

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 dejection. (EXT)

18. This brings us to verse 10 which concludes this series of indictments that James charges to his parishioners:

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 one’s maximum inventory of doctrines contained in the eleven categories of systematic theology.
4. 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.
5. 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.”
6. 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.
7. 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.
8. 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.

9. 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.
10. 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.
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 **ὑψώω (hupsóō)**, which includes prosperity, dignity, and honor, the accouterments of one's advanced level of spiritual maturity.

James 4:10 Consistently maintain your humility [aorist passive imperative of **ταπεινῶω (tapeinóō)**] in the presence [**ἐνώπιον (enōpion)**: "face-to-face"] of the Lord, and He will promote [future active indicative of **ὑψώω (hupsóō)**: to exalt] you with honors.
(EXT)

22. This verse emphasizes the imputation of maximum blessing to the believer who advances to the high ground of spiritual maturity.



23. Here is the expanded translation of James 4:7–10:

James 4:7–10 is the passage that introduced the study of the Doctrine of Reversionism.

James 4:7 **1** Subordinate [aorist middle **imperative** of ὑποτάσσω (*hupotásō*)] yourself to God’s divine authority. **2** Stand fast [aorist active **imperative** of ἀνθίστημι (*anthístēmi*): resist] in opposition to the devil—*diábolos*—and he will flee, avoid, shun, escape from all y’all.

James 4:8 **3** Come near to God [aorist active **imperative** of ἐγγίζω (*engízō*): “to come near” and is a command for reversion recovery beginning with Rebound] and then He will come near [**predictive future** active indicative of ἐγγίζω (*engízō*)] to you [masculine plural of the pronoun, σὺ (*sú*): refers to all believers in reversionism]. **4** Wash your hands [aorist active **imperative** of the verb, καθαρίζω (*katharízō*): “to cleanse, in this case, the hands” and refers to Rebound], you sinners, and **5** cleanse your *kardías* [aorist active **imperative** of the verb, ἀγνίζω (*hagnízō*): “to make clean, to purify, to reform.”] from pollution, you double-souled [δίψυχος (*dípsuchos*): double-minded regarding God and *cosmos diabolicus*].

James 4:9 Begin the processes of **6** becoming miserable [aorist active **imperative** of ταλαιπωρέω (*talaipōréō*)] and **7** personally lachrymose [aorist active **imperative** of πενθέω (*penthéō*)] accompanied by **8** weeping [aorist active **imperative** of κλαίω (*klaiō*)]; **9** keep converting [aorist passive **imperative** of μεταστρέφω (*metastréphō*)] your pseudo happiness into gloom and dejection.

James 4:10 Consistently maintain your **10** humility [aorist passive **imperative** of ταπεινῶω (*tapeinóō*)] in the presence [ἐνώπιον (*enōpion*): “face-to-face”] of the Lord, and He will promote [future active indicative of ὑψῶω (*hupsóō*): to exalt] you with honors. (EXT)

Synopsis of James 4:7–10 in the context of 2022:

To gain a perspective of what the year A.D. 2022 and beyond have to do with these four verses in James 4, written in c. A.D. 45, we must do so from a biblical perspective.

We have observed that eternity is a realm in which God exists. It has no beginning and no ending.



It was within this perfect environment that God chose to create a race of individuals which Scripture refers to as angels: מַלְאָךְ (*mal'ach*) in Hebrew and ἄγγελος (*ángelos*) in Greek, all of whom possess eternal life.

The original census of these angels is so vast that Scripture does not provide their number but simply refers to the group as being so vast, English Bibles refer to them as “myriad,” which means “innumerable.”

The angels were organized with an authority structure. The Old Testament reveals that the highest rank among them is seraph whose designation of rank is “six wings.” Collectively they are referred to in Scripture as שְׂרָפִים (*s^eraphim*).

Some of these seraphim are cited in Scripture and are also referred to as “archangels” and include Michael, whose major duty is to defend Israel, and Gabriel, also an archangel, who announced the First Advent of Christ at Bethlehem. There are unnamed seraphim mentioned in The Revelation to John.

