

9. These verbs describe the end result of anticipated happiness. During the period of anticipation, the assumption is the acquisition of that happiness, but once the assumption arrives at reality everything backfires. At this point, the laughter is quenched by grief followed by weeping.
10. The word for “laughter” is the noun, **γέλος (gélōs)**: “the laughter motivated by joy or triumph.” What might be expected here from the person is the verb form: **καταγελάω (katageláō)**: “to laugh at, scorn, deride, ridicule.”
11. But the subject is having what he considers is a grand time—*gélōs*— while in pursuit of his desired objective, but when the effort fails then his soul takes on a negative attitude.
12. This turnabout is revealed by the constative aorist *passive* imperative of the verb, **μεταστρέφω (metastréphō)**. The prefix, *metá* “denotes a change of place or condition” and *stréphō* means, “to turn.” Therefore, to turn about from one direction to another, to turn into something else, or “to change.”
11. These four verbs have their valid translations which lead to this predictable conclusion. But note that the fourth verb, **metastréphō**, is not in the active voice, as are the first three, but the passive voice.
12. The verb, *metastréphō*, indicates a complete 180-degree turnaround so that the phrase reads, “let your jovial laughter be turned into “grief”: the noun, **πένθος (pénthos)**: “sorrow, sadness, mourning.”
13. This conversion is the result of the verb, “to turn”: *metastréphō*, where “laughter— **gélōs** — has been turned to grief— **pénthos**.” This person started the evening with a plan to have a wonderful evening filled with laughter and good times, but as the night wore on it was ultimately converted into grief, sorrow, and mourning.
14. James does not let up. He gives this cosmic believer another critique with, “and your joy to gloom.” The word “joy” is the noun, **χαρά (chará)**: “the experience of gladness,” that this person considered was fantastic at first but James douses it with the following shift to the noun, **κατήφεια (katépheia)**: “gloom, sorrow, dejection.”
15. There are a lot of terms thrown at this reversionist so an expanded translation is in order. Remember that this verse is a summary of what must follow the reversionists’ behavior in the preceding analysis:



James 4:9 Begin the processes of becoming miserable [aorist active imperative of ταλαιπωρέω (*talaipōrēō*)] and personally lachrymose [aorist active imperative of πενθέω (*penthéō*)] accompanied by weeping [aorist active imperative of κλαίω (*klaiō*)]; keep converting [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and dejection. (EXT)

Principles on the Doctrine of the Sin unto Death

1. These cosmic believers are ensconced in the throes of perpetual, self-induced misery. In this soul-status, the commands from the sin nature will be consistently obeyed.
2. Reversionism is tantamount to soul slavery. The reversionist encounters many warnings that should inspire reversion recovery.
3. Persistence in reversionism without efforts to extricate oneself ultimately results in the sin unto death. This is maximum divine discipline from the integrity of God.
4. The sin unto death refers to a sin which is repeated many times, but never followed by rebound. (A case of the sin unto death is described in Psalms 7:14–16.)
5. Yet, the grace of God offers many opportunities for the reversionist to get his soul under control and extricate himself from the throes of the sin-nature's dictatorship.
6. There is not a specific sin that leads to the sin unto death. This form of divine discipline refers to a believer who constantly lives and functions within the cosmic systems.
7. Over time, this individual produces human good accompanied by sins that culminate in maximum evil within himself and projected toward others.
8. Therefore, the sin unto death is maximum divine discipline culminating in painful circumstances which are unrelenting.
9. Certain sins are worse as far as divine discipline is concerned, e.g., sins of the tongue can produce triple, compound discipline (Matthew 7:1–2).
10. If you have personal love toward God, you will develop unconditional love toward your fellow man.
11. This is the Royal Law which is the result of a believer's personal integrity toward others from a conscience containing doctrines related to the integrity of God and its application. This is Operation Δικαιοσύνη (*Dikaiosúnē*).



12. There are three stages of the sin unto death for believers: **(1)** Warning Discipline (Revelation 3:20), **(2)** Intensive Discipline (Psalm 32:1–5, and 118:17–18, and **(3)** Divine Discipline (Revelation 3:16 and Philippians 3:18–19).
13. The administration of the sin unto death does not imply loss of salvation. (2 Timothy 2:11–13).
14. James 4:9 has four imperative moods that if obeyed will begin the process of spiritual revival in the souls of those described in verses 1–6. Many sins have been the subjects of these verses.
15. Yet, beginning with verse 7, James issues 9 imperative moods to reveal the divine recovery procedure for those who have engaged in the cluster of sins committed through verse 9. They warrant review; each is underlined and highlighted below:

James 4:7 **Subordinate** [aorist middle imperative of ὑποτάσσω (*hupotássō*)] yourselves under the authority of God. When you **stand fast** [aorist active imperative of ἀνθίστημι (*anthístēmi*)] and resist the devil then he will run away from you.

James 4:8 **Come near** [aorist active imperative of ἐγγίζω (*engízō*)] to God and He will come near to you. **Wash your hands** [aorist active imperative of καθαρίζω (*katharízō*)], you sinners, and **cleanse** [aorist active imperative of ἁγνίζω (*hagnízō*)] your *kardías* from pollution, you double-souled.

