

Ouachita Baptist University

Scholarly Commons @ Ouachita

Vaught Sermon Notes: James

W.O. Vaught Archive

9-14-1977

The Doctrine of Spiritual Recovery or When God Promotes You

W. O. Vaught

Ouachita Baptist University

Follow this and additional works at: https://scholarlycommons.obu.edu/vn_james



Part of the [Biblical Studies Commons](#), and the [Liturgy and Worship Commons](#)

Recommended Citation

Vaught, W. O., "The Doctrine of Spiritual Recovery or When God Promotes You" (1977). *Vaught Sermon Notes: James*. 28.

https://scholarlycommons.obu.edu/vn_james/28

This Sermon Notes is brought to you for free and open access by the W.O. Vaught Archive at Scholarly Commons @ Ouachita. It has been accepted for inclusion in Vaught Sermon Notes: James by an authorized administrator of Scholarly Commons @ Ouachita. For more information, please contact mortensona@obu.edu.

THE DOCTRINE OF SPIRITUAL RECOVERY
OR
WHEN GOD PROMOTES YOU

A STUDY OF THE BOOK OF JAMES
NUMBER 33
JAMES 4:10

Dr. W. O. Vaught
Immanuel Baptist Church
Little Rock, Arkansas

JAMES 4:10 "Humble yourselves in the sight of the Lord, and he shall lift you up."

This verse deals with promotion and prosperity in the super grace life. Remember, super grace is the advanced stage of the mature believer who continues to take in the Word of God. Maximum Bible Doctrine in the mind leads to super grace living. The Edification Complex in the soul is the foundation and this is the man God can promote.

"Humble yourselves" is an aorist, passive, imperative of "tapeinoo." Now the mechanics for doing this are not given here, only the principle. Over in 1 Peter, chapter 5, we will see the mechanics for humbling ourselves. The man who humbles himself is a student, under the authority of another. The man who humbles himself is the one who is positive toward the Word of God every time it is taught. The passive voice here means this super grace believer receives the mental attitude that is conducive to taking in doctrine. The imperative mood is a command that we persist in doing this day after day. Receive humility is really a command to receive grace orientation.

Next we have the words "in the sight of the Lord." The preposition is "enopion" and means "in the presence of the Lord." Next we have the verb of promotion. It says, "He shall lift you up." This is a future, active, indicative of "hupsoo" and it means "He will promote you." The indicative mood means that it is God who does the promoting.

So a correct translation of this verse goes like this-- "Receive humility (receive grace orientation) in the opinion of the Lord (His is the opinion that counts) and he will promote you."

Now again get this principle--The Lord is the one who promotes, and unless you are promoted by the Lord, you are not promoted. The Lord only promotes in super grace where he can pour out maximum blessings. Joshua 3:7 gives this principle. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee."

Please notice that Joshua received his promotion after forty years of faithfulness. That verse says, "This day will I begin to magnify thee. Until God promotes you, you are not promoted."

To get a better explanation of this truth, let us now turn to 1 Peter 5:5-6. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:"

James 4:6 quoted Proverbs 3:34 and now it is quoted again in 1 Peter 5:5. Again we have "Humble yourselves" and the word is "tapeinoo" again, just as in James 4:10. This verse in 1 Peter 5:5 begins with the word "Likewise" and means in the same way, in like manner. This is setting up a link with the first four verses of this chapter where the authority of the pastor-teacher has been discussed. The pastor-teacher is also under authority, the authority of the Word of God. Now this same kind of authority is over the student.

Notice the next words are "Ye younger" and this is the nominative plural of "neoterōs." It doesn't mean those young in years, but it means a "novice by comparison." It is referring to those who are young in their knowledge of Bible Doctrine.

Next we have "submit" and this is an aorist, middle, imperative of "hupotasso." "Hupo" means under and "Tasso" means rank. So it means under the rank of those over you. Submit means to sit quietly, don't talk, and concentrate on what is being said. Just sit there and listen is the emphasis here. We have so many people running around trying to "do something." They are trying to "do something for Jesus" and they don't have enough doctrine to come in out of the rain. We've got enough freaks in the world already and we don't need any more.

Now many of you have heavy responsibility in your jobs and in the place where you work, you are in authority. But when you come here, you drop that authority and you submit yourself to listen to Bible Doctrine. Now that's what "Humble yourself" means. And this word "submit" means exactly the same. This means to put yourself under the authority of the one who is teaching. This is a constantive aorist, this word submit, and it means to do this every time doctrine is taught. Now the minute you step out of here, your regular authority is restored and you do your daily work and you live and serve with that authority. But once you step in here, your authority is gone and the authority here for you is The Word of God. Here in this assembly, the authority from God flows through the Pastor-teacher, based on a careful and thorough analysis of the Word of God. But once your study here is over, you step back out into the world and your usual authority returns to you. The middle voice on this verb "submit" is very important here. It means that the one learning doctrine is personally involved in the learning process through his own volition. It means that you yourself, by your own volition, place yourself under the authority of the Pastor-teacher so you can learn doctrine. The imperative mood of this verb is a command from God that you take part in the learning that is going on in your own local church.

So thus far we have this--"In the same way, comparative novices, be under the authority and command of..."

Now who are you to be under? This verse says, "Unto the elders." This is a dative plural of the word "presbuteros" and it means older man in the sense of his authority by means of the Word of God. Just like younger above doesn't mean young in years, so elder here doesn't mean older, but rather the one in authority because of The Word of God. So this says that you are under the authority of the Pastor-teacher, the elder. This is a dative of advantage and it is to your advantage to be under accurate teaching.

Next we have the word "All" and this is a masculine plural of the word "pas." This refers to every single believer in the congregation. Now the next phrase "be subject one to another" is not in the original text, so we will drop it out. It is not a part of Scripture. So this phrase rather says, "All of you be clothed with humility."