Cherubim [כְּרוּבִים (*cherubim*)] and [χερουβίμ (*cheroubím*)] have the designation of rank of four wings and are mentioned throughout the Old Testament. The only one mentioned by name is Lucifer but who later became known by the descriptive proper noun, Satan.

There is an extraordinary number of wingless angels who function in several categories. Among them of interest are:

Weather angels:

Revelation 7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind would blow on the earth or on the sea or on any tree.

Guardian angels: Security

Psalms 91:11 For He will give His angels charge concerning you, to guard you in all your ways.

v. 12 They will bear you up in their hands, that you do not strike your foot against a stone.

There are three categories of guardian angels:

1. Children have a guardian angel to protect them during childhood:

Matthew 18:10 “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of My Father who is in heaven.”



2. Guardians of all Church Age believers:

Hebrews 1:14 Are they [guardian angels] not all ministering spirits, sent out to render service for the sake of those who will inherit salvation?

3. Guardian angels of priest and client nations:

Daniel 10:13 “The prince of the kingdom of Persia was withstanding me [Daniel] for twenty-one days; then behold, Michael, one of the chief princes [seraph-rank], came to help me, for I had been left there with the kings of Persia.”

Daniel 10:20 Then he [Gabriel] said, “Do you know why I came to you? And thus now I must return to fight against the prince of Persia. And when I am gone forth, the prince of Greece [another demon warrior] is about to come.

v. 21 However, I will tell you what is inscribed in the writing of truth [אֱמֶת (’emeth)]. Yet there is no one who stands firmly with me against these forces except Michael [archangel of the Jews] your prince. (EXT)

4. Books of the Apocrypha contain the names of several angels who are not recorded in the Bible: Ráphael (*Tóbit*), Uriel (*2 Ésdras*), and Jerēmíel (*2 Ésdras*).
5. We know that the creation of the angelic population preceded the creation of the universe. Job 38 presents a conversation between the Lord and Job in which we find this quote from Jesus:

Job 38:4a “Where were you when I laid the foundation of the earth?”

v. 6 “On what were its bases set, or who laid its cornerstone –

v. 7 when the morning stars [the entire angelic population] sang [רָנָן (*ranan*): a ringing cry, an exultation; enthusiastic acclamation] in chorus, and all the sons of God, shouted for joy?” (NET)

5. God does not create anything that is not perfect. The angels He created were perfect. The universe He created was perfect. The only way imperfection could enter into God’s two perfect creations would of necessity have to originate from within the angelic population.



The above examples from Scripture emphasize that regardless of the dispensation, God's elect angels are on duty. In fact, Lucifer and one-third of the angelic myriad are integral participants in the Invisible War that presently rages in this place called the devil's world.

In light of the above passage from Daniel, a question arises: How and why did it come about that elect and fallen angels are engaged in an invisible struggle?

After the guilty verdict was read and the sentence was announced, Lucifer petitioned the Supreme Court of Heaven to reverse its decision. In American jurisprudence, this is referred to as an appeal made to a higher court seeking the reversal of the verdict rendered by a lower tribunal.

In the example we have in this case, there is no higher court to which one may appeal. If an appeal were granted, only the Supreme Court of Heaven could make that decision.

We recently studied the prehistoric trial that followed Lucifer's rebellion against God which also included one-third of the angelic population. At the conclusion of that trial, both Lucifer and his complicit angels were found guilty.

Following the guilty verdict, God created the lake of fire into which the guilty were sentenced for eternity. The trial, verdict, and sentence occurred in what we define as "eternity past."

The universe was up and running in absolute perfection (Genesis 1:1). In heaven, between verses 1 and 2, we have the angelic rebellion, the trial, the guilty verdict, the creation of the lake of fire, and sentencing to the lake of fire.

However, something caused the fallen angels' incarceration into the lake of fire to be halted. To discern why this postponement occurred we must build a case from evidence disclosed in Scripture.

Evidence that Resulted in the Guilty Verdict for Lucifer and the Fallen Angels:

First of all, we know that before Lucifer proclaimed his Five Assertions in Isaiah 14:12–14, the entire angelic community was harmonious in its devotion to the Trinity:

Job 38:6 "On what were its, the earth's, bases set, or who laid its cornerstone –

v. 7 when the morning stars sang together and all the sons of God shouted for joy?



