

## Cowboy Preacher

The tired old cowboy preacher walked slowly down the aisle,  
His mind was on his sermon and he broke an easy smile.  
His starched white shirt was buttoned at the neck without a tie,  
And wearing his store bought suit he carried his Bible at his side.

His Justin boots were scuffed from heel to toe,  
And there was cardboard stuffed in the hole in his sole.  
God had been good to him during his struggle through life,  
Giving him four stocky boys and an ever loving wife.

But the journey had not been easy, living on the range those days,  
Although his family had been blessed in so many ways.  
Grubbing out a meager living from stock he had on hand,  
And never missing a meal as long as the garden made its stand.

A cowboy preacher's life is a series of ups and downs,  
Ranching and preaching with other projects all around.  
A many a night on the prairie he had spent reading the good book,  
Around a campfire, while flames danced wherever he looked.

Days and nights in the saddle made him weary to the bone,  
Cause "Old Arthritis" was creeping up, never leaving him alone.  
And though like Paul, he had this "thorn in the flesh" to deal with,  
He could not give up preaching and teaching which were his gift.

Preparing to preach seemed to always cleanse his soul,  
Because telling others about Jesus was his primary goal.  
When Sunday rolled around it was always so neat,  
Cause standing in the pulpit was such a treat.

He didn't know Greek, Hebrew or any of them foreign words,  
Only the ones given to him by the Holy Spirit could be heard.

They came from his heart after hours of study and prayer,  
Knowing that as he preached, Jesus would be there.

Telling the small congregation about John, Peter, and Paul,  
As they went around healing and teaching, just having a ball.  
At the end of the service the congregation would all stand and pray,  
Thanking God in Heaven that He had passed their way.

The preacher then closed the "Good Book" and walked back  
down the aisle,  
Praising God in Heaven as he again broke into a smile.  
Knowing that this week was another gift from above,  
From a loving Father that was sent with His love.

rbeene (2006)

- ① Grow Taller Through Testing
  - ② Growth is Stunted by Sin Temptation
  - ③ Growth is produced by The Word
- A Daily intake of the word will provide  
A Base For Victory in the Test & Temptation

# 5

## KINGDOM 101: YOU REAP WHAT YOU SOW . . . AND YOU EAT WHAT YOU REAP

You Christians look after a document containing enough dynamite to blow all civilization to pieces, turn the world upside down, and bring peace to a battle-torn planet. But you treat it as though it is nothing more than a piece of good literature.

—Mohandas Gandhi

If Jesus were on earth you'd find him in a gay bar in San Francisco. He'd be with people suffering from AIDS. These are the new lepers. If you want to find out where Jesus would be hanging out, it'll always be with the lepers.

*—Bono (of the band U2)*

A few years ago, I was talking with a pastor and wanted him to understand the organic nature of the Church. I asked him, "If you had a plot of land and wanted to grow a crop of corn on it, what would you do?"

He said, "Well, I would till the land and remove the weeds and rocks."

I said, "Can I have a little more?"

STUDY # FOUR  
LEARN TO LOVE THE UNLOVELY 2:1-13

KEY VERSE:

2:9

But if you are showing partiality, you are committing a sin, being convicted by the law as a transgressor.

MEMORY VERSE: 2:10

TEXT: 2:1-13

My brethren be not holding the faith of our Lord Jesus Christ, the Lord of glory, while showing partiality. For if there comes into your synagogue a man with gold rings on his fingers in brightly shining clothing and there comes in also a poor man in filthy rags and you look upon the one wearing the clothing which is brightly shining and say, "You be seated here in a good place," and to the poor man you say, "Stand in that place or be sitting down beside my foot stool." Are you not divided in your own mind and have become judges with evil thoughts? Listen my brethren, beloved ones, did not God choose out for Himself those who are poor in the world to be rich in faith and heirs of the kingdom which He promised to those who love Him? But you dishonored the poor man. Are not those who are wealthy exploiting you and they themselves drag you into court? Are they not the ones who are defaming the good [beautiful] name by which you were called? If indeed you are carrying out the demands of the royal law according to the scriptures, you shall love your neighbor as yourself. You are doing what is right [splendidly]. But if you are showing partiality, you are committing a sin, being convicted by the law as a transgressor. For whoever pays attention to the whole law and yet sins in one respect, he has become guilty of all. For He who said "Do not commit adultery" also said "Do not commit murder." Now if you are not committing adultery but you are committing murder, you have become a transgressor of the law. So be speaking, and so be doing as those who are about to be judged by a law of liberty. For the judgment is merciless to the one who did not show mercy. Mercy triumphs over judgment.

EXPOSITION: James has the eager desire to help his readers on towards maturity so he is sharing several pointers for progress. The first we have looked at in chapter 1 was the truth that we grow taller through testing, secondly, there is a danger of growth being stunted by temptation and thirdly, growth is produced by the Word.

Now in chapter 2 we move into a very practical area, learning to love the unlovely. Hannah Hurnard, in her book The Mountain of Spices, says "The very first characteristic of true love, as I have manifested it, is willingness to accept all other human beings just as they are, however blemished and marred by sin they may be. And to acknowledge oneness with them in their sin and need."

Verse One: My brethren, be not holding the faith of our Lord Jesus Christ, the Lord of glory, while showing partiality.

