epistle of St James as a "right strawy epistle". However, I think the points they are making are not in contradiction to each other. Paul is arguing that we can only be saved by the work of Christ and by nothing else. No amount of what we do will secure our salvation. James on the other hand is speaking to a group of people who seem to be saying that their faith is all sufficient and that this is providing them with an excuse to do nothing in the service of Christ. It is at that point that James says back to them that it is the fruit of good works that is proof of the reality of faith.

I do hope that this clarifies things for you somewhat.

Yours Sincerely  
Col Fletcher

The Revd Canon Colin Fletcher  
*Archbishop's Chaplain*



2 pages

Free Presbyterian Manse,  
Raasay,  
Kyle,  
Ross-shire,  
Scotland. IV40 8PB.  
21/10/96.

Thank you for your letter asking about the apparent contradiction between Paul's comments on faith in Rom 1;7, 'The just shall live by faith', and Rom 3:28 'Therefore we conclude that a man is justified by faith without the deeds of the law', and James' comments on faith in 2:18 '..shew me thy faith without thy works and I will shew thee my faith by my works,' and James 2;14-16 in general.

The answer lies, as it so often does, in the context. Paul is answering Job's question '..how should man be just with God?' (9;2). His answer is plain. Faith alone in the Word alone. He goes on to prove that this has always been the case by showing that Abraham himself was counted just in the court of heaven by faith in God before ever the law in the rite of circumcision was introduced. Therefore he was not justified by the deeds of the law but 'Abraham believed God and it was counted to him for righteousness.' Rom 4;3.

James on the other hand is concerned to answer the question, What is true faith? Is a mere verbal profession of faith 'though a man say he hath faith' sufficient? Such faith is no better than mere verbal goodwill is to someone who is hungry and needs food and cold and needs clothing (ver 16.) The devils themselves have this bare belief in God. A living faith on the other hand will show itself by works of love as Abraham's faith did when he was prepared to offer up his beloved son Isaac as an act of faith which demonstrated that he loved God more than he loved his son (ver 21).

In summary, Paul speaks of faith as the essential bank-note of heaven while James holds up this bank-note to the light to show the authenticating watermark 'Seest thou how faith wrought with his works and by works was his faith made perfect' (ver 22). Paul speaks of the faith that justifies, James of the faith that is justified.

The Puritan, Thomas Manton, has an excellent commentary on James (pj 231-270 of vol 4 of his collected works).

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You raise an interesting question on the Roman Catholic view of the above which I hope to take up in a further letter DV.

Kindest Regards,

Yours very sincerely  
Samuel Black.

I hope you don't mind if I send a copy of this letter - without identifying you - to the Free Presbyterian Magazine. I think it might be of general interest. Y.O.P.

# CHURCHES TOGETHER IN ENGLAND

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2 pages



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CTE

20 August 1997

Thank you for your letter of 7 October last year. I'm sorry not to have replied earlier, but I have indeed been very busy.

As you will know major books have been written on these texts, but since Hans Kung's doctoral thesis, **Justification**, to which Karl Barth wrote a forward in, I think, the 1950s or early 1960s, there is an increasing agreement that Catholic and Protestant need not be divided on this issue.

St, Paul is emphasising that we cannot work our passage to heaven in our own strength by obedience to the Jewish law. Only God can save us and give us the grace to do right. Righteousness therefore comes by trusting (faith) God. However elsewhere St Paul insists that the fruit of the spirit/the result of receiving the grace of God through faith is love, joy, peace etc. (Galatians 5 verse 22)



# Mattersey Hall

1 page

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Principal: David Petts, M.A., M.Th., Ph.D.

28th October, 1996

Christian greetings. Thank you for your letter of the 7th instant, which reached the College on the 14th. The Principal has passed your enquiry on to me as I teach New Testament.

Your question is sometimes phrased: Is a man justified (or saved) by 'faith' or works? A surface reading of your texts does seem to suggest a difference of opinion.

However, the context of both Paul and James indicate the fact that the earliest church believed that a man is justified by faith - but that faith will be evident (as Jesus taught: see Mt.7:15-23), by works.

Take Paul first. He strongly attests that a man is saved by faith in Christ. In Romans he cites Abraham as an example of someone who believed - and was credited with righteousness because *he believed* (Rom.4:1ff; cf.Jam.2:23). But Paul does teach that the new man in Christ (2 Cor.5:17) will produce good works (Eph.2:8-10). Indeed, the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal.5:22,23). We may not be saved by works, but works should be the evidence of salvation.

James acknowledges the truth of the new birth in 1:18. Then, he applies the straightedge of a Christlike life against the claim of false teachers and teaching, which major on subjects like wisdom (3:13-18). John does the same when he brings the tests of fellowship, doctrine and ethics to bear against false teachers in 1 John (see 2:6,9f.). James is not anti-faith, rather he says, "Show me your faith by your deeds" (2:18).

The purpose in writing an epistle must be kept in mind. In Romans, Paul is accounting for the gospel (his gospel) to the Roman church; in James, James is concerned about Christians living a Christlike life. Both Paul and James talk about the 'law of Christ' or a 'royal law' that 'gives freedom' (Gal.6:1,2; Jam.2:8,12).

The debate continues about Paul and James because some scholars want to see a difference in the New Testament church, i.e., between the Jewish Christian church (represented by James) and a Gentile-Hellenistic church (represented by Paul). The Acts of the Apostles does not support such a dichotomy.

God bless you.

*Vernon Ralphs.*

From:  
The Archbishop of York

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29 October 1996

Thank you very much indeed for your letter of 18 September about the vexed subject of faith and works. My apologies for not replying to you sooner.

I fully agree with your point that Paul and James are focusing on different aspects of the same teaching. Paul's emphasis that God's acceptance, love and forgiveness cannot be earned, but are His gracious gift in Jesus Christ is not contested by James. Rather James, admittedly using quite forceful language, encourages a loving response to God's acceptance, expressed through the way we live and treat others. Paul himself parallels this when he encourages the fruit of the Spirit in Galatians 5<sup>22</sup>, with the underlying assumption that faith in Jesus Christ and possession of His Spirit will have some effects. Our Lord Himself in His Parable of the Sheep and the Goat (Matthew 25<sup>31</sup> following) clearly teaches that faith in the God who accepts and loves you without distinction must result in action.

