

32. What has commenced following the fall of Adam in the garden is an ongoing process of voir dire:

Voir dire [French: “to speak true.”] In law, an oath administered to a person intended as a witness, requiring him to make true answers to questions as to preliminary or collateral points, before he is allowed to testify as to the main point of the issue.²

Voir dire. Law. [voir true, the truth + dire to say.] Such a person so produced for a witness, may be examined upon a Voir Dire. Trial at Law, that a Witness may be sworn upon a Voir dire; the meaning is, he shall upon his Oath speak or declare the truth.³

33. The initial question that is asked each individual includes these basic ideas:
(1) “What do you think about the Person and work of Christ? **(2)** Is He the One whose work on the cross results in the judgment of your sins? **(3)** Is faith alone in Him alone all that is required for you to be delivered from the lake of fire and imputed eternal life? **(4)** Do you believe that once saved, you are always saved, and will go to heaven when you die?
34. Answers to questions such as these determine whether in the ongoing scrum of the Angelic Conflict who will become witness for the Prosecution or witnesses for the defense.
35. This voir dire determines who testifies for whom during Lucifer’s appeal:
(1) witnesses—saved vs. heathen, **(2)** testimonies—truth vs. the lie, and **(3)** client nations—Jew and Gentile vs. the devil’s world.
36. As James points out, some wrongly assume they testify correctly that, “God is one.” God is *one* in essence, but *three* in personality. The wrong choice among the three results in continued separation from God.
37. In fact, the word “god” has numerous definitions in English dictionaries. None treats the word with more variety than the *Oxford English Dictionary*. Here are some of its definitions:

1. A superhuman person who is worshipped as having power over nature and the fortunes of mankind; a deity. 2. An image or other artificial or natural object (as a pillar, a tree, a brute animal) which is worshipped, either as the symbol of an unseen divinity, as supposed to be animated by his indwelling presence, or as itself possessing some kind of divine consciousness and supernatural powers; an idol.

² Webster’s New Twentieth Century Dictionary: Unabridged, 2d ed. (1962), s.v. “voir dire.”

³ The Oxford English Dictionary (New York: Oxford University Press, 1971), s.v. “voir dire.”

3. As persons, as objects of adoration, or as possessed of absolute power. 4. II. In the specific Christian and monotheistic sense. The One object of supreme adoration; the Creator and Ruler of the Universe. 6. A Being such as is understood by the proper name God; a sole Divine Creator and Ruler of the Universe; that which God is represented to be according to some particular conception (As the God of philosophy, of pantheism, of Judaism).⁴

38. Whenever a person believes in Christ, he immediately becomes a witness for the Prosecution. However, that person's volition still functions under the Law of Freedom. Consequently, overwhelming numbers of believers betray their calling and become instead witnesses for the defense.
39. Therefore, post-salvation Christians are constantly being vetted by divine voir dire to promote who among the witnesses are consistently growing in grace through the acquisition of truth into their souls.
40. Advancing believers are the ones who consistently reference their doctrinal inventory to guide their thoughts, make their decisions, and perform their actions.
40. These are the ones who are vetted as good soldiers for Christ and who become expert witnesses for the Prosecution. Those who do not grow in grace, but acquire philosophies and ideas from the devil's world, are vetted as unreliable witnesses.
41. This latter category is identified with unbelievers since they share similar inventories of ideas. The cosmic believer's production is based on the working objects of human viewpoint, human good, and evil.
42. Such an inventory does produce works that are assumed to please God but they are in opposition to divine guidance.
43. Therefore, they promote and imitate the masses in cosmos diabolicus. Their loss of thought is reflected by their facilitation of cosmic concepts. Therefore, the believers who are AWOL from God cannot be distinguished from those who are aliens against God.
44. Some believers are so far removed from truth that they reject their salvation. They join the masses who, like the Jews in James 2:19, believe that "God is one" and in doing so receive the discipline that accompanies negative volition.

⁴ *The Oxford English Dictionary* (1971), s.v. "God."

45. All who have rejected Christ as Savior, will learn at physical death that their faith in God the Father was a non-working object for salvation that results in an eternity of shuddering.

Principles on Judaism

1. To understand the tension that existed between the Jewish sects mentioned in the New Testament, it is important to give some discussion to the development of Jewish literature between the completion of the Tanakh and the New Testament. This is referred to as the Intertestamental Period of Jewish history.
2. Judaism refers to the religion and culture of the Jewish people. The term “Judaism” was first used during the Intertestamental Period by Greek-speaking Jews. In the New Testament, the Greek term, “Judaism,” is a hapax legomenon used by Paul in Galatians 1:13–14.
3. This epistle was addressed to several churches in Galatia, a kingdom located in southern part of Asia Minor. Paul is documented as having visited several churches in the region including Iconium, Lustra, and Derbe.⁵

Galatians 1:13 For you have heard of my former way of life in Judaism [Ἰουδαϊσμός (*Ioudaïsmós*)⁶], how I was savagely persecuting the church of God and trying to destroy it.

v. 14 I was advancing in Judaism beyond many of my contemporaries in my nation [Jewish race]. (NET)

4. It is interesting to note that the Galatian kingdom was occupied by “Gauls,” or Celtic immigrants, who were part of the latter group of Indo-European tribes that arrived in Asia Minor in c. 278 B.C.⁷
5. The Galatian churches had gravitated back to the teachings of “Judaism, the religious system of the Jews. Its teachings emanate from the Old Testament, especially from Exodus 20 through Deuteronomy, and also from the traditions of the elders (Mark 7:3–13), some of which the Lord Jesus condemned. The main emphases of Judaism are circumcision and Sabbath keeping.”⁸

⁵ See Map 8 in the *Scofield Study Bible*.

