

- (7) Problems in marriage regarding straying spouses can often be traced to the fact that one is depriving the other for an inordinate amount of time.
- (8) Marriage imposes responsibilities on both spouses as they seek to run their household in the hostile environment of the devil's world while making a living, raising children, and dealing with the normal problems of life.
- (9) God has provided consistent periods of rest and recreation – R&R—during which the man and the woman can return to the perfect environment enjoyed by our original parents in the Garden of Eden for a brief vacation.
- (10) This is a sacred ritual available only to those who function inside the boundaries of a monogamous relationship of a marriage between one man and one woman.
- (11) This monogamous relationship demonstrates to the devil's world the eternal bond between Jesus Christ and His church. Precedence is taken from the first marriage and incorporated into this mystery doctrine by New Testament theology.

Ephesians 5:31 ... a man shall leave his father and mother and shall cleave to his wife and the two shall become one flesh.

v. 32 This mystery is great but I am speaking with reference to Christ and the church.

v. 33 Nevertheless let each individual among you also love his own wife even as himself [**spiritual self-esteem based on personal love for God**]; and let the wife see to it that she respects her husband [**authority orientation**]. (NASB)

- (12) It is inevitable that single people will fret about how to locate their right person. But stop and think: if it is God's desire that you become married, then it is His responsibility to provide an opposite number. Therefore, unless you are considering a life of celibacy, you have a right person out there somewhere.
- (13) But if you are a believer, the issue in your marriage will be to demonstrate the relationship between Christ and His church.

- (14) Therefore, single people must concentrate on attaining spiritual maturity. A man who is progressing spiritually will not become aggressive toward any woman who does not measure up to certain spiritual standards.
- (15) Nor will a woman who is advancing spiritually become responsive toward any man who does not measure up to certain spiritual standards.
- (16) To *find* your right person you must first *become* the right person! Then God will introduce the man to the woman.

Genesis 2:22 **And the Lord built a woman from the rib He had taken from the man and He brought her to the man.**

- (17) This synopsis establishes the corporate relationship between the right man with the right woman and forms the establishment of a home.
- (18) The home is where children may enter into the Angelic Conflict as potential witnesses for the Prosecution.
- (19) Therefore we may conclude that the following statement presents a summary of the biblically derived doctrine of right man-right woman:

If marriage is a divinely ordained corporation of one man and one woman, if God presents the woman to the man in His own perfect timing, if monogamy is the unalterable status of that relationship, if adultery and fornication are prohibited, if this corporate arrangement is to be broken only by death, and if the relationship between the husband and wife is to illustrate the eternal relationship between Christ and His church, then it must logically follow that there is a right woman for each man and a right man for each woman.

6. In the analogy presented in verse 9, God is the Aggressor Who provides pertinent information through the canon of Scripture. Mankind is the potential responder by inculcating information by means of salvation and subsequent use of positive volition for spiritual growth.
7. Verse 9 presents the case of the poor believer who is challenged to develop grace orientation toward life and circumstances based on his continued advance in the spiritual life.
8. The word that begins this verse is found in the latter part of the English translation, the present middle imperative of the verb **καυχάομαι (*kaucháomai*)**, translated “glory,” but also translated “boast.”

9. In the syntax of a Koine Greek sentence, its most important element is quite often its first word or phrase. Therefore, the impact of this sentence has to do with the command that the believer must “boast” about something.
10. There is seemingly a paradox here since boasting about something is viewed as self-centeredness and arrogance.
11. To determine why this word is used in our verse, we need to do some work on the context in which it is found:

Καυχάομαι. In the Old Testament there are many proverbs against self-glorifying or boasting (Proverbs 25:14; 27:1), though place is also found for justifiable pride (Proverbs 17:6). Self-glorifying, however, is not merely a casual fault. In many passages it is regarded as the basic attitude of the foolish and ungodly man (Psalm 52:1; 94:3). For in it we see that man desires to stand on his own feet and not to depend on God, that he builds on that which he himself can accomplish and control. Hence “to boast” can be synonymous with “to trust” (בטח [batach]), Psalm 49:6). God, however, is the Almighty before whom all human boasting is to be stilled, Judges 7:2; 1 Samuel 2:3; Jeremiah 50:11; Ezekiel 24:25). Paradoxically there is opposed to self-confident boasting the true boasting which consists in self-humbling before God (Jeremiah 9:23–24) who is the praise of Israel (Deuteronomy 10:21) and who deals with Israel to His own glory (Deuteronomy 26:19; Jeremiah 13:11). Hence “to boast” (Καυχάομαι in the LXX) can have the same cultic sense as verbs like “to rejoice,” “to exult,” with which it is often combined. A constituent element in all such glorying is that of confidence, joy, thanksgiving, and the paradox is that the one who glories thus looks away from himself, so that his glorying is a confession of God. (pp. 646–47)