I hope this is of some help with your puzzle. Holding together justification by faith and works has been a preoccupation of the Church through the centuries and I must say that you expressed the dilemma very succinctly. The useful, if homely, illustration I came across some years ago was that of a man giving his wife a bunch of flowers. By his action, the husband isn't trying to earn or pay for his wife's love; indeed, the man would stress that his wife's love was beyond price and that the flowers are a simple gift, a token of thanks. God probably has quite enough flowers already, so our tokens of thanks are better expressed by the way we treat those around us.

With greetings and good wishes.

Yours sincerely

+ A J Ebor:

St. Patrick's College,  
Maynooth,  
Co. Kildare,  
22. 10. 1996.

Your letter of 16. 10. 96 addressed to the Department of Theology has been passed on to me. I am happy to offer a brief reply to your query. There is no contradiction between the statements of St. Paul and James 2:18. St. Paul is referring to what brings us to a right relationship with God, namely faith. In other words, a right relationship is not earned by our efforts; it is rather a gift granted to all disposed to receive it. St. Paul emphasizes this because in Judaism he had known the emphasis on good works which at times were seen as giving a claim on God. We can make no such demands on God for all is gift, including faith. When a person has been justified or brought into that right relationship then it is to be lived out in good deeds. St. Paul is talking about what makes right relationship possible, while the Letter of James is dealing with the fruits of such justification. Your own insight is correct. The Holy Spirit is seen by St. Paul as a power, as inspiring and enabling us to do good. In Galatians 5:22-23 he refers to the fruit of the Spirit's presence and in 6:2 talks about carrying each other's burdens.

I hope this confirms your understanding of the texts you mentioned.  
With every good wish.

Yours sincerely,



Martin Drennan (Fr.)

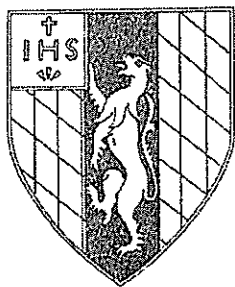
St. James is nowhere arguing that we are saved by doing the works of the law. He is arguing that faith inevitably results in good works (St. Paul's 'fruit of the Spirit'), and that the faith of a person who claims to have faith, but whose way of life does not show it, - that faith must be suspect. In other words faith is more than just a human claim, it is, in the words of the letter to the Ephesians "for by grace you have been saved through faith, and this is not your own doing; it is the gift of God - not the result of works..." (chapter 2 verses 8 and 9).

With best wishes

Yours sincerely

A handwritten signature in black ink that reads "Martin Reardon". The script is cursive and fluid, with the first name "Martin" and last name "Reardon" clearly distinguishable.

(The Rev Canon) Martin Reardon  
General Secretary



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7 January 1997

Thank you for your letter of 20 December, which has only recently got to me.

I am no great authoritative theologian, but even if I were, I would not be able to answer your questions, for you enquire about God's ultimate purposes, and neither prelate nor theologian has privileged information about those. (Nor, if we go by Mark 14:32, had even Jesus himself!)

I would only say that it is essential to Christian belief that *all* God's saving purposes will be realized through Jesus Christ. But whether God will achieve this through some way which is obvious and predictable to us (e.g., through the whole world eventually confessing itself to be 'Christian' in some explicit, public or 'institutional' way), or through God's own unfathomable strategies, who can tell? (Cf. Romans 11:33-36).

Many theologians (especially in the course of this century) have thought that it would be just like God to choose the latter, so as to surprise us all. In other words, there may be 'other' ways to heaven which are 'other' to us, but not to God.

Yours sincerely

*T. J. Deidun.*

Fr Tom Deidun

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**APC**  
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*Please note that no letters should be sent to the Church address, use the personal address of the writer*

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9 December 1996.

**ROMANS 1:17 & ROMANS 3:28 versus JAMES 2:14-16**

Thank you so much for writing our church regarding your concern about the meaning of the above verses of Scripture. We have recently changed our Presbytery Clerk and the new clerk has passed your letter on to me. That is my excuse for not replying sooner!

To answer your question no one: No, there is no difference of meaning between Paul and James in these verses. The verses are dealing with different aspects of our salvation. Salvation is indeed obtained by faith alone, nothing else at all, but it is always **accompanied** with works. This is the burden of James's message.

To answer question two: Yes, there is a misunderstanding in interpretation in these two passages **by the interpreters**, not by the writers! The writers are speaking about different things. Paul in Romans is talking about **justification** - how and in what way we are justified or saved. The answer is by faith alone *"therefore we conclude that a man is justified by faith apart from the deeds of the law"* [Rom 3:28]. James on the other hand is talking about the **fruits** or **signs** of a true and living faith - faith that is not dead as *"the body without the spirit is dead"* [Jam 2:26]. James's burden is that there are those who **say** they have faith or think they faith, but actually do not have faith. He starts off the section by saying *"if someone says he has faith but does not have works (to substantiate it)"* [14].

Paul himself may appear to be contradictory within the book of Galatians. His whole message there is about the importance of faith alone and nothing else as the ground of salvation, but in the last chapter Paul calls them to *"fulfill the law of Christ"* and that they must *"walk according to this rule"* [6:2,16]. Paul is not changing his mind but laying upon the Galatians their **responsibility** as Christians to serve the Lord and to show their thankfulness to Him by obeying Him.

Faith is the instrument which **receives** Christ. It is not faith that saves but the Christ which faith receives. When this happens there is **always** other graces which

accompany it. The Westminster Confession of Faith puts it well under the heading of 'Justification' paragraph 2, "Faith....is not alone in the person justified, but it is ever accompanied with all other saving graces and is no dead faith but worketh by love". The concern of the Reformers and Puritans in framing confessions was to show that 'works' was the evidence of salvation and not the cause of it. Works were 'necessary' as proof that the sinner had received God's salvation and was grateful by being obedient to His will.

Both James and Paul are concerned about a false profession of faith. There are, sadly many who 'say' they are Christians but are not. James emphasises more than Paul does, that we need to have the fruits of faith before we can be certain that we have the seed of faith. There is the solemn fact in the parable of the sower, that the seed did spring up in various types of ground but it had not taken root and therefore did not last. It was only the seed sown in the good ground that bore fruit.