⁶ Spiros Zodhiates, ed., “Ιουδαϊσμός,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 779.

⁷ “The most important linguistic family of the globe, comprising the chief languages of Europe. The prehistoric dialects of the Primitive Indo-Europeans accompanied their migrations into India, Persia, Greece, Rome, and the western borders of Europe where they are found at the beginning of history” (*Webster’s New Collegiate Dictionary* 2d ed. (1953), s.v. “Indo-European Languages.”)

⁸ Zodhiates, 779.

6. Strict observance of biblical laws that range from Exodus 20 to the end of the Pentateuch identified the theology of the Pharisees in the first century. To impose these laws on the people they emphasized the Oral Law.
7. In recent studies we have noted the development of the Oral Law that emerged following the Chaldean captivity. The scribes, who were not descended from the tribe of Levi, gradually superseded the priesthood.
8. The scribes primarily developed what became known as the Talmud. From these oral gleanings, additional interpretations followed comprising two oral commentaries called the Mishna and the Gemara:

The Tálmud (“study” or “learning”) is the literary culmination of this oral tradition, which, according to the rabbis who created the Tálmud, originated at Mt. Sinai as part of the divine revelation vouchsafed to Moses, along with the material recorded in the Pentateuch. In its broadest sense, the Tálmud is a set of books consisting of the Míshna (“repeated study”) and the Gemára (“completion”). The Míshna is a collection of originally oral laws supplementing scriptural laws. The Gemára is a collection of commentaries on and elaborations of the Míshna, which in “the Tálmud” is reproduced in juxtaposition to the Gemára.⁹

9. Judaism is therefore a deviation from the clear revelation of the Torah by its subscription to selected, legalistic rituals imposed from the oral law. The Talmud did not arrive in print until the second century A.D.
10. These people subscribed to the directives of the orally presented teachings of the Talmud and its appendages. Their rituals had no relation to those revealed in the Torah that prophesied the Jewish Messiah.
11. The result was involvement in legalisms that distorted not only the true meaning of the rituals, but their fulfillment in the Person of Christ.
12. James is calling out the Jews in Jerusalem to come to Christ and, for those who have done so, to start placing their faith in the Messiah, Jesus of Nazareth, the working object of faith for salvation.
13. With the assets allocated at salvation, these Jews are being challenged to place their faith in the working object of the Word of God which James was communicating from his pulpit in Jerusalem.
14. The believer’s faith in Christ is an unseen event known only to the recipient. This is the regeneration of the believer by the imputation of a human spirit.
15. Those things that can be seen are the works associated with that salvation, the production of doctrine out from the soul into the devil’s world.

⁹ Lou Hackett Silberman, “The Judaic Tradition,” in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 22:405.

16. These works are to be motivated by the working object of the Word of God present in the believer's *kardía*, where his inventory of biblical truths are stored in the memory center of the soul.
17. Doctrine transforms the soul from a repository of human viewpoint into a storehouse of truth for application to the circumstances of life. Principle: No believer can apply anything or perform any "good work," beyond the inventory of doctrine resident in his soul.
18. Principle: No one can rightfully ask another believer to perform a "good work" beyond that person's inventory of ideas. Nor should he. To do so would violate the privacy of his priesthood.
19. When a believer, through serious Bible study, acquires an inventory of ideas that, when applied, produces divine good, then that person becomes an effective witness for the Prosecution.
20. This obligation is aggrandized by an enlarging inventory of truth from which the believer may deploy for consideration:

2 Corinthians 5:20a Therefore, we are ambassadors [πρεσβεύω (*presbeúō*): "as a representative] for Christ as though God were making a plea through us.

21. In Paul's famous dissertation on the believer's obligation to underwrite all he thinks and does from the source of personal integrity, he does so with this introduction:

1 Corinthians 13:1 If I speak in the languages of men and of angels, but do not do so with integrity, I have become a noisy gong and a clanging cymbal. (NET)

22. This verse does not stress the percussion section of an orchestra, but that by themselves they cause nothing but the cacophony of grating noise. All divine-good production must originate from personal integrity whose working object is the Word of God.
23. This verse introduces the eight verses of this chapter which is so often quoted. But as you read it and Paul illustrates a number of things he might choose to do, he concludes that if all are done without motivation from personal integrity then he concludes, "I am nothing" and "It prophesies me nothing" (vv. 3 and 4).
24. Paul then concludes the chapter with this coda:

1 Corinthians 13:13 But now faith, hope, love, abide these three; but the greatest of these is love.