James is continuing on here in this section with some practical pointers for making progress in our faith by doing the scriptures rather than just hearing them.

How can I tell if I'm growing? ① Capacity to submit to test ② Victory over temptation ③ Intake of His Word ④ Capacity to love without partiality.

young  
→ middle age  
World → Soul (eq)  
Flesh → Body  
Devil → Spirit  
→ older  
Test - Submit  
Tempt - Resist  
Word - Partiality  
Channel of His love  
Ole of the sure way  
OF spotting  
A Doer 11/1  
Gal. 5: 22, 23

\*2. In chapter 1 James calls himself, in verse 1, "a bond slave of God and the Lord Jesus Christ" and now here in chapter 2 he refers to the Lord Jesus Christ "as the Lord of glory, the shekinah glory of God." What a tremendous tribute this is to the power of the Gospel in the life of this one who has grown up in the same earthly family with the Lord Jesus.

James is a firm believer in practicing what you preach and not severing our faith from that which we do. Jesus said in John 13 verse 35 that "It is by love that all men are going to know that you are My disciples if you have love one for another."

4. The title for the Lord Jesus Christ, "the Lord of glory," reminds us of John 1:14 "The Word was made flesh and dwelt among us and we beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth."

5. Likewise, the writer of the book of Hebrews in 1:3 says "Who being the brightness of His glory, referring to the Lord Jesus, and the express image of His person and upholding all things by the Word of His power when He had, by Himself, purged our sins, sat down on the right hand of the Majesty on high."

\*6. Proverbs 22:2 tells us that the rich and the poor are alike before the Lord who made them all.

\*7. James is now giving us his discourse on discrimination. In this section he will <sup>1</sup>state the principle <sup>2</sup>illustrated and <sup>3</sup>then apply it.

\*8. Paul says in Romans 2:11 that there is no respect of persons with God, and since there is no respect of persons with God, there ought not be respect of persons or partiality shown on the part of those who love and follow Him and are members of His family.

Verse Two: For if there comes into your synagogue a man with gold rings on his fingers in brightly shining clothing and there comes in also a poor man in filthy rags.

\*1. Here James is giving us an illustration of what he means to be showing partiality.

\*2. There is a rich man and poor man who are coming to church on Sunday.

\*3. We are reminded of what James has had to say in chapter 1:9-10 "but let the lowly brother be glorying in his high position, but the one who is wealthy, in his humiliation, because as the flower of the grass he shall come to an end."

Verse Three And you look upon the one wearing the clothing which is brightly shining and say "You be seated here in a good place" and to the poor man you say "Stand in that place or be sitting down beside my foot stool."

1. Here is an usher who is discriminating against the poor man by telling him that he can either stand or sit down on the floor while he is giving the good place to the wealthy man.

Verse Four: Are you not divided in your own mind and have become judges with evil thoughts?

\*1. Here James raises a question to bring out the truth that he is trying to present. He has already mentioned in chapter 1:8 that a double-minded man is unstable in all of his ways. Here is another illustration of this double-mindedness.

Product of your Human Mind.  
Not the Mind of Christ.

Visible  
Presence of God  
Among Men

No Faith? Partiality!

Flashy Dude  
Rings on His  
Fingers bells  
on His Toes

① Favorites  
② Put Him  
on the board  
③ Put a  
Tether in your  
Tank



## ILLUSTRATION

**Colored People?**

Send to printer

**Topics:** Prejudice; Racism**Filters:** Christian Culture, Humor**References:** Matthew 7:1-2 , Romans 15:7 , 1 John 4:20 **Tone:** Neutral/Mixed

At a Promise Keepers Conference in Detroit, African-American minister Raleigh Washington said:

When I was born, I was black. When I grew up, I was still black. When I go out in the cold, I'm still black. When I go out in the sun, I get more black. When I'm sick, I'm black, and when I die, I'm sure I'll still be black.

But I found out that when white people are born, you're pink. When you grow up, you become white. When you go out in the cold, you turn blue. And when you stay out in the sun, you turn red. When you're sick, they say, "You look green," and when you die, you turn purple. Now what I want to know is why do they call blacks "colored people?"

*Brett Kays, Brownstown, Michigan*

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## ILLUSTRATION

**Pastor Admits Favoritism**

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**Topics:** Church, care of; Church, health of; Church, mission of; Confession; Favoritism; Honesty; Hypocrisy; Kingdom of God; Leadership of the church; Love; Ministry; Neglect; Partiality; Preaching; Prejudice

**Filters:** Christian Culture, Everyday Disciples, Money, Stories

**References:** Matthew 25:31-46 , James 2:1-13

**Tone:** Warn

The late Max Cadenhead, when he was pastor of First Baptist Church in Naples, Florida, riveted his congregation one day with a bold confession.

"My message today is on the parable of the Good Samaritan," Max announced. "Let me start with an illustration.

"Remember last year when the Browns came forward to join the church?" he asked. Everyone nodded; the Browns were a very influential family. "Well, the same day a young man came forward and gave his life to Christ. I could tell he needed help and we counseled him." No one nodded; no one remembered.

"We worked with the Browns, got them onto committees. They've been wonderful folks," Cadenhead said to muffled amens. "The young man well, we lost track.