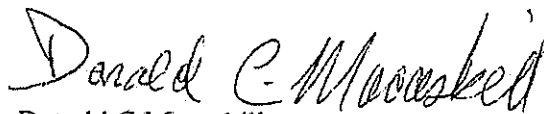
Paul speaks of the "*work of faith*" and the "*labour of love*" of the believers in Thessalonica [1 Thes 1:3]. What does he mean by these terms? Well, Paul can confidently say to them "*knowing beloved brethren your election of God*"[4]. How could he be so sure of their election? Because their faith was followed by works and labour. As we have been saying, 'works' is the proof that we have received salvation. They are 'necessary' for proof or evidence of salvation but not in order to obtain salvation.

My understanding of your letter is that you have grasped this point and that you understand the Scriptures properly - or as we in our church would see it. Yes, God does not want us to sit back and do nothing after we have been saved, but rather we must "*stir up the grace that is in us*" to serve Him by way of thankfulness to Him for His grace to us.

Again, thank for writing - I only hope I have been able to help you and that I have not confused you. If you would like any more help please let me know.

Very kind Christian greetings,

Yours sincerely,

  
Donald C Macaskill,

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# Regents Park

THEOLOGICAL COLLEGE

London Road, Nantwich, Cheshire CW5 6LW

Tel: 01270 610800

Fax: 01270 610013

21 October 1996

Copies of your correspondence with Rev. Bruce Hunter have been directed to my attention. Let me assure you that you are not the only one who has been puzzled by the perceived conflict or even contradiction between the Pauline texts of Romans 1:17 and 3:28 over against James 2:18ff. This was precisely the reason why already Martin Luther dismissed the letter of James as "a right strawy" one.

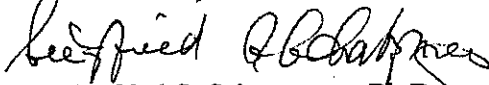
The real issue is how the concept of "being justified by faith alone" is understood by the two NT writers. The context of Romans 1:17 and even more so of 3:28 indicates incontrovertibly that Paul's concern is soteriological, i.e. he addresses the way of salvation in Jesus Christ for every person, Jew or Gentile. This also needs to be seen against a backdrop of OT/Jewish views of righteousness by observance or works of the law.

This perspective, correct as it is, has unfairly been superimposed upon James, assuming that his concern, like Paul's, had to do with the means whereby we are saved. But this is an incorrect harmonisation of the content of the writings of different NT authors. James does not address the criteria for salvation but how we live that new life in Christ, in salvation, in very practical terms. Hence James argues that faith needs to work itself out and is authenticated by works. Notice the context in which James raises this issue, namely that the community of faith needs to do more than sounding righteous platitudes ("be warm, be filled") to those in need (vv. 14-17). Paul would have endorsed this wholeheartedly, as indicated in the following references: Gal. 5:6; 6:4; 1 Cor. 13:2; 2 Cor. 9:8. Other references could be added.

May I recommend that you consult a good non-technical commentary on James on this matter, for instance Peter H. Davids, *James* (New International Biblical Commentary), Hendrickson Publishers, 1989.

I trust that this brief explanation helps in your pursuit of understanding both Paul and James.

Yours in Christ,



Dr. Siegfried S. Schatzmann, Ph.D.

Director of Studies

Principal: Rev J. C. Smyth

The Training Centre for the Elim Pentecostal Churches

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# Elim Pentecostal Church

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2 pages

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OUR REF: BH\cs\Doctrinal Questions

Wednesday, 16 October 1996

YOUR REF:

Thank you for your letter of the 3 October. My position here is General Administrator on the property side and perhaps it would be more appropriate if you addressed your question to your Local Minister or to our Bible College (Regent Theological College, London Road, Nantwich, Cheshire, CW5 6LW marked for the attention of Dr. S. Schatzman, Director of Studies) - I am sure they will be able to help you in your studies.

See next.

With kind regards.

Yours sincerely

Bruce Hunter (Rev)  
ADMINISTRATOR

21st Oct '96

Thank you for your recent letter. Please excuse my hand-written reply. I am having problems with my W P at the moment.

The verses you cite have indeed caused a great deal of discussion over the years. Some have seen some sort of contradiction between James & Paul. The truth is that there is no real contradiction between the verses cited from Paul & those from James, just as there is no contradiction between what Paul says in Romans 2:6 & and what he says in Rom 1:17, 3:21 & 22 & 28. Paul & James are writing against two quite different backgrounds. Paul is addressing those who were trusting in their own efforts, their

own righteousness to win merit with God and justification in his sight. Rather than trusting in God & laying hold on the provision of his grace, Jesus Christ as "our righteousness" to cover all our sin, they were trusting in their works & really taking an attitude of putting God in the position of being indebted to them for their good works. They refused to see themselves included in the world in which there is none righteous. They refused to face up to the reality of their sin & the fact that there could be no salvation apart from the provision of God in Christ.

The faith that saves or justifies, is the faith seen in Abraham, a believing response to God's revelation of himself. When Paul says that Abraham believed & it was counted to him for righteousness he is not saying that there is any merit in "faith" in the abstract. What he is saying is that Abraham believed God & what God was revealing concerning himself & his purposes. Abraham's faith was reckoned for "righteousness" because it brought him into union with the living, saving God. This is the "faith" of the Christian.

When Paul says in Romans 2:6 that "God will give to every man according to his works", he is at this point in his Epistle dealing with Jews who were so proud of their privileges, especially their having the scriptures.

Paul is reminding them that it is in the light of their privileges that they will be judged at the end.

Having privileges but not using them will make it all the worse for them (us) at the end. There is a sense in which even the justified, saved Christian will appear before the judgment seat. Their eternal salvation will not be in question, but their works will be scrutinised (1 Cor. 3:11-15).

James is dealing with those who were so ready to speak about their "faith" but whose life cast severe doubts about the reality, the genuineness of their faith. James is saying that genuine faith, saving faith, is never alone: it is always accompanied by works. Faith manifests itself in works. When James (2:21) says that Abraham was justified by works he is not contradicting what Paul says in Romans 4:142. In these verses

Paul is saying that Abraham simply believed (in) God & it was counted to him for righteousness, he was in fact justified. What James is pointing out is that later Abraham's faith in God was tested & by his "work", his act of offering up Isaac, his faith was proved to be genuine: he was vindicated as a man of faith. It is worth noting that the act was not one of his own ~~choosing~~ choosing: God chose the test. It might be said that Rahab chose the act by which her faith was demonstrated, but in her case too God arranged all the circumstances in which her faith was demonstrated.