James 4:9 Begin the processes of **becoming miserable** [aorist active imperative of ταλαιπωρέω (*talaipōréō*)] and **personally lachrymose** [aorist active imperative of πενθέω (*penthéō*)] accompanied by **weeping** [aorist active imperative of κλαίω (*klaíō*)]; **keep converting** [aorist passive imperative of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and depression. (EXT)

16. This brings us to verse 10 which continues the string of imperative moods which is intended to introduce humility into the situation:

James 4:10 Humble yourselves in the presence of the Lord, and He will exalt you. (NASB)

1. This verse continues James’s sequence of imperative moods with number 10, the plural of an aorist passive imperative of **ταπεινῶ (tapeinōō)**: “humble yourselves ... in the presence of the Lord, and He will exalt you.”
2. The underlying mental attitude the believer must acquire, enhance, and deploy is from his soul’s inventory of doctrinal ideas.
3. The positive impact a believer is challenged to deploy must come from maximum inventory of doctrines contained in the eleven categories of systematic theology.
4. Throughout the study of the Letter of James, he has stressed doctrines associated with the edification complex of the soul. This doctrine describes the spiritual growth process that occurs when a believer consistently studies the Word: **(1)** Spiritual growth under the teaching ministry of the Holy Spirit, **(2)** dispensations, **(3)** application of the ten problem-solving devices, **(4)** application of personal love for God and the Royal Law, **(5)** the copacetic spiritual life, **(6)** spiritual autonomy and **(7)** the lifestyle of the invisible hero with invisible historical impact.
5. James does not include commentary on the doctrine of humility, only its principle. The mechanics and details are provided by Peter in 1 Peter 5:5–10.
6. The aorist tense of the verb “humility”—**tapeinōō**—is constative and refers to a believer who is grace oriented, exhibits positive volition toward the Word, and commits himself to the duty of consistently growing in grace.
7. This process enables the believer to engage in the principle of discipleship. This term is used in all four Gospels and the Book of Acts. It is the noun, **μαθητής (mathētēs)**. This noun comes from the verb, **μανθάνω (manthánō)**: “to learn, to know more fully.”
8. The noun, *mathētēs* refers to a learner or a pupil who accepts the instruction taught to him and then applied as a principle for his guidance and personal conduct. This therefore refers to authority orientation to the Word of God followed up by personal application to life and circumstances.
9. The key to spiritual growth is the principle of humility as the foundation of one’s ability to grow in grace under the teaching ministry of the Holy Spirit.
10. The man with the communication gift of pastor-teacher translates, exegetes, categorizes, and organizes Scriptural passages into English and then communicates their meaning to his assigned congregation.
11. The believer who assembles must submit, under the filling of the Holy Spirit, to the pastor-teacher’s gift of communication, respond to what is taught so that doctrine is transferred to the soul for application to his life, and the management of external challenges.



12. This process refers to the discipleship of the believer. Here are some principles:

Principles of Discipleship

1. A believer who is grace oriented, accepts the immutable authority of the Bible's content of absolute truth and places himself under the teaching authority of a pastor-teacher. Such an individual is a disciple of God's and is led by what His Scripture reveals.
2. These principles define a believer who is positive to divine instruction within the system of the local church which was established in the first century.
3. The communication of the Word by a pastor and the reception of the Word by a disciple is totally a grace operation.
4. For this grace system to work, it must be sustained for its purpose to be consistently deployed.
5. The foundation of grace orientation is humility which is expressed by the aorist passive imperative of *tapeinōō*, "humble yourselves."
6. What reflects this humility is the daily intake of doctrine. This process results in the reception of grace orientation. The believer who is truly grace oriented is the one who is consistently studying the Word, retaining it in his soul, and applying it to the circumstances of life.
7. Humility in this context has absolutely nothing to do with the usual applications of this word because it is often applied to people.
8. Humility's working object in James 4:10 does not command the believer to assume it is to be directed toward other people. Absolutely not!
9. It is to be directed toward the presence of the Lord. When in fellowship, the believer is filled with the Holy Spirit and in concert with God the Father, God the Son, and God the Holy Spirit.
10. Yet, the verb, "be humble," is often applied erroneously to other people because of these synonyms for it: "meek, submissive, self-effacing, self-depreciating, subdued."



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 the verse 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 [חֹמַת 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** (*tapeinóō*): “humble yourselves” and (2) **ὑψῶω** (*hypsóō*), which refers to promotion.

1 Peter 5:5 Likewise, you become subordinate [**ὑποτάσσω** (*hupotássō*)] 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** (*homoiōs*): “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. *Homoiōs* 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, *homoiōs*, 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*): 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.”²
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’ *kardía*.
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.

² Merriam-Webster’s Collegiate Dictionary, 11th ed. (2014), s.v. “novice.”



23. This is what the word humility: **ταπεινοφροσύνη** (*tapeinophrosúnē*) means: “to consider oneself uninformed.”
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.³
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 JAS4-12. See JAS4-13 for the continuation of study at p. 121.)

³ Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev., ed. (Chattanooga: AMG Publishers, 1993), s.v. “ἐγκομβόομαι.”