The words "Be clothed" is an aorist, middle, imperative of "egkombbomai" but let me suggest that is not quite the exact meaning of that word. The root of that word is "kombos" and this means a belt or a band that keeps your clothes on you. So this word "egkombbomai" means to fasten your clothes on so they won't come off. But this word came

to mean "fasten yourselves together" and it came to mean "fasten yourselves together in a listening congregation by concentration." It means all be quiet, button yourselves together in a listening congregation. No movement, no distraction, no talking. And the larger the crowd the greater need for discipline. So this word "Kombos" from which this word is derived means "to tie it all together."

The middle voice here is reflexive and it means this kind of conduct depends on each person.

The next word is "with humility" and this is from "tapeinophrosune" and it means "grace thinking." Keep still, no talking, have order, keep the little babies in the nursery where they should be and open your mind to hear and learn. "Grace thinking" means a maximum effort on the part of the people to drink in the Word of God. This is maximum effort on the part of the people to learn doctrine.

All Are Included

We have a little word in the Greek New Testament which is not translated here at all, it is the word "alelois" and it means "to each other." It means the congregation is a unit and you conduct and order and discipline is "to each other" for if you disturb and talk and cause confusion, then you destroy the concentration of others.

The Quotation From Proverbs 3:34

This word "For" is from "Hoti" and should be translated "because." Look at what we have thus far in this verse--"In the same way, comparative novices (people in the class or congregation) be under the authority of the pastor-elder. All of you in the class or congregation fasten yourselves together with grace concentration (or button up the Bible class with grace thinking.)

Next we have the word "The God" from "Ho Theos." "Resisteth" is a present, middle, indicative of "antitasso" and it means to oppose, or to set yourself in opposition to something. In other words, God always opposes the way of life of not learning doctrine. The middle voice gives emphasis that God himself always opposes this idea. The next word we have is "huperephonos" and this means "arrogant."

Who are the arrogant ones?

I suppose there is nothing that we detest more than arrogance. In this word "hiperephonos" we have two words. "Hupo" is the word "over" and "Phonos" is the word for "inflation." So the over-inflated one is the arrogant. This is a technical name for a believer who never goes positive toward Bible doctrine. He doesn't say this actually in words, but he just doesn't show up for Bible class. He doesn't give undivided attention when the doctrine is taught. In this way, he says by his action, "Bible doctrine is not important to me." In other words, he has a lot of hot air but no doctrine. This is the reversionist and the spiritual moron.

The Opposite Of Arrogance

Next we have the opposite of arrogance. The contrast word is "de" translated "but." Then we have "he giveth" and this is a present, active, indicative of "didomi" and this means this is the constant habit of God. He always does this, this is his pattern of living. He will give this same thing to any man in the world, provided the man is willing to receive the gift. This gift here is called "charis" and

this is grace. Grace is all that God is able to do for us because of the cross. Next we have the dative plural of "tapeinos" and it is translated "humble" but it means all who are positive toward doctrine. This is the one who is willing to check his personal authority at the door and sit down and listen to Bible Doctrine with concentration. He heard doctrine and doctrine becomes his very own possession. Capacity for promotion is doctrine in the soul. Now let's get a literal translation of all of verse 5. "In the same way, comparative novices, be under the authority and command of the pastor-elders, all of you in the congregation fasten yourselves together with grace thinking. Because the God opposes the arrogant, but gives grace to the humble, the believer who is positive toward doctrine.

1 PETER 5:6 "Humble yourselves therefore under the mighty hand of God that he may exalt you in due time:" This verse declares promotion and prosperity under super grace. "Humble yourselves" is from "tapeinoo" and it is an aorist, passive, imperative. The construction here is exactly the same as in James 4:10. It means to become grace oriented. In other words, learn doctrine every time it is taught. The word "therefore" comes from "oun" and introduces a conclusion which we reach from the quotation of Proverbs 3:34. Next we have "hupo" and this means "under." Therefore we have subordination. He is to be under "the mighty hand of God." But in this instance a very strange and different word is used here for "mighty." Usually you would expect the word "dunamis" which means God's inherent power, or the word "energia" which is the word used for operational power. But here we have the word "kratios" and this word means ruling power autocratic power. This word "kratios" is used for doctrine which is in the Canon of Scripture. The word for "hand" is "cheir" and of course, this is an anthropomorphism for God doesn't have a hand. So the RULING HANDS OF GOD ARE BIBLE DOCTRINE.

The Purpose Of It All

What is the purpose for being under the ruling hand of Bible doctrine? Well, the answer is given here. "That" is from "hina" and introduces this purpose clause. Next we have the aorist, active, subjunctive of "hupsoo" and it means "to promote." It is a culminative aorist and this means this is the final goal reached by learning doctrine. God promotes the believer into super grace. Remember, God is the one who does this. And if God doesn't promote you, then you are not promoted. The word for "you" is from "su" and it means all of you. This promotion is open to all.

Promotion Always Comes At The Right Time

It now says, "In due time" and the words are "en" plus the locative of "kairos" and it means in exactly the proper time. "Kairos" refers to the time you live here on the earth. So look what we have in this verse. "Therefore (because of the meaning of this quotation from Proverbs 3:34) become grace oriented under the authority of the ruling hand of God (which is doctrine found in the Canon of Scripture), that he may promote you in exactly the right time"

As we close let us go back to our original verse in James 4:10. It really says, "Receive humility and in the opinion of The Lord he will promote you." So this is the principle, but we had to go over to 1 Peter 5:5-6 in order to get some details. So your promotion depends on your sense of responsibility, and this comes from knowing Bible Doctrine.