The man in James 2:18 who says he has works is not claiming that he has meritorious works that put God in his debt, but that he is able to show the works of faith. The faith that does not ever show itself in works is no real faith. "Faith works by love" (Gal 5:6)

I have perhaps not dealt with anything which you have <sup>not</sup> already thought through. However it is sometimes helpful to hear from someone else what you have already embraced yourself.

Yours in Christ,  
A. C. Reed.



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22 October 1986

Father Callaghan passed to me your letter of 18 October.

You have, of course, pointed to a great debate among New Testament scholars, and there are many aspects to it ~ far more than I could adequately deal with in a letter.

I hope you will not mind if I send you instead a relevant article. I think the author sets forth all the issues with admirable clarity, and I agree with his conclusions!

Yours sincerely,  
T. J. Deidun

Fr Tom Deidun

# J

## JAMES AND PAUL

Since the Reformation James and Paul have often been viewed as having contradictory theologies, one focusing on works (*see* Works of the Law) and the other on grace.\* An examination of the critical texts shows, however, that in reality the two men used similar terms differently in separate contexts. Modern scholarship generally recognizes this in claiming that James knew only a misunderstood Paulinism.

1. The James-Paul Issue
2. James and Paul on Works
3. James and Paul on Faith
4. James and Paul on Justification
5. Conclusions

### 1. The James-Paul Issue.

Ever since Luther the watchword of Pauline studies has been "justification\* by faith alone, not by works." At the same time one can hardly ignore the fact that James 2:24 states, "You see that a person is declared right [or justified] by [their] deeds [works] and not by faith alone." This apparent conflict with Paul's view of justification is further complicated by the fact that both Paul (Rom 4:3, 9, 22; Gal 3:6) and James (Jas 2:23) refer to Abraham\* and cite Genesis 15:6 in support of seemingly opposite views. Does this not support the thesis that one writer knew of the other and was deliberately arguing against him?

There are four ways to answer this question. The first is to deny any knowledge of the one man by the other, the likenesses being coincidental. The problem with this position is that Paul (Gal 1:19; 2:9) and Luke (Acts 15; 21:17-26) each mention at least two contacts between the two men in which these issues at the heart of the gospel\* must have been discussed. In Paul's version, three years after his conversion he met James briefly (Gal 1:19), but his first substantive discussion with James took place "fourteen years later" (Gal 2:9). At that point James and his colleagues fully endorsed Paul's version of the gospel, while recognizing that Paul and they had differing spheres and styles of ministry. In Galatians 2:12 Paul makes one further

reference to James, but it is unclear from his remarks here whether Peter's actions of withdrawing from table fellowship with Gentiles because of the arrival of "certain people from James" had anything to do with the purpose James himself had in mind in sending them. Hence James's own attitude is not clear. In Luke's version James appears as the leader of the Jerusalem\* church and a skilled mediator. In both passages he comes up with a *modus vivendi* by means of which the stricter Jewish-Christians could live in the same church with Gentile\* Christians without compromising the beliefs of either group. How the two versions fit together, and their precise chronology, is one of the issues of NT study on which there is no consensus.

The second answer is to argue that Paul is correcting James or a distortion of James' position. This is a possible solution if one can find a Jewish-Christian context for James's writing. While a few scholars have argued for such a background and even fewer (most notably F. Spitta in 1896) for a purely Jewish background, there is no clear evidence that Jews or Jewish-Christians were discussing faith and works using the types of terminology James is using. Furthermore, many scholars cannot see why James would write as he did if Paul had not written first, for while Judaism does not appear to be concerned with James's issues, in particular that of faith and works, Paul does in fact introduce them into theological discussion using terminology which overlaps that of James. Finally, this answer appears to put the letter of James at an impossibly early date, especially if Paul would have had to have read it before writing Galatians. Thus, while this position remains possible, it is unlikely.

The third answer, then, is that James is directly contradicting Paul, perhaps having read Romans.\* This, of course, would mean that the letter of James was written after A.D. 56 and probably far later than A.D. 61 (the year of the death of James), to allow sufficient time for the letter to the Romans to make its way to Jerusalem. (Most scholars who give this answer, whether in the modified form of W. Pratscher or in

the original form of the older German commentators, see Acts as a deliberate attempt to harmonize the theologies of Paul and James and so they consider the accounts of the relatively harmonious interaction of the two men in Acts 15 and 21 to be unhistorical.)

The fourth answer is to say that James is responding to a misunderstood Pauline teaching. Two time frames make this answer a possibility. The earliest of these is A.D. 40-50, after Paul began preaching to the Gentiles and before the Jerusalem Council occurred (most scholars who take this position consider Acts 15 to be historical). The other time frame is that period after the teachings contained in Romans, and perhaps Galatians, had circulated widely enough to be distorted (i.e., after A.D. 60) but before the Pauline corpus had reached the author of James (some scholars place this time frame as late as A.D. 96). M. Dibelius, S. S. Laws and M. Hengel all take this latter position.

Of the four answers the first and third are unlikely because, on the one hand, the overlap between James and Paul is too great to make total independence likely. On the other hand, if James had read either Romans or Galatians\* he did a colossal job of misunderstanding Paul. Something similar could be said of the second answer; in other words, if Paul had read the written form of James, he misunderstood him. This leaves open the possibility of his having heard an oral distortion of James's teaching. The fourth answer, therefore, appears the most likely.

This conclusion, however, leaves open which version of the fourth answer is the most likely. Either the version that proposes an early date for James or the one that proposes a late date is a possible solution to the relationship between the two leaders. The question about early or late dates must be decided on literary and theological grounds. This conclusion is supported by M. Hengel, who, while certain of the relationship, is vague about what this means for dating the Epistle of James other than that it is "early" (which could mean A.D. 60-66 or A.D. 40-50).

We can clarify our choice of the fourth answer by an examination of how James and Paul use each of the three critical terms of *works*, *faith* and *justification*.

## 2. James and Paul on Works.

Both James and Paul use the Greek word *erga* ("works" or "deeds"; see Works of the Law). In James 2:14-26 the author is clearly arguing for a particular kind of works. The two deeds he cites are (1) Abraham's\* offering of Isaac and (2) Rahab's hospitality to the spies. In regard to Abraham's act, in Jewish eyes this offering of Isaac was the culmination of a lifetime of obedience to God and charity toward others (Gen 18; *Jub.* 17:17;

19:8; *T. Abr.* recension A, 1.17; *Tg. Ps.-J. Gen* 21:33; *'Abot R. Nat.* 7 and 32). The fact that Isaac was not offered was seen as a declaration of Abraham's righteousness.\* Rahab's deed was also viewed as an act of charity. Furthermore, charity is the issue which begins the argument (Jas 2:14-17). Thus the works James champions are good deeds (charitable acts, generosity, impartiality, control of the tongue, etc.).

