

10. The blessings that a believer receives from God are divine encouragements to continue to press the attack in the Invisible War.
11. It is not the blessings that motivate the believer, but rather his dependency on the Word of God as a light unto his path. Blessings in time are associated with that mental attitude.
12. Job had the doctrinal capacity to orient and adjust to circumstances knowing that God is sovereign, His decree certifies these events will occur in time, and his duty was to orient and adjust and praise God for His grace.
13. Job's response to these events began with two acts recognized as a means of showing grief common in the ancient world:

**Job 1:20** Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped.

14. Job's first response was to arise, the Qal imperfect of קום (*qum*): "the physical action of rising up." While continuing to stand, Job tore his robe, the Qal imperfect of קרע (*qara'*): "to rip apart a piece of clothing."
15. The garment he tore is the מַעִיל (*me'iyil*): "robe." "The Hebrew word *me'iyil*, stands for a variety of garments used only by men of rank or of the priestly order."<sup>1</sup>
16. The Qal imperfect of *qara'*, "Job arose," "indicates the intentionality and the rapidity of the actions to follow. It signals the beginning of his response to the terrible news. Therefore, the sentence could be translated, "Then Job immediately began to tear (rip apart) his robe (*me'iyil*)."<sup>2</sup>
17. Job immediately followed the action of ripping apart his robe by shaving his head. Both of these are common gestures of violent grief in the biblical world.
18. These two acts are followed by a rhetorical, poetic, or lyrical stanza called a quatrain: "a verse of four lines, rhymed or unrhymed. It is the most commonly used stanza in English."<sup>3</sup>

<sup>1</sup> George B. Eager, "Dress," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:876.

<sup>2</sup> *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 797tn20.

<sup>3</sup> Chris Baldick, *The Oxford Dictionary of Literary Terms* (New York: Oxford University Press, 1990), 183.



19. Job's quatrain is recorded in Job 1:21:
- “Naked I came from my mother's womb,  
And naked I shall return there.  
The Lord gave and the Lord has taken away.  
Blessed be the name of the Lord.”
20. Principle: In the face of this four-fold sequence of tragic loss, Job did not sin but instead maintained grace orientation.
21. His work animals were stolen and his workers slaughtered by Sabean rustlers; lightning strikes ignited a fire consuming his flock of sheep and their herders were consumed in the blaze; a Chaldean raiding party stole his camels and their handlers were slain; finally, a Sirocco wind blew down his eldest son's home killing his entire family.
22. His grace orientation combined with his doctrinal inventory to endure the challenges that reduced him and his holdings to absolutely nothing, yet he oriented and adjusted .
23. His orientation was made possible by his steadfast focus on the integrity of God. He went through a time of testing in which his wife was the first to call him out as foolish to stand fast in the face of disaster.
- Job 2:9** Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!”
24. Maintaining steadfastly his integrity, Job responded in:
- Job 2:10** But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips.
25. The major testing for Job was the long exchange he had with three of his friends, Eliphaz, Bildad, and Zophar. These four debated about Job's adversities and his attitude toward them from Job 3 through chapter 31.
26. Elihu holds the floor for six chapters in Job 32 through 37 after which God intercedes in chapters 38–41. Job answers in chapter 42 in where the Lord called out Job's three friends with this critique, “You have not spoken of Me what is right, as My servant Job has.” (Job 42:8b).

27. Because Job provided an excellent testimony, his losses were restored two-fold, noted in the chart below:<sup>4</sup>

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### Job's Losses and Restorations

<u>Losses</u>	<u>Restored</u>
<b>7 sons</b>	<b>7 sons</b>
<b>3 daughters</b>	<b>3 daughters</b>
<b>7,000 sheep</b>	<b>14, 00 sheep</b>
<b>3,000 camels</b>	<b>6,000 camels</b>
<b>1,000 oxen</b>	<b>2,000 oxen</b>
<b>500 donkeys</b>	<b>1,000 donkeys</b>
<b>large household</b>	<b>lived 140 years</b>
<b>greatest man of the East</b>	<b>Saw four generations of children</b>

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28. Job passed evidence testing because of his doctrinal orientation to the divine decree, his faith in the ultimate reunion with his children's families, and the responsibility of being a good witness for the Prosecution in the Invisible War.
29. He had just passed evidence test number 1 related to his relationship with God. Job 2 reveals his challenge to pass evidence test number 2 regarding his relationship with life.
30. By his total reliance on the Word of God to resolve the exigencies of life and circumstances, he advanced to the summum bonum of glorifying God to the maximum.