"Until yesterday, that is, as I was preparing today's message on the Good Samaritan. I picked up the paper, and there was that young man's picture. He had shot and killed an elderly woman."

Chins dropped throughout the congregation, mine included, as the pastor continued. "I never followed up on that young man, so I'm the priest who saw the man in trouble and crossed to the other side of the road. I am a hypocrite."

More of that kind of sober honesty in the church would be very healthy. For God's kingdom is just the opposite of ours. We go after the rich or the influential, thinking if we can just bag this one or that one, we'll have a real catch for the kingdom. Like the folks profiled by the apostle James, we offer our head tables to the wealthy and well-dressed and reserve the back seats for those we consider unimportant.

*Chuck Colson and Ellen Vaughn, Being the Body (Word, 2003); submitted by David Neff*

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- Judge on Appearance*  
*Impressed with the externals*  
*Singer Teen beauty*  
*Beauty will go you nowhere...*  
*Not what you see that counts...*  
*What you see is what you get...*
- x2. The Lord has to remind Samuel in I Samuel 16:7 not to look on his countenance or on the height of his stature "because I have refused him" for the Lord sees not as man sees, for man looks on the outward appearance but the Lord looks on the heart.

Verse Five: Listen my brethren, beloved ones, did not God choose out for Himself those who are poor in the world to be rich in faith and heirs of the kingdom which He promised to those who love Him.

1. James, here in these verses, is raising several questions to drive home the lesson he wants to teach. First of all in this fifth verse, let's notice that James asks the question--"did not God choose out for Himself those who are poor in the world?"
- x2. This coincides with the teaching of the apostle Paul in I Corinthians 1:26-28 where we read "Notice among ourselves, dear brothers, that few of us who follow Christ have big names or power or wealth. Instead, God has deliberately chosen to save those whom the world considers foolish and of little worth in order to shame those whom the world considers wise and great. He has chosen the little people, those despised by the world who just don't count for anything at all, and use them to bring down to nothing those the world considers great."
- Outward Show*  
*Inward Spirituality*  
*Temporal over*  
*the eternal*
3. Nieboer, in his commentary on James, points out that he fears many secretly prefer outward show to inward spirituality. They prefer things that are temporal to things that are eternal.
4. In continuing the question that James has asked--"did not God choose out for Himself those who are poor in the world to be, first of all, rich in faith and heirs of the kingdom which He promised to those who love Him."
- x5. When we come to know the Lord Jesus as Saviour, we are made members of His family and what is His is ours. Paul speaks of this in Romans 8:16-17 "For His Holy Spirit speaks to us, deep in our hearts, and tells us that we really are God's children. Since we are His children, then we will share His treasures. For all God gives His Son Jesus, is ours now too. But we must also share His suffering if we are to share His glory."
6. We are not only to be rich in faith but also heirs of the kingdom which He promised to those who love Him.
7. F. B. Meyer, in his commentary on Ephesians, says "When an immigrant first received the title deeds of the broad lands made over to him in the far west, he has no conception as he descends the steps of the government office, and passes into the crowd, of all that has been conveyed to him in the schedule of parchment. And though acres vast enough to make an English county are in his possession, rich and loamy soil are stored with mines of ore, yet he is not sensibly the richer. For long days he travels towards his inheritance and presently pitches his flimsy shanty upon its borders, but even though he has reached it, several years must pass before he can understand its value, or compel it to minister, with all its products, to his needs. Oh, child of God, your estate has been procured at the cost of blood and tears, but you did not buy it. It's broad acres have been made over to you by deed, a gift. They became yours in the council chambers of eternity when the Father gave Himself to thee in Jesus. And they became yours, in fact, when you were born at the foot of the cross. As soon as you did open your eyes to behold the crucified Lord, you did all unconsciously
- Matt. 5:3 "Blessed are the poor in spirit for theirs is the kingdom of heaven."*

become heir to the length and breadth and depth and heights of God."

- x8. We are rich in faith and heirs of the kingdom because, in Christ, we have a love that can never be fathomed, a life that can never be dead, a righteousness that can never be tarnished, a peace that cannot be understood, a rest that can never be disturbed, a joy that can never be diminished, a hope that can never be disappointed, a glory that can never be clouded, a light that can never be darkened, a happiness that never can be interrupted, a strength that can never be enfeebled, a purity that can never be defiled, a beauty that can never be marred, a wisdom that can never be baffled, resources that can never exhausted."
9. Bill Bright, in his book Revolution Now, says "sometime ago I was visiting in a West Texas community where my brother works for a major oil company. He took me out into the country to the largest pool of oil that has ever been discovered, until recent years. It is known as the Yates Way Pool. He showed me wells that were producing many thousands of barrels of oil a day. Then he told me the story of how this property was owned by a man named Yates, a sheep rancher. He used to graze his sheep over these rolling West Texas hills. He was living in poverty, on relief. It was during the depression years and there was not enough money to buy food and clothing for the family. I am sure that as he grazed his sheep he oftened wondered where his next meal would come from. Then one day an oil company sent a seismographic crew into the area, and they said 'We believe there is oil on your property and we would like to drill a wild-cat test.' He signed the contract and they begin to drill. At a 1,015 ft. they discovered oil. They did not discover a pool, they discovered an ocean of oil. The first well came in at around 8,000 barrels a day of oil. Now oil is worth about \$3.00 per barrel. When you multiply 80 x 3, you get almost a quarter of a million dollars a day. But the next well was 180,000,000 [one hundred eighty thousand] barrels which would mean that that about one half a million dollars worth of oil could be produced from that one well in a single day. Then there were many wells. They were everywhere! As a matter of fact, two years ago the government, after all these years, did a test on one of the wells and discovered that it still have the potential of flowing 125,000,000 [one hundred twenty five thousand] barrels a day and Mr. Yates owned it all! It was all his, yet he was living in poverty on relief. Can you imagine - he was a multi-billionaire but he was living in poverty. I do not know of a better illustration of the Christian life than this. The moment we become the children of God, heirs of God, all the resources of God are made available to us."
- \*10. Yes, we can say that our Father is rich in houses and lands. He holdeth the wealth of the world in His hands. MaH. 6:33
- x11. Old John was the poorest Christian in the valley and one night he had a dream. In the dream he dreamed that the richest man in the valley was going to die at 12 o'clock the next night.