It is true that Paul is clearly against "works," but "works" as a means of becoming righteous before God. Such works he calls "the works of the Law." This phrase is also found in the Dead Sea Scrolls, but is never used by James. The phrase "of the Law" (see Law) is always present, at least in the near context, when Paul speaks negatively of works. What are these works? The principal one is circumcision,\* although he also speaks of the observance of (Jewish) holy days and (Jewish) dietary laws (see Food) as concerns of his. In other words, while Paul never mentions generosity and other good deeds in these negative contexts, he is against those cultic acts of the Mosaic Law which set apart a Jew from a Gentile and which could be thought of as necessary acts for one to do to be right with God. This fits the context of the Pauline letters, for the issue he is facing is that some Jewish-Christians are insisting that Gentile believers must become proselytes to Judaism to be saved. Paul denies there is any such need to become Jewish, although there is a need to become godly.

There is, then, no real conflict between James and Paul on the issue of works. Not only does Paul always use a phrase ("works of the Law") James never uses (in fact, it is the lack of reference to the works Paul cites that makes Pratscher and Dibelius reject James as the author of the letter), but in places such as Galatians 5:19-21 Paul can give lists of evil deeds (similar to James' in Jas 3:14-16) and then say "I say to you [now] and I said to you [earlier] that those doing such things will not inherit the kingdom of God." Likewise in places such as Romans 12:9-21 and Galatians 5:22-23; 6:7-10 he affirms good works as James also does. Paul will not separate practical righteousness from eternal salvation.\*

## 3. James and Paul on Faith.

When it comes to faith, James gives a clear definition of what he means by "faith alone": "Do you believe that God is one?" (Jas 2:19). This is not only the basic creed of Judaism, but also the creed that Jews believed Abraham discovered. It is an orthodoxy, but in this case an orthodoxy totally separated from obedience to God (Jas 2:18), an orthodoxy which is shared with demons.\* Elsewhere in James a different definition of

faith appears. The faith referred to in James 1:6 and James 2:1 is that of personal commitment which includes trust and obedience; in contrast, the faith mentioned in James 2:14-26 is the orthodoxy without action which James sees his opponents claiming.

Turning to Paul, one can discern a definition of faith in Romans 10:9-10: a commitment to the living Lord\* Jesus and a confession that "Jesus is Lord" (see Creeds). This is similar to the relational trust type of faith which James refers to in chapter 1. In Galatians 5:6 Paul goes on to state that in Christ the issue is not one of Jewish ritual deeds (circumcision), but of "faith working through love.\*" This faith-love pair is not accidental, for it occurs repeatedly in Paul (e.g., 1 Cor 13:13; 1 Thess 1:3; 3:6). For Paul, then, faith is a commitment to Jesus as Lord which results in a life of love. If the love is lacking (as "the deeds to the flesh\*" or "unrighteousness" show), then such a person is no heir of God's kingdom (1 Cor 6:9-10; see Kingdom).

Having noted these different emphases, one is not surprised that James and Paul also use the example of Abraham differently. For Paul the critical issue is that Abraham was declared righteous before the rite of circumcision was instituted (Gen 15:6; 17:9-14). Since ritual law is the issue, the fact that Genesis 15 follows after significant acts of obedience by Abraham, such as his leaving home, is not mentioned by Paul, for whom faith is the starting point. For James the critical issue is that the declaration of righteousness in Genesis 22:12 ("now I know that you fear God") shows that the faith referred to in Genesis 15:6 is not mere orthodoxy but a trust leading to actual righteous deeds so that "[his] faith worked together with his deeds and the faith was completed by the deeds" (Jas 2:22). It is important to James that deed precedes God's final declaration; on the other hand, he is not at all concerned about Jewish ritual. In other words, the two men come at the Abraham narrative from different directions, using definitions of faith with different emphases, and as a result argue for complementary rather than contradictory conclusions. Paul stresses that ritual expresses faith, but does not supplement it; yet, as we saw in Galatians 5:19-21, he questions the validity of a "faith" that does not produce good works. James stresses that only a useless type of "faith" does not result in good works; yet, as we noted, he does not comment on the place of Jewish ritual (probably because it was not an issue in his community). Both James and Paul agree on the element of obedience in faith.

Is it possible that James is doing more than this, that he is actually *defending* Paul by correcting a distortion of the Pauline doctrine of grace which rejected the

need for works (or what Paul would call the fruit of the Spirit)? That is certainly a possibility, although, as Reumann (157) argues, it is "speculative." What we know for sure is that James is in contact with what sound like Pauline slogans used by a group which rejects the place of works and thus does not have Paul's balance. How conscious James was of the origin of these slogans and thus how consciously he is trying to rehabilitate Paul within his community can only be guessed at.

#### 4. James and Paul on Justification.

Perhaps the most misunderstood of the three types of terms used in common by James and Paul is the Greek word group including *dikaioσynē* ("righteousness"), *dikaiosis* ("justification") and *dikaioō* ("declare righteous" or "justify"). The usual meaning of these words in the LXX is a demonstrated righteousness (i.e., one which a person deserves on the basis of their behavior) or a declaration of such righteousness (e.g., Gen 38:26; Ex 23:7; Deut 25:1), a meaning that Paul also knows (e.g., Rom 2:13). It is these traditional meanings that James invariably uses (he never uses *dikaiosis*, however, which appears in the LXX only in Lev 24:22). Paul, on the other hand, often writes of God's making a sinner righteous (justifying a sinner, Rom 2:24) or of a righteousness obtained by Christ's righteousness being given to the sinner (Rom 5:17) or of the resulting state (justification, Rom 4:25; 5:18; see Justification; Righteousness).

