

22. Witnesses for the Plaintiff are guided by the cosmic systems of arrogance and hatred which answers David's query in Psalm 2:1, "Why do the heathen rage, and the people imagine a vain thing?"² (KJV)
23. More discussion on marriage and the biblical principle of right man-right woman may be accessed in lessons JAS1-40 and -41.
24. In James 1:9, the poor believer is challenged to develop grace orientation by means of spiritual growth. This process enables him to boast, the present middle imperative of the verb, **καυχάομαι (kaucháomai)**, translated, "glory," in the NASB, but better translated "boast."
25. In the syntax of a Koine Greek sentence, its most important element is quite often its first word or phrase. Therefore, the impact of this sentence has to do with the command that the believer must "boast" about something.
11. There is seemingly a paradox here since boasting about something is viewed as self-centeredness and arrogance.
12. To determine why this word is used in our verse, we need to do some work on the context in which it is found:

Καυχάομαι. In the Old Testament there are many proverbs against self-glorying or boasting (Proverbs 25:14; 27:1), though place is also found for justifiable pride (Proverbs 17:6). Self-glorying, however, is not merely a casual fault. In many passages it is regarded as the basic attitude of the foolish and ungodly man (Psalm 52:1; 94:3). For in it we see that man desires to stand on his own feet and not to depend on God, that he builds on that which he himself can accomplish and control. Hence "to boast" can be synonymous with "to trust" (בטח [batach]), Psalm 49:6). God, however, is the Almighty before whom all human boasting is to be stilled, Judges 7:2; 1 Samuel 2:3; cf. Jeremiah 50:11; Ezekiel 24:25). Paradoxically there is opposed to self-confident boasting the true boasting which consists in self-humbling before God (Jeremiah 9:23–24) who is the praise of Israel (Deuteronomy 10:21) and who deals with Israel to His own glory (Deuteronomy 26:19; Jeremiah 13:11). Hence "to boast" (καυχάομαι in the LXX) can have the same cultic sense as verbs like "to rejoice," "to exult," with which it is often combined.

² For a thorough analysis of Lucifer's query and God's response see, "How Can a Loving God Eternally Condemn His Creatures?" in R. B. Thieme, Jr., *The Angelic Conflict* (Houston: R. B. Thieme, Jr., Bible Ministries, 2012), 150–52.

A constituent element in all such glorying is that of confidence, joy, thanksgiving, and the paradox is that the one who glories thus looks away from himself, so that his glorying is a confession of God. (pp. 646–47)

Outside the Pauline corpus the Old Testament boasting of trust in God finds Christian expression in Hebrews 3:6b: "... if we hold fast our confidence and the boast of our hope firm until the end." The familiar Old Testament paradox of boasting occurs in James 1:9f., i.e., that he is or will be blessed by God; i.e., that he humbles himself and glories in God alone.³ (p. 652)

13. Conclusion: If a Christian chooses to boast it must be in concert with his exalted, privileged, and eternal position in Christ.
14. This is the key principle of verse 9. The poor believer's association with Christ accompanied by a high inventory of doctrine in his soul gives him a legitimate reason to "boast in his high position."
15. What doctrine reveals in the soul of a believer is that he, of his own devices, is inadequate, unqualified, and inept; the advantages of this world are unsustainable in time and absent in eternity. Thus the Latin proverb, *Quam cito transit Gloria mundi!*: How quickly passes away the glory of the world!
16. Paul was the summum bonum of the writers of the New Testament. His job was to take the truth revealed to him and convey it to others. He did so under the authority of apostleship.
17. The environment in which they functioned was the hostile environment of the devil's world. The opposition was provided by the Dark Side's emissaries whom Paul described in:

2 Corinthians 10:3 We walk around in the sphere of the flesh, we do not fight according to the flesh.

v. 4 For the weapons of our conflict are not of human attributes, but the attributes of divine power by means of God for the demolition of Lucifer's fortified positions.

³ Rudolf Bultmann, "καυχάομαι" in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965), 3:646–47, 652.

2 Corinthians 10:5 We are assaulting and demolishing satanic systems of thought and every obstacle attacking the objective knowledge of God and making prisoner of every human-viewpoint system of thought to the obedience of Christ,

v. 6 and we are ready to punish all deviation from authority on the occasion when your obedience has been filled so as to fully influence your soul. (EXT)

18. Principle: The angelic conflict is a war not according to the flesh, but waged by accessing the defense department of the soul. When cosmic thought enters the stream of consciousness, we retaliate with the doctrinal ordinance stored in the soul's armory of ideas.
19. It is the believer's inventory of ideas that gives the advancing believer something about which to boast. The use of the word "glory" centers the emphasis on the doctrine the believer has acquired through Bible study.
20. The present tense of καυχάομαι is futuristic indicating an event which has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass.
21. The active voice means the believer with doctrine will produce the action of boasting while the imperative mood is a command to do so.
22. The NET Bible translates the verse as follows:

James 1:9 Now the believer of humble means should take pride [καυχάομαι: "glory" in NASB] in his high position. (NIV and NET)
23. "Should take pride" implies the mental attitude an advancing believer ought to have. This pride is considered laudatory since its object refers to his status quo in the royal family, his advance in the plan of God, and his grace orientation.
24. In the work we have already done regarding the translations of the previous imperative moods, we are going to continue with the force of direct command and begin with the NASB translation as we do: he "must glory."