Old John, being concerned for the wealthiest man in the valley, went to his home and shared with him, the next morning, that he had had a dream and that at that night at 12 o'clock, the richest man in the valley would die. The richest man gathered around him his many friends and he shook as he waited for the clock to strike 12. Finally the hour came and nothing happened. 1 o'clock, 2 o'clock, still nothing happened. After spending a sleepless night, the rich man awoke and at the breakfast table one of his servants happened to mention that last night at 12 o'clock Old John had died. The richest man in all the valley had died after all.

Once again James repeats the phrase which He promised to those who love Him. We noted in 1:12 this phrase occurs when James is speaking about the "crown of life" which has been promised to those who love Him and now are we not only to receive the crown of life, but we are rich in faith and heirs of the kingdom, that is, those who love Him.

**Verse Six:** But you dishonored the poor man. Are not those who are wealthy exploiting you and they themselves drag you into court?

1. Here James draws the contrast to point up the inconsistency of action. If this poor person is rich in faith and an heir of the kingdom, then why are you dishonoring him?
2. Then James just points out the inconsistency by revealing some of the things that the wealthy are doing. Are not those who are wealthy exploiting you? First of all and then it is they who are dragging you into court.

**Verse Seven:** Are they not the ones who are defaming the good [beautiful] name by which you are called?

1. James just continues to spell out the fact that they are not only exploiting and dragging you into court, but they are the ones who are defaming the beautiful name, referring of course to Jesus Christ, the One by whom we all are called Christians. It's God's design that we learn to love people and use things and the problem that James is hitting on here that we are so prone to use people and love things. This rich man is very attractive because of his material wealth.

**Verse Eight:** If indeed you are carrying out the demands of the royal law, according to the scripture, you shall love your neighbor as yourself, you are doing what is right [splendidly]. → Good Samaritan

1. Jesus, likewise, teaches this in (Luke 10:27) "And He answering said, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself.'"
- \*2. George Sweeting, in his book And the Greatest of These, has this little poem which gives a tremendous definition of love. "Able to suffer without complaining, to be misunderstood without explaining. Able to give without receiving, to be ignored without grieving. Able to ask without commanding, to love despite misunderstanding. Able to turn to the Lord for guarding, able to wait for His own rewarding."

John the Apostle of Love — Son of Thunder

① Samaritan Village — Apostle of Love.

② Good Samaritan —

NOT Rich or Poor  
Black or white  
Wise or foolish  
Ground is level at  
The Cross 12.

dragging  
de-faming  
x2.  
I reveal a  
selfish heart  
when I am  
partial  
with my love!!

"He saw the Spirit of God descending like a dove."

Matthew iii. 16.

AS the Spirit of God descended upon the Lord Jesus, the head, so He also, in measure, descends upon the members of the mystical body. His descent is to us after the same fashion as that in which it fell upon our Lord. There is often a singular *rapidity* about it; or ever we are aware, we are impelled onward and heavenward beyond all expectation. Yet is there none of the hurry of earthly haste, for the wings of the dove are as soft as they are swift. *Quietness* seems essential to many spiritual operations; the Lord is in the still small voice, and like the dew, His grace is distilled in silence. The dove has ever been the chosen type of *purity*, and the Holy Spirit is holiness itself. Where He cometh, everything that is pure and lovely, and of good report, is made to abound, and sin and uncleanness depart. *Peace* reigns also where the Holy Dove comes with power; He bears the olive branch which shows that the waters of divine wrath are assuaged. *Gentleness* is a sure result of the Sacred Dove's transforming power: hearts touched by His benign influence are meek and lowly henceforth and for ever. *Harmlessness* follows, as a matter of course; eagles and ravens may hunt their prey—the turtledove can endure wrong, but cannot inflict it. We must be harmless as doves. The dove is an apt picture of *love*, the voice of the turtle is full of affection; and so, the soul visited by the blessed Spirit, abounds in love to God, in love to the brethren, and in love to sinners; and above all, in love to Jesus. The brooding of the Spirit of God upon the face of the deep, first produced *order and life*, and in our hearts, He causes and fosters new life and light. Blessed Spirit, as Thou didst rest upon our dear Redeemer, even so rest thou upon us from this time forward and for ever.