We also know that the trial was held in the Third Heaven. Evidence was presented that the accused were guilty of rebellion. Both Lucifer and the fallen angels were found guilty as charged.

Noted above in Job 38:7, we discovered that the entire angelic population was present at the creation of the universe. It was such a phenomenal experience that the angelic choir sang in unison and all joyously cheered the sight of this unique event.

What they saw was the perfectly created and perfectly structured universe its entirety held together by Jesus Christ through His imputation of gravity:

Colossians 1:16 For by means of Him [Jesus Christ, v. 15] all things were created [κτίζω (*ktízō*): to produce from nothing, Gen. 1:1], both in the heavens and on earth, the visible things [the universe] and invisible things [mathematics], whether human governments or constituted authorities, or angelic rulers and authorities: all things through Him and for His purpose have been created.

v. 17 He eternally existed before all things, and by means of Him all things hold together [intensive perfect active indicative of συνίστημι (*sunístēmi*): emphasizes the results of a past action, i.e., gravity]. (EXT)

This status-quo perfection continued for an unknown period of time. At a later time is when Lucifer decided he would incite his rebellion against God by proclaiming Five Assertions recorded in Isaiah 14:12–14. One-third of the angelic population joined him which instigated the angelic conflict.

Adamant that this verdict was unjust, Lucifer petitioned the court for an appeal, which God granted by calling the Divine Court of Appeals into session.

By allowing this appeal to be heard meant that the sentence to the Lake of Fire was arrested by a stay of execution which stopped the proceedings which put the incarceration on hold.

At this point, a question arises: Why, after reaching a guilty verdict for Lucifer and his angelic acolytes, did the Trinity allow Lucifer's appeal?

The events that subsequently transpired reveal the Prosecution's rationale to hear the appeal.

The following summary chronicles the sequence of events that occurred beginning with the creation of the angels all the way to the creation of Adam.



Chronology of Events from Eternity Past through the Restoration

Eternity Past: God creates the angels described as myriad in number. (Psalm 148:5; Hebrews 12:22; Revelation 5:11)

Time: Creation of the universe. (Genesis 1:1) Time factor: 1 yoctosecond. Angels sang and cheered. (Job 38:7)

Angelic organization: Lucifer promoted to the rank of Anointed Cherub. (Ezekiel 28:14) Time: considerable.

Lucifer foments his rebellion (Isaiah 14:12-14); 1/3 of the angels join him (Revelation 12:3-9). Time: unknown.

The universe put at Absolute Zero: -459.67°F; earth under a **global icepack. (Genesis 1:2a) Time: considerable.**

Lucifer's arrest, trial, conviction, and sentence to the lake of fire. (Genesis 1:2a) Time: unknown.

Lucifer complains his conviction to the Supreme Court asking for an appeal. (Genesis 1:2a) Time: unknown.

The Supreme Court grants Lucifer's appeal (cf., Genesis 1:2a with Revelation 20:10). Time: unknown.

NOTE: Sentence declared before human history but not carried out until eternity future. Reason: To resolve the appeal.

God thaws the earth to accommodate genera of "living creatures" and "mankind." (Genesis 1:2b) Time: unknown.

Operation Restoration: earth becomes the courtroom for the appeal. (Genesis 1:3-31) Time: 6 days.

Adam & Ishah become the first witnesses in the appeal. (Genesis 2)¹

Proponents of "young earth creationism" assert that the universe and earth were "created" in six days. This fails to recognize that at least seven significant events took place before earth's restoration began in Genesis 1:3. The amount of time that transpired on earth from the creation of the universe in Genesis 1:1 and the first day of the earth's restoration is unknown. What we do know is that while numerous events were simultaneously taking place in the Third Heaven, considerable time passed on earth, during which time dinosaurs died in the **global icepack (see above).**

¹ To printout the above "Chronology," follow this sequence: www.joegriffin.org: in upper banner click on "Visuals"; into the small righthand box click on "Search ..." and then enter: "Chronology of Events," and then click "enter." This will open the visual. You may click on it to enlarge and you may choose to print.