25. Here's why. The individual in this context is not well off financially. Most of the people in the world make up this category. A few, on the other hand, are rich, noted in verse 10.
26. The poor man is to "glory" in his "high position" in Christ while the rich man is to glory "in his humiliation" (NASB).
27. In our context, the individual is commanded to do something that commemorates what is described as "his high position."
28. This phrase is actually one word, the noun ὕψος (*húpsos*): "a position of high status."
29. The man in question is economically poor and in the world is considered to occupy a position of "low status." Due to his economic position he is not able to enjoy the finer things of life.
30. How is this person to respond to this typical, but nevertheless judgmental, assessment? By basking in the glory of his membership in the royal family of God, being indwelt by all three members of the Trinity, and possessing in his soul an ever-enlarging inventory of divine thought.
31. This is the mental attitude required by the verb καυχάομαι. This verb commands that he "must glory" in his "high position" in the heavenly community.
32. We have noted that the major English versions translate this verb differently: rejoice, glory, and pride, while the dictionaries and lexicons include "exult" and "boast."
33. If we follow the translations, what exactly is the imperative mood requiring the poor believer to do? "He must rejoice, glory, have pride, or boast." None of these satisfactorily fits under an imperative mood.
34. This excerpt helps clarify the dichotomy found in the word *kaucháomai*:

It becomes clear that "boasting" is not in itself always wrong; it is a matter of what it is that one is boasting in, or taking pride in. Christians, however difficult their circumstances in this world, can always take pride in their "high position," or "exaltation."⁴

⁴ Douglas J. Moo, *The Letter of James* (Grand Rapids: William B. Eerdmans Publishing Co., 2000), 65.

35. The dictionary definition of “exalt” and “exaltation” gives us a clue to the one word that sums up what *kaucháomai* means in the context James uses it:

Exalt: to elevate by praise or in estimation: glorify. To raise high.

Exaltation: An excessively intensified sense of well-being, power, or importance.⁵

36. These definitions describe the spiritual status of the poor believer. His forward advance in the Word of God is transforming his soul with emphasis on grace orientation. This undergirds his progress toward the sophisticated levels of the plan of God.
37. The verb is the present tense, active voice, imperative mood of *kaucháomai*.
38. The progressive present indicates continuous action. The active voice means the poor believer is to continue the process of growing spiritually. The imperative mood is a command to do so.
39. With a relaxed mental attitude, this man is able to “celebrate” his life on this earth by means of doctrine in the soul.

James 1:9 But the poor believer must keep on celebrating [IM #6] in the sphere of exaltation in his high status of the royal family of God. (EXT)

James 1:10 and the rich man is to glory in his humiliation, because like flowering grass he will pass away. (NASB)

1. Verse 10 emphasizes the details of life. The rich man is used to illustrate this. Because of his wealth, he is able to accumulate numerous things that add to his temporal happiness.
2. Many theologians who approach verses 9 and 10 assume the person in verse 9 is a believer because he is poor.
3. On the other hand, they conclude that the man in verse 10 is an unbeliever. There is an erroneous and judgmental attitude by many in Christianity that asserts that rich people are by definition unbelievers.

⁵ Merriam-Webster's Collegiate Dictionary, 11th ed., s.vv. “exalt,” “exaltation.”

4. It is not a subject on which we should dwell, but numerous believers in Scripture were wealthy and we noted several.
5. The Tanakh identifies several wealthy biblical heroes including Abraham, Job, Joseph, David, Solomon, Jehoshaphat, and Hezekiah.
6. In the New Testament, several men are indicated as possessors of wealth: Joseph of Arimathaea, Nicodemus, Zacchaeus, Zebedee, and his sons, James and John.
7. None of these men was perfect yet each placed his faith in Messiah. Their distractions were common to fallen man, but their strength was found in their development of grace orientation.
8. Each by grace was saved through faith in Messiah, not by means of wealth, power, or works. They each had their episodes of human viewpoint, but they also achieved greatness when they were oriented to grace.
9. It doesn't matter whether a believer is poor or rich. The issue is the development of grace orientation which requires concentration on and consistency in application of grace to the details of life.
10. To broaden our understanding of the principle of grace orientation we took time to study that doctrine and contained in lesson numbers, JAS1-43 through -48. We'll note a few highlights.
11. Grace is all that God is free to do for mankind without compromising His divine essence.
12. Grace is free, unmerited favor and unfailing love from God alone, not from works or because of any human attractiveness.
13. All things from God, beginning with salvation, are received from God as a free gift totally apart from human merit or human works:

John 1:12 But to all who have received Him [non-meritorious grace]—those who believe [πιστεύω (*pisteúō*): transitive whose object is Christ] in His name—He has given the right to become God's children [members of God's royal family]