Spurgeon

Level of Maturity is seen in your capacity to love.  
Your habits of Communion are revealed by your Cap. to love.

3. Here James is saying "You are those who say you are keeping the royal law, but you are having respect of persons. How is it that you equate this law of love with your action in discrimination?"

Verse Nine: But if you are showing partiality, you are committing a sin, being convicted by the Law as a transgressor.

- x1. James in his argument at this point is making it very clear that to show partiality is to break the royal law, and thus is a transgressor and guilty of sin.

- x2. This is our key verse in the 4th Pointer of Progress - Learning to love the unlovely.

- x3. If we are going to mature in the faith, it is going to be as a result of the Spirit of God producing within us the fruitage of love which will make no distinction as to that which is loved and that which is not loved.

- x4. The greatest illustration of this type of love is seen in Jesus Christ. Philippians 2:5-8. "Try to be like Jesus Christ Who though He was God did not demand and cling to His rights as God but laid aside His mighty power and glory, taking the disguise of a slave and becoming like men. And He humbled Himself even further, going so far as to actual die a criminal's death on a cross."

- x5. II Corinthians 8:9 "You know how full of love and kindness our Lord Jesus was. Though He was very rich, yet to help you He became very poor so that by being poor, He could make you very rich."

- x6. Paul, in speaking to the Colossian church in Colossians 3:14, says "Most of all, let love guide your life for then the whole church will stay together in perfect harmony."

- xxx7. This story is told of an old colored gentleman who wanted to join a local church. When he approached the pastor on the subject, the pastor asked him to "go and pray for two weeks, asking God's guidance in the matter. After two weeks, the pastor, one Sunday morning after the morning service, asked the old gentleman if he had been praying to seek the Lord's guidance. The old colored gentleman just simply replied "God told me He Himself has been trying to get in here for the past 15 years and He hasn't succeeded so I'd better give up trying where God cannot find an entrance." This is the picture that is described in Revelation 3:20 as the church of Laodicea has to be reminded that in all of their work and service, they have crowded the Lord out. We read in Revelation 3:20 as the Lord is speaking "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and will have fellowship with him and he with Me." This love which breaks down all barriers of discrimination and partiality is not something that we can do on the human plane. It is produced as a Divine Love by God Himself, living within us.

Verse Ten: For whoever pays attention to the whole law and yet sins in one respect, he has become guilty of all.

God doesn't grade on the curve

To dwell Above  
 To dwell below

Love in  
 spite of "I  
 Not "because of"  
 Epos, Philo  
 dymon - Act of  
 the will...

Heb. 10:  
 22 Draw Near  
 23 Remain Stand.  
 24 Stimulate  
 Love...

I Cor. 13:  
 ==  
 ==

- \*1. James is saying here that you can pay attention to the whole law and yet show partiality and you have become guilty of it all. The law is not separated into parts but is like a giant chain and you break one link and the anchor plunges to the bottom.
- \*2. Zodhiates points out that one of Satan's tricks is to minimize sin in our eyes. James, why are you such a nitpicker over little things, like showing partiality.

Verse Eleven For He who said "Do not commit adultery" also said "Do not commit murder." Now if you are not committing adultery, but you are committing murder, you have become a transgressor of the law. *It just takes one.*

1. Here James is going on with the argument to point out the fact that breaking one makes a man guilty and man does not have the right to choose which one or how big or how little it might seem in his sight. *Sin is all the same to God.*

Verse Twelve So be speaking and so be doing as those who are about to be judged by a law of liberty. *Expressing + Showing Love.*

1. Now that the principle has been stated that it is a violation of the royal law of love to show partiality and that breaking the law, at even the smallest point, makes a man guilty of all so this is the responsibility in applying the principle. Be speaking and be doing as those who are about to be judged by a law of liberty.
2. What James is suggesting here is that our speech and our actions should be saturated by love.
3. What we say and what we do are the final proofs of what is really in our hearts.
4. This verse 12 then is a summary of what James has had to say in the form of a command.

Verse Thirteen For the judgment is merciless to the one who did not show mercy. Mercy triumphs over judgment.

1. Here's the reason for the command in verse 12.
2. II Corinthians 5:10 says "For we must all stand before Christ to be judged. Each of us will receive the payment he deserves for the good or bad things he has done in these bodies here on earth."
3. I Corinthians 3:13-15 "There is going to come a time of testing at Christ's judgment day to see what kind of material each builder has used. Everyone's work will be put through the fire so that all can see whether or not it keeps its value and what was really accomplished. Then every workman who has built on a foundation with the right materials and whose works still stand will get his pay. But if the house he has built burns up, he will have a great loss; he himself will be saved, but like a man escaping through a wall of flames."
4. Dr. Johnson points out that mercy will triumph at the judgment seat of Christ because judgment can find nothing against it. Thus the command to live righteous in view of the judgment seat of Christ.

What is Mercy but an expression of this love.

Impartial love + Act of Kindness will Triumph At J.S.  
Gal. 5:23 "Against such there is no law."

