

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 do 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.

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.
28. 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.
29. 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*.
30. Through this procedure, the believer gradually accepts, retains, and executes the standards of God in his decision-making processes.
31. 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)

32. 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).¹⁰

33. 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)

(End JAS2-31. See JAS2-32 for continuation of study at p. 311.)

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



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

It is natural to ask what led Paul to introduce references to faith and hope alongside love in this verse. These three virtues seem to have been commonly mentioned together by Paul and other early Christian preachers. [These three are in unison with the Royal Law and the Law of Freedom. Faith relies on the working object of the Word of God, hope is the undergirding confidence in its veracity, and love is the Integrity of God.] Paul had made indirect references to faith and hope in the statement in verse 7 that love “always trusts” and “always hopes,” suggesting that those two virtues are undergirded by, and particular manifestations of, love. [The formula is based on divine integrity which the believer acquires through the system of spiritual growth.] Although of the three key virtues the Corinthians’ greatest weakness was in the area of love, it is not the only virtue that Paul valued more highly than the spiritual gifts. “Not only is love superior to spiritual gifts that are partial and will come to an end, but also it is superior to virtues that are absolutely essential to being a Christian. [Christian virtues are dependent upon biblical Integrity in the soul of the believer.]”¹

We are in agreement with those who find the superiority of love based not in the nature of love itself, but in the nature of God himself.² [The Integrity of God is the Love of God. When acquired in the soul of the believer, it fulfills the Royal Law, utilizes the Law of Freedom, and is maintained by Occupation with Christ.] (pp. 664, 665)

35. Again we confirm the principle that faith is the catalyst for advance in the plan of God, but that faith must be dependent upon the working object of the Word of God.
36. Production is totally dependent upon recall of doctrine that has been processed by faith’s confidence in its veracity. When production is based upon assumptions drawn exclusively from devotionals, musical lyrics, the actions of others, or personal opinions, then human good is afoot.
37. Even though this person is actively “working for Jesus” he is doing so biblically undisciplined. Believers should not to be led to do things overtly unless they are inside the bubble, motivated by resident doctrine, and guided by the Holy Spirit.

¹ D. E. Garland, *1 Corinthians* (Grand Rapids: Baker Book House, 2003), 625.

² Roy E. Ciampa and Brian S. Rosner, *The First Letter to the Corinthians*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2010), 663, 664–65.



38. Divine good is divine good only if the Holy Spirit motivates the idea from resident doctrine in the believer's soul. Otherwise, the act is considered wood, hay, and straw and done consistently will set quite the blaze at the Evaluation Tribunal.
39. The Judaizers were involved in this, primarily promoting the false doctrines of circumcision and keeping the Sabbath. Circumcision was a part of the Jews commitment to their covenant with God. It had symbolic meaning related to a blood sacrifice confirming ones commitment to the Abrahamic Covenant.
40. That convenient had to do with the line of Abraham and the peoples' commitment to the bloodline of the Jewish people. Abraham just had his name changed from Abram. He and Sarah were about to be made fertile again leading to the birth of history's first natural-born Jew.
41. From Isaac the line of Messiah would develop. His son, Judah, became the bloodline of the chart pedigree of Messiah leading ultimately to David which established the royal line that would continue to the birth of Jesus.
42. For this sequence to proceed, the Jewish people must remain committed as a people to defend the bloodline. To confirm this, the men of Israel submitted to a blood sacrifice upon their own bodies.
43. It would not be an animal sacrifice or a human sacrifice, but one that could not be denied and therefore exist as a permanent testimony to each man's commitment to the Abrahamic Covenant.