Unfortunately, the Pauline meaning (of which James certainly reveals no understanding) has dominated Protestant thinking since the Reformation and has been read by many translations into James (as the KJV, RSV and NIV all do in Jas 2, where, for example, "justified" in Jas 2:24 would be better translated "declared to be just" to avoid overtones of Paul's usage). This results in an artificial conflict between James and Paul. James, on the one hand, is asking how God knew Abraham was righteous when God made the statement "now I know that you fear God" in Genesis 22:12 and therefore how the reader can know that the faith in Genesis 15:6 was a trust in God (or faith) that actually made Abraham righteous. The answer is, one can know this from Abraham's deeds. And without such deeds any claim of righteousness or of faith is empty. Paul, on the other hand, is pointing out that both Jews and Gentiles are equally short of God's standard of righteous judgment and thus the issue is not how a person can demonstrate that their faith is real faith, but how will God make the unrighteous righteous? The answer is, God does so, not through cultic ritual (circumcision, etc.) but through commitment to

(or faith in) Jesus Christ. The two authors use their terms in different ways because they address different issues.

Naturally, it is also because of this that "justification" has a different place in their respective theologies. For Paul the concept is central; for James it is simply one of a number of issues and thus not a central focus of his interest.

### 5. Conclusions.

It is clear, then, that James and Paul are moving in two different worlds. In James's world Jewish ritual is not an issue (perhaps because all of those in his church are Jews), but ethics\* is. His problems are with those who claim to be right with God on the basis of their orthodoxy (i.e., adherence to the proper creed, including that Jesus is Lord), although they were ignoring issues of obedience, especially charity. Abraham and Rahab, in contrast to the demons, demonstrate that saving faith manifests itself in its deeds. Paul, on the other hand, is concerned in Romans and Galatians with the relationship of Jews and Gentiles in the church; that is, his concern is that a Gentile does not have to become a Jew to enter the kingdom. Commitment to Jesus as Lord (including the obedience which flows from this commitment) is all that is necessary for salvation; those ritual deeds which marked out the Jews as a distinct people are unnecessary for Gentiles (although not prohibited for Jews). In the instances where Paul does address the issue of whether a person can enter the kingdom while living in sin, he emphatically denies that this is possible (1 Cor 6:9; Gal 5:19-21), agreeing with James (Jas 2:14, 17, 26).

Paul himself realized that he was at times misunderstood. Some misinterpreted his denial that legal ritual was needed for salvation. They understood him to say that ethical issues were irrelevant to salvation (Rom 3:8; 6:1; 1 Cor 6:12). Paul strongly repudiated these interpretations of his gospel. While we cannot be certain whether James was contending with an orthodoxy-without-deeds rooted in Judaism (such as rabbis would later attack) or a misunderstood Paulinism (such as Paul himself attacked), both being possible backgrounds, the latter is the more likely. What becomes clear is that James is not attacking any actual belief of Paul's, and that Paul could endorse everything James wrote. Nevertheless, Paul used some terms such as *works* and *justify* differently than James.

If James is dealing with a misunderstood Paulinism, then it is probable that the sermon preserved in James 2:14-26 comes from a period before James met Paul, for it is likely that once they discussed the gospel together James would have cited Paul's own words

against anyone who claimed Paul as an authority for such a twisted doctrine as James is countering. This would certainly have been true had James been trying to rehabilitate Paul and even more likely had James been writing after Paul's letters were being circulated.

It is therefore most unlikely that M. Hengel is correct in seeing "anti-Paulinism" behind most sections of the letter, for (1) most of the letter lacks specific Pauline terms and (2) the sections of the letter were originally separate units (sayings or sermons), and it is unlikely that they were all on the same theme. Hengel's theory, which is possible in one context (Jas 2:14-26) is being used to read that passage's concerns into others. This theory is turned on its head by Reumann, of course, who is more likely correct in arguing that far from being anti-Pauline, James is trying to defend Paul.

The James-Paul issue, then, is partially our misunderstanding of Paul (stemming from the fact that Luther was concerned with the earning of salvation through penance and pious deeds rather than with Jewish ritual, thus reading Luther into Paul) and partially a problem of reading Paul into James. In reality, both James and Paul had similar ideas on the role of good works in the Christian life, but since they ministered in different spheres socially and geographically, they addressed different concerns and used their overlapping terminology differently. Even if James is attacking "Paul" (and this is uncertain), it is a misunderstood and distorted Paul that he is targeting; he may well, in fact, be trying to defend the real Paul. Luke does not appear to be incorrect in Acts when he portrays Paul and James as getting along reasonably well (in spite of Acts 21:17-26).

See also ABRAHAM: FAITH; JERUSALEM; JUSTIFICATION; WORKS OF THE LAW.

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P. H. Davids

THE ZEPH

3 pages



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With Compliments

(51)

Alan V. Martin.

This is an extract from JUSTICE OF GOD by  
James Dunn & Alan Suggate which  
I recommend. Hope it is of  
some help.

the boasting criticized has been understood as the boasting of self-achievement. 'No one can boast before God' can, quite naturally, and quite properly, be taken to mean, 'There is no ground for boasting before God in anything we are or do.' But when the relevant passages in Paul are examined more closely, it becomes evident that that was not quite Paul's point, however true it is. When Paul introduced the theme in Romans it is quite clear what he had in mind – the boasting of the (typical) 'Jew' in his privileged position before God over against the other nations (Romans 2:17, 23). When he returns to the theme at the end of Romans 3 the object is clearly to protest against such boasting: the boasting in view is the assumption that God is to all intents and purposes God of Jews only (3:27–30). And later on he criticizes his fellow Jews for seeking 'to establish their own righteousness' (Romans 10:3). Here the meaning is 'their own' and not anyone else's, that is, 'their own' as exclusively the righteousness of Jews, a righteousness which Gentiles as Gentiles could not share in.

The other is the theme of 'justification by works'. On several occasions Paul contrasts his understanding of the way God's acceptance works in practice with the more common Jewish understanding. That 'no one is justified by works of the law but only through faith' is one of Paul's most fundamental assertions (as Luther recognized). It lies at the heart of the same letters, themselves the heart of Christianity's theological inheritance from Paul, Romans and Galatians (see particularly Galatians 2:16 and Romans 3:20–30).

But what is it that Paul was hitting out against? Again the Lutheran tradition is clear on the question. 'Works of the law' denote the good deeds, the earnest efforts and strivings, by which we may hope to commend ourselves to God. To quote the prayer of the Pharisee in Jesus' famous parable, 'I fast twice a week, I give tithes of all that I get' (Luke 18:12).

Once again, however, the interpretation is slightly skewed. 'Works of the law' is now recognizable as a phrase in use at the time of Paul. We have several examples of it in the Dead Sea Scrolls. There it refers explicitly to the particular understanding and practice of the law which characterized the Qumran community. The Qumran people, it should be recalled, were Jews who had set up a monastery in the Judean desert, in order to separate themselves from the sin which they believed had corrupted the rest of Judaism. 'Works of the law' signified that practice of the law which distinguished them from other Jews. Each year the Qumran covenanters had to be examined to see that his practice of the law was in line with this distinctive Qumran interpretation.