1 Partiality  
2 Murder  
3 Adultery +  
All  
Break Royal  
law of love

Rom 3:19

By the deeds  
of the law  
shall no flesh  
be justified...

Application

Heb. 10:31

Mercy  
Summarizes  
the law of  
liberty.

CONCLUSION: James has hit hard on this matter of discrimination and if we are going to progress towards maturity, we must allow the Spirit of God to produce within us that kind of love which makes no distinction. Bertrand Russell, a very vocal opponent of Christianity, has reluctantly admitted "There are certain things that our age needs. The root of the matter is a thing so simple that I am almost ashamed to mention it for fear of the derisive smile with which wise cynics will greet my words. The thing I mean, please forgive me for mentioning it, is love, Christian love or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, and an imperative necessity for intellectual honesty."

Love Notes

Lord, crucified, give me a love like Thine, help me to win the dying souls of men. Lord, keep my heart in closest touch with Thine and give me love, pure Calvary love, to bring the lost to Thee.

Terry Goodrich - Atmosphere of pure love.

Are you in such a state that if you died would you go to heaven

If you ~~met~~ the Lord what would you tell him your reason for getting in.

## Lessons From This Study:

- #1 My Capacity to love without partiality is An evidence of God's presence in my life.
  - #2 Unconditional + impartial love is A Fruit OF the Spirit.
  - #3 God is Not A respecter OF persons. . .
  - #4 it is Not the outward show but the inward spirituality.
  - #5 I reveal a selfish heart when I am partial with my love. . .
  - #6 Showing partiality is A sin. . .
  - #7 God doesn't grade on the curve. . .
  - #8 Love Always wins. . .
- Doug Spencer.

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The Gospel Under Siege by Zane C. Hodges

Does James then contradict Paul's doctrine of free grace or John's insistence on faith as a single condition for eternal life? Far from it. But neither does he offer support to the widespread notion that a dead faith cannot exist in the life of a Christian. Ironically, that is exactly what he is warning against. Thus, the misconstruction of his words has not only bred unnecessary confusion about the terms for eternal life, but it has also deprived the church of a much-needed and salutary warning. The dangers of a dying faith are real but they do not include hell. And nothing James writes suggests this. Nevertheless, sin remains a deadly nemesis to Christian experience which can end our physical lives themselves. To that, the wisdom of the Old Testament adds its witness to the warnings of James, if a man is to be saved from such a consequence, he must have works.



## ILLUSTRATION

**No Exceptions**

Send to printer

**Topics:** Accountability; Character; Confrontation; Example; Integrity; Leaders; Love; Partiality; Stumbling Blocks

**Filters:** Stories, Work & Career

**References:** Job 13:10 , Malachi 2:9 , James 2:4

**Tone:** Commend

*Bill Hybels - Willow Creek*

**"But I'm an Exception!"**

One evening I stopped by the church just to encourage those who were there rehearsing for the spring musical. I didn't intend to stay long, so I parked my car next to the entrance. After a few minutes, I ran back to my car and drove home.

The next morning I found a note in my office mailbox. It read: "A small thing, but Tuesday night when you came to rehearsal, you parked in the 'No Parking' area. A reaction from one of my crew (who did not recognize you until after you got out of the car) was, 'There's another jerk parking in the "No Parking" area!' We try hard not to allow people--even workers--to park anywhere other than the parking lots. I would appreciate your cooperation, too." It was signed by a member of our maintenance staff.

I'm sorry to report this staff member is no longer with us. He was late coming back for lunch the next day, and we had to let him go. You have to draw the line somewhere. ...

No, I'm kidding. Actually he's still very much with us, and his stock went up in my book because he had the courage to write me about what could have been a slippage in my character.

And he was right on the mark. As I drove up that night, I had thought, "I shouldn't park here, but after all, I am the pastor." That translates: I'm an exception to the rules. But that employee wouldn't allow me to sneak down the road labeled "I'm an exception."

I'm not the exception to church rules, nor am I the exception to sexual rules or financial rules or any of God's rules. As a leader, I am not an exception; I'm to be the example. According to Scripture, I am to live in such a way that I can say, "Follow me. Park where I park. Live as I live."

That's why we all need people like my staff member to hold us accountable in even the small matters. Because when we keep the minor matters in line, we don't stumble over the larger ones.

Just when I was starting to think, "I'm an exception," somebody on our staff cared enough to say, "Don't do it, Bill, not even in one small area." That's love.

*Bill Hybels, Willow Creek Community Church South Barrington, Illinois in Leadership, Vol. 9, no. 2.*

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February 28  
Tuesday

## EQUAL ACCESS

READ:  
Psalm 145:14-21

Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

—Hebrews 4:16

THE BIBLE IN ONE YEAR:

■ Numbers 20-22

■ Mark 7:1-13

Pastor Stuart Silvester told me of a conversation he had with an acquaintance who frequently flew his small private plane in and out of Toronto International Airport. He asked the pilot if he ever encountered problems taking off and landing a small craft at an airport that was dominated by so many large jets. His friend responded, "My plane may be small, but I have the same rights, the same privileges, and the same access to that airport as anyone else—even the jumbo jets!"

Pastor Silvester then made this spiritual application: "It's the same with prayer, with the believer's approach to the throne of grace. No matter who we are or how small we are in comparison with others or how low our station in life, we take a back seat to no one. No one is given priority treatment."

