

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.
41. 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.
42. 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.
43. Such an inventory does produce works that are assumed to please God but they are in opposition to divine guidance.
44. 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.
45. 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.
46. 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.²

Galatians 1:13 For you have heard of my former way of life in Judaism [Ἰουδαϊσμός (*Ioudaïsmós*)³], 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.⁴
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.”⁵
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:

² See Map 8 in the *Scofield Study Bible*.

³ Spiros Zodhiates, ed., “Ἰουδαϊσμός,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 779.

⁴ “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.”)

⁵ Zodhiates, 779.



The Tálmod (“study” or “learning”) is the literary culmination of this oral tradition, which, according to the rabbis who created the Tálmod, 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 Tálmod 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 Tálmod” is reproduced in juxtaposition to the Gemára.⁶

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.
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.

⁶ Lou Hackett Silberman, “The Judaic Tradition,” in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 2010), 22:405.



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 prophets 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.

25. The three things Paul says that will abide are faith, hope, and love. Faith (*πίστις*) demands a working object which is the Word of God.
26. Hope (*ἐλπίς*) is a concept that looks into the future with the expectation of, for example, obtaining the transfer of the soul and spirit to heaven at physical death or the resurrection of the church at the Rapture.



27. It is faith in the working object of biblical revelation that results in confidence in the fulfillment of prophecies.
28. Love (**ἀγάπη**) is total reliance on the integrity of God that underwrites every jot and tittle of Scripture. The integrity of God is the love of God and the love of God is the integrity of God.
29. When by faith we develop confidence in the immutability of the Word of God then we acquire the integrity that God possesses and makes available in His Word.
30. Complete investment in the immutability of the Word of God results in the positive believer trusting the adoption of these expressions of absolute truth into his *kardía*.
31. Through this procedure, the believer gradually accepts, retains, and executes the standards of God in his decision-making processes.
32. Therefore the verse may be expanded to reflect these principles:

1 Corinthians 13:13 But now faith in the working object of the Word of God produces confidence in the immutability of its content resulting in personal integrity from their acquisition and application. (EXT)

33. To justify this translation, we can observe some of the discussions of some theologians who make the effort to explain the verse.

Love [integrity] is the greatest of these three graces because through faith [in the working object of the Word of God] love [integrity] unites the Christian personally to God (1 John 4:10 [11], 19) and through God's love [righteousness and justice = integrity of God] (Romans 5:5) we are enabled to love one another [personal integrity acquired from inculcation of truth in the soul] (John 13:34–35).⁷

34. The second example has some interesting comments in support of our translation:

In this life faith, hope, and love are all challenges which need support and which believers are exhorted to meet. (p. 663)

35. The second example has some interesting information in support of our translation. Commentary is inserted inside black brackets:

⁷ W. Harold Mare, "1 Corinthians," in *The Expositor's Bible Commentary: Romans–Galatians*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency Reference Library, 1976), 10:270.