In other words, we are back once again in the same 'us'/them' mentality, with 'works of the law' understood as that practice of the law which distinguished and separated 'us' from 'them'. In Paul's case 'the works of the law' was the practice of the law which distinguished Jew from Gentile, which set apart the people of God, as consisting of Jews practising the law, from all other nations. This is why the phrase in Paul usually seems to have in view such practices as circumcision and food laws in particular. For it was these practices of the law, perhaps more than any others, which marked out Jews as different from Gentiles in the ancient Mediterranean world.

We can now see more clearly what Paul was getting at when he created his classic antithesis: God justifies (accepts) people through faith and not by virtue of works of the law. He was not hitting at people who thought they could earn God's goodwill by their achievements, or merit God's final acquittal on the basis of all their good deeds. That theological insight is true and of lasting importance. But it is not quite what Paul was saying. Paul's point was rather that God



accepts Gentiles in the same way that he accepts any person – by grace through faith, through their openness to receive what God wishes to give them. That is to say, God accepts Gentiles as Gentiles, without requiring them to take on a Jewish life-style or change their nationality or race.

To sum up, justification by faith as Paul formulated it cannot be reduced to the experience of individual salvation, as though that was all there is to it. Justification by faith is Paul's fundamental objection to the idea that God has limited his saving goodness to a particular people.

What a tragedy that this expression of the Christian gospel has been so much neglected! Had this dimension of justification by faith not been so lost sight of in the country of Martin Luther, it would have been much less easy for Nazi racialism to promote its philosophy of the master race and to embark on the genocide of the Jews fifty years ago. It is this dimension of justification by faith which has been so ignored in South Africa of recent years. A country which prides itself in its biblical heritage has failed so signally for so long to recognize how deeply its policy of apartheid offends and destroys the gospel of justification. Sadly also some expressions of contemporary Zionism have fallen into the same trap, and in the break-up of Eastern Europe in the early '90s the same distressing formula is being repeated.

Not that we should be too quick to cast the first stone, for many British missionaries in the 19th century made the same mistake. They confused Christianity with Victorian culture and Victorian values. This mistake is often sadly repeated in North America today – the confusion of Christianity with the American way of life.

Luther needed to discover justification by faith at the individual level. Just as much today we need to

rediscover Paul's original teaching on the subject. God accepts all who believe and trust in him: Gentile as well as Jew, black and white, Palestinian and Israeli, central American and US citizen, Roman Catholic and Protestant, Orthodox and Muslim. But there is yet more to be said.



SCHOOL OF IRISH  
TRINITY COLLEGE DUBLIN 2 IRELAND  
Professor of Irish: Cathal G. Ó Háinle

2 pages

8/11/96

Excuse my replying in my own hand, but there is not a word-processor to hand at the moment.

Your question is one which has received a lot of attention over the years, of course.

Martin Luther was inclined to dismiss the Epistle of James, on the ground that it ran (in his view) counter to the apostle Paul. He called it an 'epistle of straw'.

My own view, for what it is worth, is that the writer of James had read Paul and understood him and agreed. But he knew that there were others in the community who belonged to who understood Paul to mean that ~~the~~ faith could survive without the believers' faith issuing forth in good works of some kind. And he had to correct that emphasis.

If you wish to pursue this very interesting topic you could not do better than contact my young

Colleague, Dr. David Edgar of this college,  
who got his Ph.D. this year for a thesis on  
Janus's Epistle. I was one of the examiners,  
I know how good it was.

He is a very ~~approach~~ approachable  
and helpful young man who would, I am sure,  
respond in a way that would help.

With very good wish

Yours sincerely

Terence McCann.

P.S. His name + address:—

Dr David EDGAR,  
to School of Biblical and Theological  
Studies,  
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2 pages

November 11, 1996

RE: Your letter received October 28, 1996

John Wimber read your letter and asked if I would respond, since we have just taught a class on James together.

Actually, it does not seem like you need an answer to your question from us, because the Holy Spirit has already guided in enabling you to understand (your last paragraph is right on!). But here are a few additional thoughts.

Paul is writing Romans to lay out in broad strokes what the gospel is and how it affects our lives. It can be roughly divided into the following sections:

Sin - 1:18-3:20

Salvation - 3:21-5:21

Sanctification - 6:1-8:39

Sovereignty - 10:1-11:36

Service - 12:1-15:13

The verse you mentioned (3:28) is in the "salvation" section and answers the question: "How can a person be saved?". Paul's unequivocal answer is: "for a man is justified by faith apart from works of the Law." In 4:1-5 Paul further amplifies that, and quotes from Genesis 15:6 to prove it.

Now, the Book of James has a pastoral tone and deals with behavior, how a Christian should act (note the frequent use of "brothers"). Since the context of the Book of James is "How a Christian should behave", James is using the word "justified" in 2:28 in a behavioral way, i.e. he demonstrated his life through his works. Notice the illustration James used was from Gen. 22:9, many years after the Gen. 15 passage.

# PREACHING TODAY

1 page

## THE BAPTIST UNION OF GREAT BRITAIN

Editor: John Barfield

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25th October 1996

The Revd David Coffey has asked me if I would thank you for your letter of 3rd October and if I would also answer it on his behalf. Until I retired I worked alongside David at Baptist House.

The question which you posed has puzzled many Christians over the years, and has acquired for some the status of a "classic". However, it seems to me that the Paul and James passages are very far from being contradictory, but two sides of the same Christian coin. We all expect someone who comes to faith in Christ as Saviour and Lord to demonstrate that, not simply by saying "I have faith", but by manifesting it in a changed life which produces fruit, which is another name for "works". A faith which does not produce a new creature is clearly adrift somewhere.

But first, a little history. Martin Luther's life was completely revolutionised by his discovery that the efforts which he was making to please God, "the good works", were not going to secure him salvation, however hard he tried. The Roman epistle, and particularly 1.17 was a revelation to him. The only way to achieve his aim was to stop trusting in his own efforts, and to put his whole trust in Jesus Christ - "the just shall live by his faith". Paul had borrowed this phrase from Habakkuk, as it summed up in a few words Paul's understanding that God had provided everything needful to salvation in the death and resurrection of Jesus Christ, and that we must put our whole trust and reliance on that, because there is no other way. We are hearing that life-changing statement (Rom 1.17) translated from Hebrew to Greek to English: it could equally well be translated "The person who is justified by God must live entirely by trust in Him".