In a world that offers preferential treatment to the wealthy, the famous, and the influential, it's encouraging to know that every child of God has equal access to the Father in heaven. The psalmist said, "The LORD is near to all who call upon Him, to all who call upon Him in truth" (Psalm 145:18).

With that assurance, we can "come boldly to the throne of grace" in prayer, knowing that our loving God will never turn us away. —Richard De Haan

*There never is a night or day*

*When God can't hear us as we pray;*

*There is no time, there is no place*

*That we're beyond His love and grace. —D. De Haan*

**Prayer is an open line to heaven.**

**Artist/Band:** Brooks And Dunn  
**Lyrics for Song:** Believe  
**Lyrics for Album:** Hillbilly Deluxe

Old man Wrigley lived in that white house  
Down the street where i grew up  
Momma used to send me over with things  
We struck a freindship up  
I spent a few long summers out on his old porch swing

Says he was in the war when in the navy  
Lost his wife, lost his baby  
Broke down and asked him one time  
How ya keep from going crazy  
He said I'll see my wife and son in just a little while  
I asked him what he meant  
He looked at me and smiled, said

(Chorus)

I raise my hands, bow my head  
I'm finding more and more truth in the words written in red  
They tell me that there's more to life than just what i can see  
Oh i believe

Few years later i was off at college  
Talkin' to mom on the phone one night  
Getting all caught up on the gossip  
The ins and outs of the small town life  
She said oh by the way son, old man Wrigley's died.

Later on that night, i laid there thinkin' back  
Thought 'bout a couple long-lost summers  
I didn't know whether to cry or laugh  
If there was ever anybody deseved a ticket to the other side  
It'd be that sweet old man who looked me in the eye, said

(Chorus)

I raise my hands, bow my head  
I'm finding more and more truth in the words written in red  
They tell me that there's more to life than just what i can see

I can't quote the book  
The chapter or the verse  
You can't tell me it all ends  
In a slow ride in a hearse  
You know I'm more and more convinced  
The longer that i live  
Yeah, this can't be  
No, this can't be  
No, this can't be all there is

(Chorus)

When I raise my hands, bow my head

I'm finding more and more truth in the words written in red  
They tell me that there's more to life than just what i can see

I believe

Oh, I

I believe

I believe

I believe

I believe

I believe

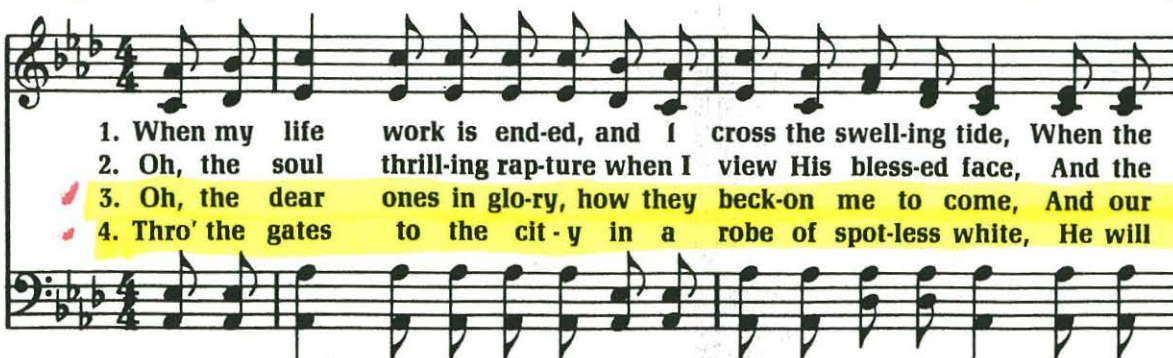
[Thanks to Justme16@tampabay.rr.com for lyrics]

# My Saviour First of All

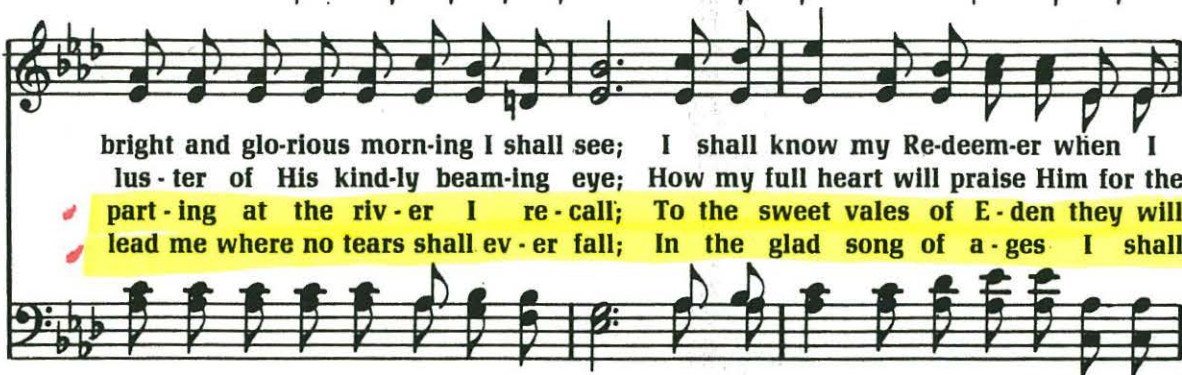
480

Fanny J. Crosby

John R. Sweney



1. When my life work is end-ed, and I cross the swell-ing tide, When the  
 2. Oh, the soul thrill-ing rap-ture when I view His bless-ed face, And the  
 3. Oh, the dear ones in glo-ry, how they beck-on me to come, And our  
 4. Thro' the gates to the cit-y in a robe of spot-less white, He will