Genesis 17:9 God said further to Abraham,
"Now as for you, you shall keep My covenant, you
and your descendants after you throughout their
generations.

v. 10 "This is My covenant, which you shall
keep, between Me and you and your descendants
after you: every male among you shall be
circumcised.

v. 11 "And you shall be circumcised in the
flesh of your foreskin, and it shall be the sign of the
covenant between Me and you.

v. 12a "And every male among you who is
eight days old shall be circumcised throughout your
generations. (NASB)



Covenants are sealed by shed blood. Circumcision, the cutting of one's genital organ, symbolized one's utter dependence upon and commitment to the will of Yahweh. Rightly understood circumcision is a most meaningful rite.³

40. This ritual was continued throughout the history of the Jewish people culminating with the birth of Jesus:

By the time of Jesus, circumcision was performed at the Temple or synagogue by a priest. Earlier it was a family activity performed in the home. Also in the time of Jesus the naming of a child was a part of the circumcision ceremony.⁴

Luke 2:21 At the end of the eight days, when He was circumcised, He was named Jesus, the name given by the angel before He was conceived in the womb. (NET)

41. The bloodline of Messiah ended with Jesus. His circumcision fulfilled the Abrahamic Covenant in the sense that Abraham's bloodline was primarily designed to follow a Jewish chart pedigree until the fulfillment of David's prophecy of "Messiah the Prince" in Daniel 9:25.
42. At this point, circumcision had accomplished its purpose. There is nothing wrong with the Jews continuing to observe this ritual, but Messiah has come, has lived, taught, been judged, and executed for the sins of the world.
43. There will be Jews who enter into the messianic kingdom, not because they were circumcised, but because they placed their personal faith in Jesus Christ, the Messiah, for their salvation.
44. The reason for those who do not so enter into the kingdom will be because there will be many Jews, although circumcised, who did not recognize Jesus as the Son of God, Messiah the Prince, or David's greater Son.
45. Reason? Operational death. They continued to emphasize ritual rather than the reality of the risen Savior, Jesus Christ. Instead their faith had a non-working object that considered, "God is one."
46. Those who were blinded by ritual, along with the demons, will one day shudder because of their blindness to the necessity of a perfect Jew, a perfect Homo sapiens, and a perfect Man who went to the cross and there sacrificed for the sins of the world.
47. At this point, the "someone" being addressed in James 2:18 and following receives this summary query from James:

³ G. E. Farley, "Circumcision," in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 1:867.

⁴ Ibid., 1:867



James 2:20 But are you willing to recognize,
you foolish fellow, that faith without works is
useless? (NASB)

1. This verse ends the preceding paragraph while at the same time forms a transition to the illustration that follows. It begins with a question that is introduced by the adversative conjunction **δέ (dé)**: “but.”
2. James has spent 19 verses promoting a behavior pattern that removes friction between believers. Clearly, believers who attend a local church are at different stages of spiritual growth.
3. Regardless of one’s spiritual advance, inevitably circumstances intrude into a person’s life causing pressures that must be addressed. In the midst of this pressure, a person can be distracted.
4. His situation’s details properly do not need to become known to others. The biblical response is the application of the Royal Law while offering prayers to the Father on behalf of that individual.
5. Outside the local church, the world is filled with people who face troubles of every sort that often come to the attention of believers. Same thing applies to these people.
6. When necessary facts are known, the believer must use doctrine to determine what course to follow. James has given illustrations on both success and failure in regards to this.
7. One example presented a man of means approached by a couple who were destitute. He had the means to provide food and clothing and potentially a job but instead brushed them off. James responded with the question, “What advantage is that?”
8. The illustration presented a principle: Faith without the working object of resident doctrine is operationally dead, being by itself.
9. The complete doctrinal inventory of a believer’s soul is known to the Holy Spirit, but James indicates that the verification of that inventory is displayed by the way people respond to circumstances.
10. In James 2:18–19, he presents two situations on the subject of faith and works. Each example could be the illustration of a positive or negative application.
11. The premise of the argument is, “You have faith and I have works.” What is unstated is the working object of faith. The man in context is presented as a believer who at some point had a doctrinal inventory. However, his response to the poor couple revealed he was in operational death.