Outside the Pauline corpus the Old Testament boasting of trust in God finds Christian expression in Hebrews 3:6b: “... if we hold fast our confidence and the boast of our hope firm until the end.” The familiar Old Testament paradox of boasting occurs in James 1:9f., i.e., that he is or will be blessed by God; i.e., that he humbles himself and glories in God alone.² (p. 652)

12. Conclusion: If a Christian chooses to boast it must be in concert with his exalted, privileged, and eternal position in Christ.
13. This is the key principle of verse 9. The poor believer’s association with Christ accompanied by a high inventory of doctrine in his soul gives him a legitimate reason to “boast in his high position.”

² Rudolf Bultmann, “καυχάομαι” in *Theological Dictionary of the New Testament*, 3:646–47, 652.

14. What doctrine reveals in the soul of a believer is that he, of his own devices, is inadequate, unqualified, and inept; the advantages of this world are unsustainable in time and absent in eternity. Thus the Latin proverb, *Quam cito transit Gloria mundi!*: How quickly passes away the glory of the world!
15. Paul was the summum bonum of the writers of the New Testament. His job was to take the truth revealed to him and convey it to others. He did so under the authority of apostleship.
16. What Paul and his associates taught was designed to disprove the lie by teaching the truth. In doing so, they had the duty to be strong in their demeanor and the power of their convictions.
17. The environment in which they functioned was the hostile environment of the devil's world. The opposition was provided by the Dark Side's emissaries whom Paul described in:
2 Corinthians 10: 3 We walk around in the sphere of the flesh, we do not fight according to the flesh.
v. 4 For the weapons of our conflict are not of human attributes, but the attributes of divine power by means of God for the demolition of Lucifer's fortified positions.
v. 5 We are assaulting and demolishing satanic systems of thought and every obstacle attacking the objective knowledge of God and making prisoner of every human-viewpoint system of thought to the obedience of Christ,
v. 6 and we are ready to punish all deviation from authority on the occasion when your obedience has been filled so as to fully influence your soul. (EXT)
18. Principle: The angelic conflict is a war not according to the flesh, but waged by accessing the defense department of the soul. When cosmic thought enters the stream of consciousness, we retaliate with the doctrinal ordinance stored in the soul's armory of ideas.
19. It is the believer's inventory of ideas that gives the advancing believer something about which to boast. The use of the word "glory" centers the emphasis on the doctrine the believer has acquired through Bible study.

20. The present tense of *καυχάομαι* is futuristic indicating an event which has not yet occurred, but which is regarded as so certain that in thought it may be contemplated as already coming to pass.
21. The active voice means the believer with doctrine will produce the action of boasting while the imperative mood is a command to do so.
22. The NET Bible translates the verse as follows:
James 1:9 Now the believer of humble means should take pride in his high position.
23. “Should take pride” implies the mental attitude an advancing believer ought to have. This pride is considered laudatory since its object refers to his status quo in the royal family, his advance in the plan of God, and his grace orientation.
24. The King James Version translates *καυχάομαι* with the word “rejoice” while the NIV opts for “take pride” as does the NET. We use the NASB as our starting point and it chooses “glory.”
25. In the work we have already done regarding the translations of the previous imperative moods, we are going to continue with the force of direct command and begin with the NASB translation as we do: he “must glory.”
26. Here’s why. The individual in this context is not well off financially. Most of the people in the world make up this category. A few, on the other hand, are rich, noted in verse 10.
27. The poor man is to “glory” in his high position in Christ while the rich man is to glory “in his humiliation” (NASB).
28. In English, the word “glory” has the following synonyms:
Renown, fame, prestige, honor, distinction, kudos, eminence, acclaim, praise, celebrity, recognition, reputation.³
29. Each of these words magnifies the individual who is attributed innate characteristics that sets him apart from others. In our context, the individual is commanded to do something that commemorates what is described as “his high position.”
30. This phrase is actually one word, the noun *ὑψος* (*húpsos*): “a position of high status.”

³ *Oxford American Writer’s Thesaurus*, 3d ed., comp. Christine A. Lindberg (New York: Oxford University Press, 2012), 382.