

19. The earth is held in its orbit by the gravitational pull of the sun while the moon is held in its orbit by the gravitational pull of the earth. This dance among the luminaries continues unabated from time immemorial, Genesis 1:1 to the present day.
20. Here is Sir Newton's comment on the fact gravity exists, but admits he does not know its cause or source.

So far, I have explained the phenomena of the heavens and of the sea by the force of gravity. I have not yet been able to deduce from the phenomena the reasons for these properties of gravity and I invent no hypotheses. Everything which is not deduced from the phenomena should be called an hypothesis, and hypotheses, whether metaphysical or physical, whether occult qualities or mechanical, have no place in experimental philosophy.

21. Newton saw clearly that his universal law of gravitation is a description, not an explanation. He wrote in a letter to Richard Bentley:

You sometimes speak of gravity as essential and inherent in matter. Pray, do not ascribe that notion to me; for the cause of gravity is what I do not pretend to know.⁹

22. Both he and mathematicians who followed have remained flummoxed about the "cause of gravity." Therefore, we boldly go where no mathematician has gone before by appealing to the "source of truth" for the answer. We find it in:

Colossians 1:16 For by means of Him [Jesus Christ, v. 15] all things were created [κτίζω (*ktízō*): to produce from nothing, Gen. 1:1], both in the heavens and on earth, the visible things [the universe] and invisible things [mathematics], whether human governments or constituted authorities, or angelic rulers and authorities: all things through Him and for His purpose have been created.

v. 17 He eternally existed before all things, and by means of Him all things hold together [συνίστημι (*sunístēmi*): i.e., gravity]. (EXT)

(End JAS3-41. See JAS3-42 for continuation of study at p. 411.)

⁹ Morris Kline, *Mathematics and the Search for Knowledge* (New York: Oxford University Press, 1986), 223.



23. Sir Isaac Newton discovered gravity which Jesus Christ created. The former is true while the latter is truth. Know the difference between the two.
24. Those who discover phenomena of nature are wise in the category of experimentation which results in a conclusion.
25. Those who study Scripture discover truth revealed by the source of all that is knowable, the revelations provided by the Holy Spirit. Continued inculcation eventually completes the edification complex of the soul.
25. The word the NASB uses for this advance is, “understanding”: **ἐπιστήμων** (*epistēmōn*). This word does refer to personal understanding of a subject, however, its application here is far more complex.
26. To insure that the word, *epistēmōn*, is clearly understood, we consult the lexicons and dictionaries to amplify its definition:

ἐπιστήμων pertains to being knowledgeable in a way that makes one effectual in the exercise of such knowledge, expert, learned. The expert in σοφός [sophós: wise] will be verified by quality of performance.¹

ἐπιστήμων, to know thoroughly. Endued with knowledge, understanding, expertise, the equivalent to the English “scientist.”²

27. Dan G. McCartney provides this insight to this word:

James resumes the concern with those who would be teachers (3:1) and connects it with the practical demonstration of wisdom by good works. The paragraph also links the issues of speech and wisdom with the discussion of faith in James 2: those who deem themselves wise and understanding (i.e., have the potential to be a teacher) must show their works by good behavior. The works are the same kind of works as were instrumental in the justification of Rahab and Abraham: works of faith.

¹ Walter Bauer, “ἐπιστήμων,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 381.

² Spiros Zodhiates, ed., “ἐπιστήμων,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 639.



Hence, although James says literally that the wise and understanding must show the works in humble wisdom by means of good behavior, the context makes it clear that the works are instrumental in showing faith, so here works are the key to showing what kind of wisdom one has. Good behavior points to the kind of works that point to humble wisdom.³

28. Conclusion: academic understanding cannot effectively be applied. The concept is understood, but not considered as a working object for application.
29. The unbeliever can perform what he considers to be a “good work” and by doing so, he wrongly assumes he wins a point with God. Yet, no matter what he does as an unbeliever, he gains no approval whatsoever from God.
30. Principle: With regard to salvation, there is absolutely no “work” an unbeliever can perform to acquire salvation. Salvation is acquired by the unbeliever placing his personal faith in the working object of Jesus Christ.
31. Post salvation, the believer must grow in grace in order to acquire guidance and understanding about how to make good decisions based on the working object of the Word of God.
32. The “works” of a believer may be characterized in two ways: (1) human good and (2) divine good.
33. Human good occurs when a believer performs a work that, in his view, is biblically sound. Possibly so, but if he does so out of fellowship, i.e., not current on rebound, then the deed is done outside the bubble.
34. Human good occurs when a believer does something he assumes will result in winning God’s approval and resultant blessing to him personally.
35. All believers have access to divine power. But disclosure of this power is found only in Scripture. Failure to consult the only immutable resource of absolute truth results in the believer remaining spiritually handicapped due to self-imposed ignorance.

Galatians 4:16 Have I become your enemy because I keep on telling you the truth [**present active participle of ἀληθεύω (alētheúō)**]?

36. The Galatians have been taught the truth by Paul but have later strayed and been misled by false teachers. The usual strategy of false teachers is to assure their audiences they were previously led astray by “false teachers.”

³ Dan G. McCartney, *James* (Grand Rapids: Baker Academic, 2009), 198.



37. Paul calls out the false teachers later in his Letter to the Galatians with this rebuttal to the false doctrine taught by the Judaizers:

Galatians 5:7 Recently, you were running well [growing in grace by submission to Holy Spirit's teachings]; who hindered [constative aorist active indicative of ἀνακόπτω (*anakóptō*): to restrain or impel] you from obeying the truth [ἀλήθεια (*alētheia*)]?

38. This spiritual interference remains constant throughout the Church Age. There remain proponents of legalism who insist that one must (1) do good works to be saved, (2) believe in Jesus and then do good works to be saved, or (3) follow the writings of a specific individual, apart from those certified by the Bible, and be saved by a program of works.

29. The constative aorist of ἀνακόπτω (*anakóptō*) refers to the false teachers who are urging Galatians to continue doing something:

“... to act and do it now!” Although the aorist is here transgressing onto the present tense’s turf, it adds a certain flavor. It is as if the author says, “Make this your top priority.” As such, the aorist is often used to command an action that has been going on.⁴

30. The verb, *anakóptō*, is actually a term used in sports and specifically to a race. It means, “To drive back, hinder. It is an Olympic expression related to a race, meaning to come across the course in such a manner as to jostle and throw a participant out of the way.”⁵

31. There are quite a number of “Christian” organizations that presently exist that practice Operation *Anakóptō*. Their doctrines of salvation vary but are common in the sense that works are involved in salvation. This is not salvation by faith alone but salvation by works.

32. Here is a summary of Operation *Anakóptō* taking place in Galatia:

The legalizers were trying to lock the Galatians up under law so that they might be separated from Christ and serve their teachers. For the present, the legalizers are courting the Galatians. But the Galatians must take note.

⁴ Daniel B. Wallace, *Greek Grammar: Beyond the Basics* (Grand Rapids: Zondervan, 1996), 720.

⁵ Zodhiates, “ἀνακόπτω,” *The Complete Word Study Dictionary: New Testament*, 152.

