

9. Being a servant of the Lord is the proper motivation and those who have certain physical endowments contribute these talents with the desire to magnify God, Jesus, and the Word.

### III. Grace Orientation Excludes Human Assets

1. Personal appearance is the result of the gene pool crashshoot and the individual has nothing to do with the outcome.
2. A man may appear handsome or frightening but the real person is determined by the content of his soul. An attractive person may have a cesspool for a soul while the unattractive one reflects the glory of God.
3. Same for women. Some are drop-dead gorgeous while others are occasionally referred to in the South by the compassionate idiom, "Bless her heart." Yet the real person is reflected by the soul.
4. The point is that one cannot help or change what volition did not physically create, but it can reflect what doctrine produces in the soul.
5. Chemicals and clothing can do wonders for many, but nothing can cover up a soul ruled by the cosmic systems.
6. Some are blessed with stentorian voices that attract and maintain attention, but the content of the message reflects the integrity of the soul or lack of it.
7. In most of the Hollywood-esque pulpits of bread-and-circus churches, men and often women, dressed in Oxford suits and Neiman Marcus dresses, prance around the rostrum, emitting their false doctrines while peddling their colportage to thousands of captivated customers.
8. Some of these people have the gift of pastor-teacher, but have bought into a false message while sounding convincing in the process. Others are slick-tongued charlatans preaching a counterfeit doctrine while swindling the easily impressed and spiritually ignorant.

9. A man or woman that is easy on the eyes, dressed to the nines, and has a captivating stage presence can be a ruse to the easily led or biblically naïve person.
10. These examples are designed to warn about false impressions. What things appear to be may be quite different than they seem. The Apostle Paul warns of such types in:

**2 Corinthians 11:3** I fear for you, lest in any way, as the serpent deceived Eve by means of his pseudo wisdom, so your minds should be seduced and corrupted from the integrity of doctrine and purity of life toward Christ.

**v. 4** For if the ones coming publically communicate another Jesus whom we have not taught, or if you receive another personality which you had not received, or a different gospel which you have not welcomed, you patiently endure them.

**2 Corinthians 11:13** For such men as these are false apostles, deceitful artisans, masquerading themselves as apostles of Christ.

**v. 14** No wonder, for even Satan masquerades himself as an angel of light.

**v. 15** Consequently, it is not surprising if his servants also disguise themselves as ministers of righteousness—which they do—whose end shall be according to their cosmic production. (EXT)

#### IV. Negative Volition toward the Word of God

1. The worst mistake a person can make is to reject the intake of biblical truth. What is even worse is to refuse to apply what he has learned from Bible study.
2. Such types are casualties in the angelic conflict. But a casualty is one who was at least in the fight for a while. The Jews of Jerusalem were negative which soon resulted in the apostles and their associates pretty much ignoring most of Palestine.
3. James was the pastor-teacher in Jerusalem, but by the time he wrote his Epistle some fourteen years after the resurrection, he addressed his letter to the Diaspora.

4. The Jews are scattered abroad but this is to their advantage. Those who remain in Palestine are negative and still drawn to legalism without reality by observing obsolete rituals.

**James 1:2**      Consider [ **Imperative Mood #1** ] it all joy, my brethren, when you encounter various trials, (NASB)

1. James ends verse 1 with the salutation of the verb **χαίρω** (*chaírwō*). It is translated “Greetings” but it refers to the principle of unalloyed happiness.
2. As we have noted, this mental attitude is how James opens his first paragraph, “Consider it all joy.”
3. Here the word ‘joy’ is the noun **χαρά** (*chará*) which is the direct object of the opening verb “consider,” the aorist middle imperative of **ἡγέομαι** (*hēgéomai*). In this context, it is used “to engage in an intellectual process; to think, consider, or regard.”<sup>3</sup> This requires the believer to call to mind pertinent doctrines from which to draw a conclusion and an application.
4. *Hēgéomai* is a constative aorist tense that in this context refers to a succession of facts or events. The middle voice indicates that the action is done by the subject. The imperative mood is a command to the reader to execute the verb by application.
5. So what is the application? Under the filling of the Spirit, consider those doctrines related to the exigency in light of the plan of God and conclude that you are in that plan. This results in maintaining or returning to the copacetic spiritual life.
6. As the verse continues, the categories of doctrine to be recalled have to do with the various pressures that every believer encounters during his life.
7. These vary. Some that occur have to do with poor decisions by yourself, poor decisions by others. Problems that occur due to illness, poor economy, loss of employment, other peoples’ bad decisions, and the list goes on and on.
8. Look at it this way: There are eleven categories of systematic theology within which all the issues of life are recognized. Let’s count them off:

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<sup>3</sup> Walter Bauer, “ἡγέομαι,” 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), 434.