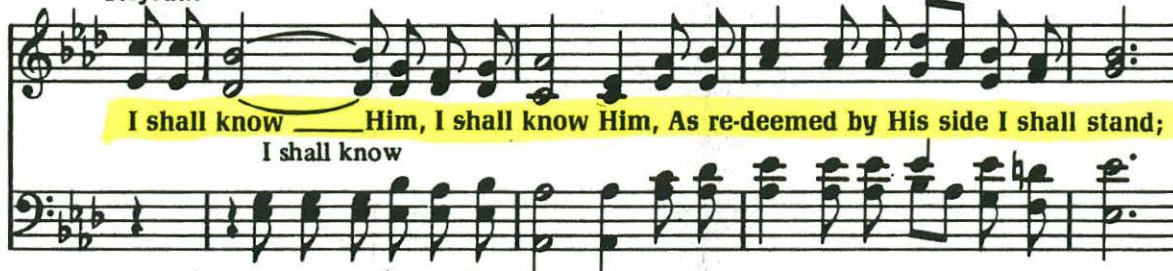


bright and glo-rious morn-ing I shall see; I shall know my Re-deem-er when I  
 lus-ter of His kind-ly beam-ing eye; How my full heart will praise Him for the  
 part-ing at the riv-er I re-call; To the sweet vales of E-den they will  
 lead me where no tears shall ev-er fall; In the glad song of a-ges I shall

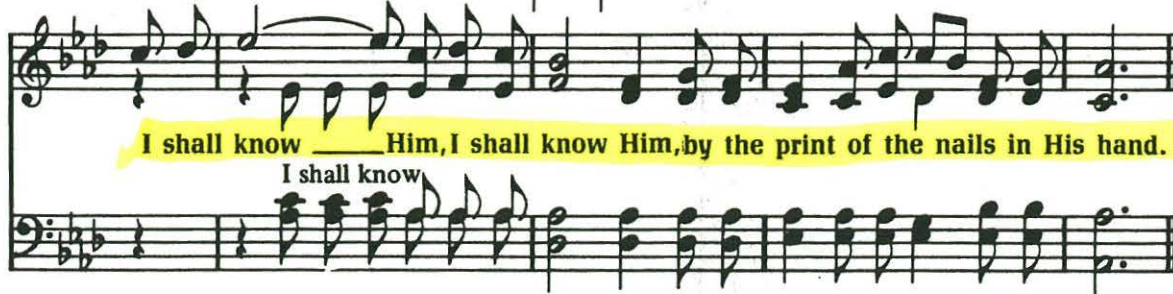


reach the oth-er side, And His smile will be the first to wel-come me.  
 mer-cy, love and grace, That pre-pares for me a man-sion in the sky.  
 sing my wel-come home, But I long to meet my Sav-iour first of all.  
 min-gle with de-light; But I long to meet my Sav-iour first of all.

## Refrain



I shall know Him, I shall know Him, As re-deemed by His side I shall stand;  
 I shall know



I shall know Him, I shall know Him, by the print of the nails in His hand.  
 I shall know

# Take My Life and Let It Be 152

Frances R. Havergal

Henri A. César Malan

1. Take my life and let it be Con-se-crated, Lord, to Thee; Take my hands and  
2. Take my feet and let them be Swift and beau-ti-ful for Thee; Take my voice and  
3. Take my lips and let them be Filled with mes-sa-ges for Thee; Take my sil-ver  
4. Take my love, my God, I pour At Thy feet its treas-ure store; Take my-self and

let them move At the im-pulse of Thy love, At the im-pulse of Thy love.  
let me sing Al-ways, on-ly, for my King, Al-ways, on-ly, for my King.  
and my gold, Not a mite would I with-hold, Not a mite would I with-hold..  
I will be Ev-er, on-ly, all for Thee, Ev - er, on - ly, all for Thee.

The musical score is written in 4/4 time with a key signature of one flat (B-flat). It features a treble and bass staff. The lyrics are arranged in four lines, each corresponding to a line of music. The first line of music is a single line, while the subsequent lines are double lines (treble and bass staves). The lyrics are: 1. Take my life and let it be Con-se-crated, Lord, to Thee; Take my hands and 2. Take my feet and let them be Swift and beau-ti-ful for Thee; Take my voice and 3. Take my lips and let them be Filled with mes-sa-ges for Thee; Take my sil-ver 4. Take my love, my God, I pour At Thy feet its treas-ure store; Take my-self and let them move At the im-pulse of Thy love, At the im-pulse of Thy love. let me sing Al-ways, on-ly, for my King, Al-ways, on-ly, for my King. and my gold, Not a mite would I with-hold, Not a mite would I with-hold.. I will be Ev-er, on-ly, all for Thee, Ev - er, on - ly, all for Thee.