Our original parents were the first Homo sapiens and were introduced into history as God's original witnesses for the Prosecution. They were perfect people in body, soul, and spirit. Their environment was perfect, their logistics were perfect, and their marriage was perfect.

They were free to roam the perfect environment into which God placed them. However, they were also given responsibilities. For example, God initially gave Adam two duties according to:

Genesis 2:15 The Lord God consistently took [Qal imperfect of לָקַח (*laqach*): led] the man and put him [Hiph'il imperfect of נָחַח (*nuach*): assigned] consistently in the garden of Eden to cultivate it [עָבַר (*'avath*): “work the garden under the authority of God's will”] and keep it [שָׁמַר (*shamar*: “keep, preserve, guard, and watch over”)].

This verse begins with the Qal imperfect of the verb “took.” God repeatedly took or led the man, Adam, into the garden. This is followed by the Hiph'il imperfect, of the verb “put.” God repeatedly caused Adam to be put into the garden to do two things: (1) cultivate the garden and (2) to watch over the garden.

Adam's duties were clearly stated and then given some insight and warnings about the variety of trees which grew in the garden:

Genesis 2:16 The Lord then commanded the man, saying, “From any tree of the garden you may eat freely;

v. 17 but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die. (NASB)

1. This informed Adam that among most of the trees that grew in the garden and of which he was responsible to cultivate, there was one whose fruit he was to strictly avoid eating.
2. This set up a volitional test. Divine authority appointed Adam as chief horticulturalist and arborist of the Garden of Eden. He was to consistently take care of these duties: to cultivate them and keep them guarded.
3. The word *shamar*, translated “keep” in verse 15, meant that Adam had the responsibility to manage this garden in concert with divine policy and warnings.
4. Specifically, that neither he nor his wife was to eat the fruit of the tree of the knowledge of good and evil.



5. This warning is the first clue that planet earth itself was perfect and all that was on it was also perfect.
6. The next category to enter this perfect environment were the beasts:

Genesis 2:19 Out of the ground the Lord God formed every beast of the field and every bird of the sky, and brought them to the man to see what he would call them; and whatever the man called a living creature [**genus**], that was its name.

7. However, this did not mean that imperfection would not be allowed into Paradise by means of an intruder, a propagandist, a slick-tongued rascal.
8. Therefore, Adam and Ishah each possessed a soul. Their souls' attributes contained information by which they each were responsible to make good decisions from a position of truth and power.
9. The woman is introduced in:

Genesis 2:21 So the Lord caused the man to fall into a deep sleep, and while he was asleep, He took part of the man's side [צֵלָע (sela'): a rib from Adam's torso] and closed up the flesh at that place.

v. 22 Then the Lord God made a woman from the part He had taken out of the man, and brought her to the man.

v. 23 Then the man said, "This one is now bone of my bones, and flesh of my flesh; this one will be called 'woman,' [אִשָּׁה ('Ishshah): "woman"], because she was taken out of Man [אָדָם ('Atham): "man"]." (NET)

10. Later in the chapter we see the arrival of that interloper from the Dark Side who, over the course of Scripture, is identified by numerous appellations. Before his fall he was known as "the Anointed Cherub," (Ezekiel 28:14).
11. After his fall, the former Anointed Cherub acquired several monikers descriptive of his fallen status: (1) "The father of lies" (John 8:44), (2) "the god of this world" (2 Corinthians 4:4), (3) "the serpent of old" (Revelation 12:9a), (4) "who deceives the whole world" (Revelation 12:9b), (5) "the ruler of the demons" (Matthew 12:24), (6) "the tempter" (1 Thessalonians 3:5), (7) the adversary (1 Peter 5:8), (8) the devil (1 Peter 5:8), (9) Satan (Matthew 4:10, Mark 8:33, Luke 4:8), and (10) Lucifer (Isaiah 14:12). (NASB)

(End JAS4-52.Rev. See JAS4-53.Rev for continuation of study at p. 511.)

