

11. Wrong! You are royal family of God. You are not to assume yourself to be defined by these ideas. Before others, stand up straight, hold your head high, while being both confident and courteous and, if so motivated, even gregarious around others.
12. The meaning for humility in the context of James 4:10 is a mental attitude of respect, appreciation, submissiveness, gratitude, and obeisance toward members of the Trinity.
13. The doctrinal conclusion that sums up all these words is simply the application of grace orientation. Always function under the policy of grace which also calls into play the principles of the Royal Law.
14. How you treat others should be informed by your relationship with God, He recommends the Royal Law. This is His recommendation of how to deal with others.
15. If the person is your superior, show deference, be supportive, and pray for him. If he is your equal, allow him to have his say and choose to suggest alternative solutions or join in with support of good ones. If you are his superior, state the better solution and if pertinent, guide him in that direction.
16. All these situations should be exercised in the filling of the Holy Spirit.
13. The next phrase in verse 10 is, **ἐνώπιον (enōpion)**: “face-to-face; in the presence of.” What follows reveals whose presence is indicated: **Κύριος (Kúrios)**: “the Lord.”
14. Humility is the mental attitude possessed by the copacetic Christian. The life of any believer with a relaxed mental attitude is one that reflects the possession of a high inventory of doctrinal ideas.
15. The angelic conflict means that every believer is a target for the Dark Side. Any spiritual advance is considered by Lucifer as a threat and steps are taken to dissuade that person from gaining an advantage.
16. What the advancing believer knows is that his duty is to fight off the tendency to fear the power of the opposition and instead place his faith in the immutable power of the Lord and His Word.
17. Trust the power of the Word. It will always overwhelm the advances posed by the enemy. The believer, inside the bubble, armed with the power of doctrine, is invincible in the Invisible War.
18. Therefore, with humility, the believer places his faith in these assets which provide a protective wall of fire around him.



Zechariah 2:5 ‘For I,’ declares the Lord, ‘will be a wall of fire [חוֹמַה אֵשׁ (*chomah ’esh*)] around her, and I will be the glory [כְּבוֹד (*kavoth*)] in the midst of her.’

Since God surrounds the believer with a “wall of fire,” we are protected from evil. God constantly converts the evil that assails us to our benefit. As long as we live, God shields and defends us so that we can accomplish His plan.

“Because he [the believer] has loved Me [Jesus Christ] therefore I will deliver him, I will set him *securely* on high, because he has known My name. He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him, and honor him.” (Psalm 91:14–15)

What a magnificent message for the Christian soldier in harm’s way or for any of us facing adversity. If during the seven greatest pressures of life no evil can defeat the believer in God’s plan, how much more will He rescue us from everyday pressures! [See Job 5:19–26]¹

19. The believer’s soul stability is based on his absolute confidence in divine protection against the wiles of the Dark Side. We do not personally have the power to defend ourselves against Lucifer’s forces and their strategies.
20. Our confidence is therefore based on our humility. We humble ourselves in the presence of the Lord and depend on His immutable power to protect us by His wall of fire. By doing this James declares that God will “exalt us.”
21. The verb “exalt” is the predictive future active indicative of ὑψόω (*hupsóō*), which includes prosperity, dignity, and honor, the accouterments of one’s advanced level of spiritual maturity.

James 4:10 Consistently maintain your humility in the presence of the Lord, and He will promote you with honors. (EXT)

1. Interestingly, the things James addresses in James 4:7–10 are also found in 1 Peter 5:5–10 and even appear as parallel passages on these subjects. James does not include details, but Peter does.

¹ R. B. Thieme, Jr., “Living through Combat” in *Freedom through Military Victory*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 87ff.

2. Peter uses similar language and also quotes Proverbs 3:34 as did James. In James 4:10, James uses two verbs: (1) **ταπεινῶω (tapeinōō)**: “humble yourselves” and (2) **ὑψῶω (hupsōō)**, which refers to promotion.

1 Peter 5:5 Likewise, you become subordinate [**ὑποτάσσω (hypotássō)**] to the authority of your pastor. All of you must conduct yourselves with humility [**ταπεινοφροσύνη (tapeinophrosúnē)**: to consider oneself **uninformed**] toward one another, because God makes war on the arrogant believer, but He gives grace to the humble believer. (EXT)