#### **Glorifying God**

1. There are two spiritual advances that result in the believer glorifying God: **(1)** the advance to spiritual maturity at which point escrow blessings in time are conveyed to him and **(2)** victory over the challenges of evidence testing.
2. Human volition is the major factor in resolving the angelic conflict. The only common characteristic mankind has with the angels is free will.
3. One-third of the angelic population, under the leadership of Lucifer, rebelled against divine authority thus fomenting the angelic conflict.

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<sup>4</sup> C. I. Scofield, *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 746n42:10.



4. This volitional decision led to the divine conviction of these angels which resulted in their sentence to the lake of fire, a trial that occurred prior to the creation of the human race.
5. However, the transfer of these angels to the lake of fire has been postponed until the end of human history.
6. In the meantime, the angels that rebelled are referred to in Scripture as demons: **δαίμων (daímōn)**. It is a term that is applied to the angels that sinned. Another term that is used to describe this group is, “fallen angels.”
7. Under the leadership of Lucifer, these demons foment the chaos that emerges in a client nation and, by application, are presently on a roll in the United States. Paul discusses this strategy in:

**Ephesians 6:12** Our warfare is not against flesh and blood [ **Homo sapiens** ], but against rulers [ **demon general officers** ], against authorities [ **demon officer corps** ], against world rulers of this darkness [ **demon ambassadors** ], against spirit forces of evil in the heavenlies [ **rank and file demons** ].”

8. The angelic conflict rages throughout world history. Those demons described above are able to foment rebellion within client nations through demon influence and demon possession. Paul speaks of this strategy in:

**1 Timothy 4:1** But the Holy Spirit explicitly says that in later times [ **ὑστερος, (hústeros): see excerpt below** ] some believers will fall away from the faith [ **reject Bible study** ], paying attention to deceitful spirits and doctrines of demons [ **socialism, communism, political correctness, cultural upheaval, loss of thought, etc.** ],

**The reference here is to being led astray by false teachers who will try to overthrow believers. In a smooth transition the last times become later future times, i.e., “later” in terms of the sacred time of origin with Jesus and the apostles.<sup>5</sup>**

<sup>5</sup> Ulrich Wilckens, “ὑστερος, (hústeros)” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1972), 8:595.



**1 Timothy 4:2** by means of hypocrisy from the source of human liars, seared in their own conscience having been branded with a branding iron. (EXT)

9. The introduction of Homo sapiens specifically and exclusively to planet earth in Genesis 2 clearly indicates that this postponement is the result of an appeal before the Supreme Court of Heaven.
10. Lucifer's claim was that the conviction was unfair, claiming that a loving God who created them is unjust to send His own creatures to the lake of fire.
11. Considering the facts that the trial and sentence occurred in eternity past, but the execution of the sentence does not occur until eternity future, then we may conclude that Lucifer pled innocence before the Supreme Court of Heaven which granted an appeal.
12. Human history was instituted to bring forth witnesses for the Prosecution by means of the human race. God calls out witnesses for the Prosecution by means of evangelism and inculcation of Bible doctrine while Lucifer calls out witnesses for the defense by means of "doctrines of demons."
13. Therefore, all of human history may be regarded as the calling out of witnesses to testify before the Divine Court of Appeals.
14. The testimonies of unbelievers range from establishment viewpoint, but in the area of human viewpoint and human good.
15. The lives of unbelievers who are in advanced reversionism function under the doctrines of demons. They promote cosmic ideas that result in the dissemination of the disinformation of cosmic viewpoint and evil.
16. The testimonies of believers range from the point of salvation followed by a low inventory of biblical ideas and easy recruitment into human good.
17. Those who are advanced all the way to spiritual maturity provide excellent testimonies for the Prosecution.
18. Regardless of the level of impact for each believer, all will be assessed at the Evaluation Tribunal of Christ, 2 Corinthians 5:10.



This completes our study of **The Doctrine of the Edification Complex of the Soul** which is incorporated into the visual, “**The Sophisticated Spiritual Life.**” ▼

We are now ready to begin our exegetical study of *James: Chapter 3*.