This new understanding was so life-changing to Luther that "sola fide", by faith alone, became his overriding message.

The two passages are not antagonistic enemies fighting against each other, but friends standing back to back in support of each other. Gen. 15 was used to illustrate justification without works at the time of salvation; Gen. 22 was used to illustrate justification through works as an on-going part of the Christian walk.

Paul is looking **at** salvation; James is looking **after** salvation.

Paul shows God's part, the act of God **at** salvation; James shows man's part, guidance of man **after** salvation.

Paul deals with legal actions; James with loving actions.

Thank you so much for your interest in the Word of God, which is life-transforming as the Spirit applies it to our lives, and also for your expressed appreciation for John and his teaching ministry.

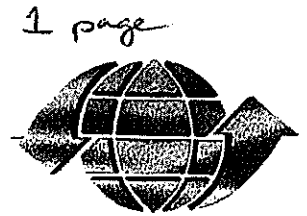
May God bless you richly with an Ephesians 3:20-type life.

Respectfully in Christ,

A handwritten signature in cursive script that reads "Jim Fredericks". The signature is written in dark ink and is positioned above the printed name and title.

Jim Fredericks  
Administrator

TV/JP  
24th October 1996



**NEW FRONTIERS**  
INTERNATIONAL

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Thank you for your letter dated 5th October addressed to Terry Virgo. I am sorry but due to an extremely busy programme, which includes visits overseas, international conferences etc, Terry is unable to give sufficient time to answer your letter satisfactorily. Terry suggests that you contact your own local church leaders and ask them if they can help you with your questions.

I am sorry that we have been unable to help you but your letter has arrived at a time when we are busier than usual with the organisation of a major international leaders conference in Brighton which begins on the 5th November.

With kind regards.

Yours sincerely,

Janis Peters  
PA to Terry Virgo

ARCHBISHOP'S HOUSE,  
WESTMINSTER, LONDON, SW1P 1QJ

7 October, 1996

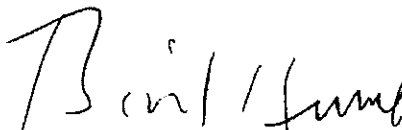
MS1096

Thank you for your letter.

I would love to be able to answer you and at length but at the moment I am really overwhelmed at the number of letters and issues that come to my desk each day. May I please suggest that you approach a priest theologian in your own area and discuss the matter with him?

With kindest regards.

Yours sincerely,

  
Archbishop of Westminster





APOSTOLIC NUNCIATURE

PLEASE QUOTE REF. NO.

1 page

54 PARKSIDE  
LONDON, SW19 5NE

TELEPHONE: 0181-946 1410  
FAX.: 0181-947 2494

15 October 1996

Archbishop Barbarito has asked me to reply to your letter of 21st September.

It is the Archbishop's opinion that you would be advised to consult a local priest on this matter. A local priest would be able to recommend an expert in theology and scriptures who could answer the questions you raise.

With all good wishes.

Yours sincerely,

Fr I Farrell  
Private Secretary



## THE PRESBYTERIAN CHURCH IN IRELAND

CHURCH HOUSE,  
FISHERWICK PLACE,  
BELFAST BT1 6DW

From the Clerk of the General Assembly and General Secretary  
Rev. Samuel Hutchinson, B.A., B.D., M.Th.

Telephone: (01232) 322284  
Fax: (01232) 236409

16 October, 1996.

Thank you for your letter of 3 October to which I would respond as follows.

Our Confession of Faith states that "when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly."

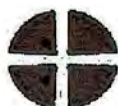
Turning now to the particular passages cited, I would point out that Paul is making a statement on doctrine whereas James is referring to a person's profession: "if a man claims to have faith," etc. As I read it, the point of James' statement in this passage is that a loud claim to faith that is not backed up by a consistent life is not really a credible profession.

I hope this is of some help.

With best wishes.

Yours sincerely,

SAMUEL HUTCHINSON



# THE METHODIST CHURCH

BRI/VC

15 October 1996

1 Central Buildings  
Westminster  
London  
SW1H 9NH

Telephone 0171 222 8010  
Facsimile 0171 233 0323

Dear Mr Kelly

Thank you for your recent letter seeking my comments on the apparent divergence of view between Paul and James on the question of salvation by faith. I think your letter has partly answered your own question in that the disagreement is more apparent than real and that the 'works' which James is requiring of those who profess faith are themselves only enabled by the inner work of the Holy Spirit within the believer. Whether you are right to define those works as simply 'fulfilling the Great Commission' (Matthew 28) I would question; but certainly not only James but other New Testament writers are agreed that any profession of faith which does not issue in the practice of good works is not genuine faith. For instance, the teaching of John the Baptist (Matthew 3:8) and of Paul (2 Corinthians 5:10) as well as of Jesus himself (Matthew 7:15-29) all harmonises with what James is saying. Even the classic passage on salvation by grace through faith in Ephesians 2:8 ff. culminates in an emphasis on good works in verse 10.

Depending on which version of the New Testament you read, it may appear that James 2:14 is denying the doctrine of salvation by faith. However, whilst the translation 'Can faith save him?' is literally correct according to the original Greek, the context requires some such translation as 'Can *his* faith save him?' (RSV), 'Can *such* faith save him?' (NIV) or 'Can *that* faith save him?' (NEB and GNB). J B Phillips' rendering is helpful. 'Can *that sort* of faith save anyone's soul?' In other words James is contrasting spurious faith with genuine faith and goes on to illustrate that by pointing to Abraham whose faith was proved by his obedient action.

I hope all this helps! I may not have said anything which you have not already been able to discover for yourself but perhaps it will serve to reinforce the conviction that you seem already to have arrived at.

With warm Christian greetings,

Yours sincerely

Brian R Hoare  
Secretary for Evangelism

22nd October 1996

Ref: IPJ/Gen/96



HOUSE OF COMMONS  
LONDON SW1A 0AA

Please reply to:  
256 Ravenhill Road  
Belfast BT6 8GJ

Thank you for your recent letter. I have enclosed for you a little book called Christian Foundations which I hope will assist you in your studies.

Best wishes.

Yours sincerely

  
Dr Ian RK Paisley MP MEP