3. The verse begins with the adverb **ὁμοίως (homoíōs)**: “Likewise; in like manner.” It links the first four verses of the chapter with this paragraph thus establishing a link between the two which is the authority and responsibility of the pastor-teacher.
4. In 1 Peter, the point is made that the pastor has authority over the congregation. However, in James the authority is possessed by members of the congregation who have authority over themselves.
5. *Homoíōs* sets up the link between the responsibility and the authority of the pastor. He has responsibility, he has authority: verses 1 through 4.
6. The adverb, *homoíōs*, acts as the link. It shows that there is a parallelism, even though the functions are not the same. There is the authority over the members of the congregation which is doctrine. He also has within his soul volition.
7. These two constitute authority which leads to responsibility. His responsibility is to humble himself. And how does he do this?
8. By becoming a student, by sitting on a pew, a bench, a chair, or even beside a footstool on the floor where he sheds every bit of authority he has or doesn't have and leaves it outside the building.
9. Whatever abilities he has, whatever authority, whatever talent, whatever status—every believer checks his human authority at the door. When he sits down, he's a student without portfolio. He has no rights, no privileges, he is just a disciple of the Lord Jesus Christ and the Word of God.
10. No one has the right to talk while the communication of the Word is being taught and with minimal body movements.
11. Students have the right to be still and listen to what is being taught from the Word of God. One may agree or disagree, yet good manners and decorum are the orders of the day in the genteel gathering of a local church.
12. Decorum requires the absence of rudeness, looking aimlessly around, or the performance of bad manners. The Word of God must be respected.

13. Therefore, the adverb, *homoíōs*, links 1 Peter 5:1–4 with 1 Peter 5:5–6 and in this context is best translated, “In the same way.” At this point, Peter identifies the next group of parishioners as, **νεώτερος (neōteros)**²: literally, “younger men.”
14. However, the precise definition is best brought into English by the word “novice: A person admitted to membership in a religious community; a beginner.”³
15. However, in this context, the word **neōteros** does not refer strictly to “younger men,” but rather to those men who are “novices by comparison” to the pastor-teacher. In other words, these men fall under the authority of the pastor regardless of their physical age.
16. The pastor’s commentary from the pulpit is the result of his exegesis of Scripture from the original languages. By comparison, the parishioners who assemble to listen are either ignorant of the passage being taught or possess recall of its communication on an earlier occasion.
17. This means that those in attendance are believers without portfolio. The portfolio in question is **a.** the spiritual gift of pastor-teacher, **b.** the office of pastor-teacher in a local church, and **c.** the doctrine taught by him from the pulpit.
18. This results in a system that, over time, constructs an inventory of biblical doctrines facilitated into eleven categories of systematic theology within their souls’ *kardias*.
19. The result is the inhibition of human viewpoint, cultural viewpoint, and cosmic viewpoint while facilitating divine viewpoint. This system is aggrandized by submitting to strict academic discipline.
20. The Bible is filled with numerous systems of thought, various categories of doctrine, some that may be of interest and others not so much. But every part of Scripture is important to the integrity of its whole.
21. When a believer manages to get control of his innate volition, then spiritual growth advances from curiosity to increasing levels of interest. Ignorance is rapidly replaced by cognizance. Curiosity is transformed into spiritual momentum.
22. In order to make this spiritual advance, the believer must have the humility to leave his human category of knowledge and authority at the door and enter the auditorium as a believer without portfolio.
23. This is what the word humility: **ταπεινοφροσύνη (tapeinophrosúnē)** means: “to consider oneself uninformed.”

² From classical Greek. See “νεώτερος,” in *A Greek-English Lexicon*, 9th ed., comp. Henry George Liddell and Robert Scott, rev. Henry Stuart Jones (New York: Oxford University Press, 1940), 1172-73.

³ *Merriam-Webster’s Collegiate Dictionary*, ed. (2014), s.v. “novice.”

24. It is from this status of humility that a believer is able to submit to the authority of a man that otherwise would not necessarily be someone to whom he would normally do so.
25. Yet this humility enables the person to submit to a man who otherwise would not hold any system of authority over him. Therefore, this system of authority only refers to the environment of Bible classes in the local church and the incidental occurrences of each of them conversing about biblical subjects including discussions about doctrinal applications.
26. So far, in the context 1 Peter 5:5, the issue is the principle of authority with emphasis on the pastor's teaching ministry: subordinate [**ὑποτάσσω** (*hupotássō*)].
27. The act of the parishioner's submission is performed for Jesus Christ in order to learn doctrine. It is also performed for the pastor because it is impossible to communicate doctrine without believers sitting in the chairs.
28. The format for the communication of biblical truths by the pastor requires believers sitting in the seats to fulfill the function of discipleship.

Matthew 22:10 "Where two or three have gathered together in My name, I am there in their midst."

29. The next command in verse 5 is interesting, it is the aorist middle imperative of the verb, **ἐγκομβόομαι** (*enkombóomai*) and is defined as follows:

Deponent: to gather or tie in a knot, hence to fasten a garment. To clothe or girdle oneself. Metaphorically in 1 Peter 5:5, to tie or bind oneself into an *enkómbōma*, meaning to put on, to clothe oneself in.⁴

30. This word's literal meaning is to fasten on one's garments so that they stay in place by means of a belt. It's meaning here has to do with parishioners who gather together in the auditorium of a local church.
31. When church services begin and doctrine is being taught, everyone should be in concert, the pastor communicating his message while the congregation has rapt attention on that message under strict academic discipline with no distractions or disturbances from anyone.

(End JAS4-46.Rev. See JAS4-47.Rev for the continuation of study at p. 461.)

⁴ Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev., ed. (Chattanooga: AMG Publishers, 1993), s.v. "ἐγκομβόομαι."