**James 3:1** Let not many of you become [ present middle imperative of γίνομαι (*gínomai*): IM #22 ] teachers, my brethren, knowing that as such we will incur a stricter judgment. (NASB)

1. This verse opens the third chapter with a negative command, “Let not many of you become teachers.” This is a very weak translation to open the chapter with an imperative mood. We will develop an expanded translation shortly, but we must point out the early use of this twenty-second imperative mood of the book.
2. James is now turning his attention away from the interpersonal relationships among some within the Jerusalem congregation to an apparent significant number of members who have decided they know more than he does.
3. First crack out of the box is the negative imperative to stop something that is presently going on. The NASB treats the command lightly with the phrase, “Let not many of you become teachers.”
4. But James is issuing a stern command to the men of the congregation. The word “brethren” is masculine and therefore directed to men who are addressed with the negative particle, μή (*mḗ*): “Stop.”
5. This is followed by the imperative of prohibition of the verb γίνομαι (*gínomai*): “to begin to be.” In the middle voice and imperative mood, it means to begin a process that brings something into existence.
6. However, with the negative *mḗ*, it is a command *not* to start this process. This is a stern command to men to stop becoming something you are not spiritually qualified to do.
7. What they are in the process of doing is the act of considering themselves qualified as pastors-teachers, the word in the English translation is “teachers.” It is perfectly alright for men to desire to be teachers, but that’s not what is found here.
8. “Teachers” is the masculine noun, διδάσκαλος (*didáskalos*). It does refer to a teacher, but one of a special class. It is the word used in the Greek when the Pharisees referred to Jesus as “Teacher.” Jesus assumed the absolute title of being called, Ὁ διδάσκαλος (*Ho didáskalos*), “The Teacher” in Matthew 26:18.



9. During the incipency of the Church Age, there were numerous spiritual gifts that were required to establish the spiritual life of the dispensation. Until the canon was completed a number of temporary spiritual gifts were required.
10. Two of the most important of the permanent gifts were those of evangelism and pastor-teacher. The former conveyed the gospel of salvation which was based on the transitive verb **πιστεύω (pisteúō)**: “to believe,” and whose working object is “Jesus Christ.”
11. Once saved, the new believer was then directed to grow in grace under the teaching ministry of the Holy Spirit by means of submission to the authority of a man who possessed the spiritual gift of communication which is “pastor-teacher.”
12. The local church refers to a geographic location where believers may gather to hear the Word of God taught. Before the New Testament canon was completed, the Holy Spirit informed and guided certain men to communicate divine instruction to those who gathered.
13. After the canon was completed in C. A.D. 96, these men, under the guidance of the Holy Spirit, taught their congregations from the source of the written Word, the collection of books referred to as Scripture. Both the Old and New Testaments comprise what is known as the Bible.
14. If the Bible is to be communicated accurately to the souls of believers, then a divine system must be implemented in order to protect its veracity. Not just any man is qualified to take on that responsibility.
15. It is true that an educated man can take the Bible and communicate what he discerns is the meaning of its content, however this does not certify the accuracy of his teachings. Any man can open a Bible and bloviate: “*Slang*: To discourse at length in a pompous or boastful manner.”<sup>6</sup>
16. This may be loosely described, at best, as the study of the Bible as literature, or, at worst, the musings of an ordained minister without reference to hermeneutics, textual criticism, dispensations, exegesis, or context.
17. It is obvious from the context of James’s opening verse is that there are representatives of the former two groups who have taken issue with James’s teaching.
18. He has the spiritual gift of pastor-teacher. “Pastor” refers to his spiritual authority over the congregation he leads, and “teacher” refers to the spiritual gift of communication.

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<sup>6</sup> *The American Heritage Dictionary of the English Language*, 5th ed. (2016), s.v. “bloviate.”



19. Members of his congregation have volition and may exercise it freely as they assemble for Bible class. They may agree or disagree with what James teaches, but they may not challenge his authority over the congregation or openly criticize the content of his message.
20. If any person holds either or both of these attitudes, he is free to use his volition to quietly, silently, and respectfully remove himself from the congregation while personally dismissing James's teachings as inaccurate.
21. This is referred to in our nation's Constitution as "free exercise." This concept allows all religions to practice its precepts as long as they do not violate criminal laws, however, "Congress shall make no law respecting an establishment of religion."
22. The members of James's church include some men who are calling him out as spiritual leader of the church and challenging his function under the divinely assigned spiritual gift of teacher.
23. This conspiracy is indicated in the NASB by the phrase, "Let not many of you become teachers." Why? Because they are usurping James's authority as pastor of the Jerusalem church and his authority to communicate doctrine to its members.
24. This rebellion requires us to take up:

