

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"—**ταπεινῶ**—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 *tapeinóō*, "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.