## Doctrine of the Pastor-Teacher

### A. Introduction

1. No believer can grow in grace, much less advance to spiritual maturity, by independently reading the Bible. In far too many circumstances today, pastor-teachers do not stress the biblical imperative of growing in grace under his teaching ministry.
2. The exegetical study of Scripture is Priority One for the local church. All other activities are to be the application of what Scripture teaches; they are never to supersede the primary obligation of spiritual growth.
3. The Bible contains guidance on what God requires the believer to know so that he may draw from that inventory to make good decisions from a position of strength.
4. There are key words that stress the primary importance the Word of God places on spiritual growth: (1) knowledge: **ἐπίγνωσις** (*epignōsis*) and (2) truth: **ἀλήθεια** (*alētheia*).
5. Paul gives an excellent synopsis of this principle in:



**Titus 1:1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge [ ἐπίγνωσις (*epígnōsis*): only acquired through the teaching ministry of the Holy Spirit ] of the truth [ ἀλήθεια (*alētheia*) immutable absolutes from the veracity of God ] which is according to godliness [ εὐσέβεια (*eusébeia*): under the filling of the Holy Spirit ]. (NASB)

6. When believers in a client nation fail to take advantage of the exegetical teaching ministries of pastors-teachers, then this collective disinterest in serious Bible study contributes to the historical downtrends of the culture.
7. There are two systems of authority God has provided for the sustenance of a client nation: (1) the written authority of Scripture and (2) the verbal communication of the pastor-teacher.
8. The divine power of the written canon of Scripture may be summarized by this statement:

**God so supernaturally directed the writers of Scripture that without waiving their human intelligence, their individuality, their literary style, their personal feelings, or any other human factor, God's complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.**

9. The authorized verbalization of the written canon is assigned to men with the spiritual gift of pastor-teacher. This gift is functional only during the Church Age.

### **1. Definition and Description of the Pastor-Teacher**

1. The spiritual gift of pastor-teacher is assigned to male believers only at the moment of his volitional assent to the gospel of salvation through faith alone in Christ alone.
2. Possession of the spiritual gift of pastor-teacher does not imply that all men who have the gift will choose to pursue the gift or attain the office.
3. The gift is designed to communicate the Word of God to the congregation to which he is assigned by the Holy Spirit. The gift does not imply human merit or ability.

4. The new believer must first discover he has the gift at which point he must resolve to pursue preparation for its eventual function, or not. Those who pursue preparation to function under the gift may or may not ultimately be assigned a congregation.
5. This latter category is not prepared to function under the gift. He must pursue academic preparation with emphasis on the original languages of Scripture—primarily Hebrew and Koiné Greek.
6. The systems by which doctrine is developed from Scripture requires knowledge of several categories of textual analysis. Absence of these standards result in the pastor imputing to Scripture his own interpretation of a word, sentence, or passage. This is referred to as eisegesis: “the interpretation of a text by reading into it one’s own ideas.”
7. Biblical analysis is dependent on a few interpretive principles:
  - (1) **Hermeneutics** is the study of the principles of interpretation. Exegesis consists of the actual interpretation of the Bible, bringing out its meaning. Hermeneutics establishes the principles which exegesis utilizes.
  - (2) **Literal interpretation.** The structure of language requires literal interpretation. That is, God gave men language for the purpose of being able to communicate truth to him. God created man in His image which included the power of speech so God might reveal His truth to him. Accordingly, so that man might in turn offer worship and prayer to God.  
  
Two ramification flow from this idea. First, if God originated language for the purpose of communication, and if God is all-wise, then we may believe that He saw to it that the means (language) was sufficient to sustain the purpose (communication).

On this subject, note this statement from Dr. Richard Thompson, professor of the Neurosciences Program at the University of Southern California:

**All languages, from English to obscure dialects, have the same degree of complexity and similar general properties. It is as though humans came into the world equipped with a well-elaborated, complex, and biologically determined language system. In short, it would seem that we may have speech and language centers in the brain that are in some ways predetermined or preprogrammed.<sup>7</sup>**

**End JAS3-11. See JAS3-12 for continuation of study at p. 111.)**

<sup>7</sup> Richard F. Thompson, *The Brain: A Neuroscience Primer*, 2d ed. (New York: W. H. Freeman and Co., 1993), 391.

