

The Book Of James (Part 10) – Pride vs Humility February 28, 2026

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/g22hx9r/part-10>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

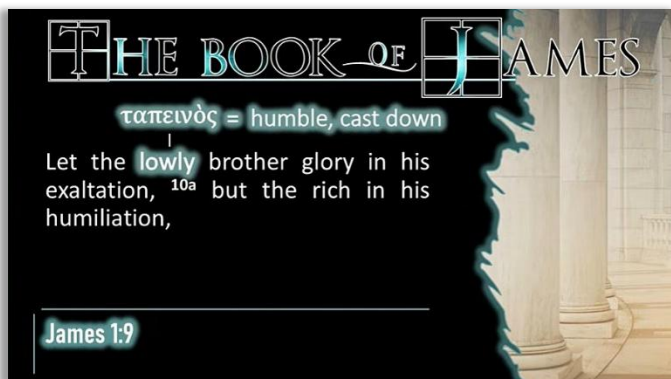
The Divine Reversal: Humility, Pride, and the Eternal Perspective

This transcript presents a message by **Pastor Daniel Joseph** of **Corner Fringe Ministries** that explores the literary structure and spiritual directives found in the first chapter of the Book of James. Daniel focuses on the **antithetical parallelism of scripture**, illustrating how God **humbles the proud** while **exalting the lowly**. Using the biblical example of **King Nebuchadnezzar**, he demonstrates that **true restoration** only follows **sincere humiliation and repentance**. The teaching emphasizes that human life is as **fleeting as a vapor**, urging believers to **reject vanity** and **embrace humility** to draw near to the Divine. Ultimately, Daniel calls for **intentional preparation** for **final judgment**, highlighting that **wisdom begins with recognizing one's own frailty**.

[Daniel Joseph]

Shabbat Shalom. Well, today we're coming out of the introduction, and we're coming into the body of the letter. And remember, one of the things I talked about is the literary structure of James, which is very unique. It's very powerful. He works in these thematic units of teaching, if you will, units of thought. And what he does is encapsulate these two, three, or four verses, some a little bit longer, but he encapsulates a thought, a teaching, and then he moves on to the next unit of thought. And he strings this out, and it reads so potently. It reads like a book of wisdom. It reads like Proverbs. It reads like Sirach.

Well, we're coming into our first unit of thought. And this covers three verses, verses nine, ten, and eleven, and we're going to cover all three verses today. We'll get through it, and so we have a lot to go through.



So, verse nine, let's get to it. —James 1:9-10—⁹ **Let the lowly**—I want to stop here. This is *tapeinos* (ταπεινός). Let the lowly, let the humble. James uses this term in a much more familiar setting as we get to James Chapter 4, quoting that famed verse (James 4:6), **“God resists the proud, but gives grace to the *tapeinois* (ταπεινοῖς), humble.”** He gives grace to the humble. And so this is a

directive in this epistle that James wants to bring across. He wants to talk about this, the power of this. So, let the lowly, the humble, **brother glory in his exaltation,** ¹⁰ **but the rich in his humiliation...**

When we look at this structure, what we discover is that if you start at Genesis and go all the way to Revelation, what you're going to find is this antithetical parallel all over the place. Where Scripture juxtaposes the concept of the humble against the exalted, conveying this idea, the humble are going to rise, and those who are exalted are going to fall. It's all over the place. And one thing that I've learned about this, as you're going through the Scriptures, is that when the LORD keeps bringing something back to the table over and over and over again, He is spotlighting it. He is highlighting it because this is something you cannot miss. This is a principle that cannot elude you.

In fact, when we go to Yeshua's ministry, He is intentional; He is careful to bring this to the table, and that's where I want to start today. I'm going to take you to the Gospel of Luke, Chapter 14, and this is what we read:—Luke 14:7—**So He told a parable to those who were invited...** Now, the backdrop to those who are invited: Yeshua got invited by a ruler of the Pharisees. So, you're talking about one of the most notable men of the people of Israel in Yeshua's day. This guy invites certain guests over to come participate in a Shabbat meal. Yeshua is one of them, and Yeshua is looking at these invited guests, and He's seeing something.

What we read in Luke 14:7-11—⁷ **So He told the parable to those who were invited when He noted how they chose the best places, saying to them:** ⁸ **“When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him;** ⁹ **and he who invited you and him come and say to you, ‘Give place to this man,’ and then you begin with shame to take the lowest place.** ¹⁰ **But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, ‘Friend, go up higher.’** **Then you will have glory** in the presence of those who sit at the table with you. ¹¹ **For whoever exalts himself will, not might—will be humbled, and he who humbles himself will, not maybe, be exalted.”** (Emphasis added).

I want you to take this moment in because the words are tried and true. You can bet your life on these words, and I'm going to tell you, you should be. You should have such faith in these words that not one of them drops to the ground, and you actually start to believe, "Man, if you get puffed up, you're coming down." But if you humble yourself, you're going to be exalted.

Moving and building on this, we read in Proverbs 29:23—**A man's pride will, not might, bring him low, but the humble in spirit will retain honor** (emphasis added). This is what I would call prophetic behavior. I want you to think about this.

You know, if you go back to Proverbs 16:18, we're told that **“Pride goes before destruction...”** Go back even earlier to Proverbs 15:33; it says, **“And before honor is humility.”** You understand that Scripture is very clear; those who embrace humility, I know your future. Not because I'm a prophet, but because I know the Word of God is true, and it will come to pass, and the LORD Himself will see to it. I will bet my life on it. And so those people who embrace pride, I know what's coming next. I know what's in your future. You're walking off a cliff. If you embrace humility, you're going to be blessed.

Moving ahead to Psalm Chapter 138, we read this:—Psalm 138:6—**“Though the LORD is on high,”** the idea here is that He's out of sight. He's in the Third Heaven, the Unseen Heaven, reigning on his throne, and at times that feels like a long distance for us. We feel almost separated, but listen to this: the LORD is on high, **yet He regards the lowly** (emphasis added). This is so powerful for me, and it helps put the

power of this humility into context. Because here's what I can tell you: my joy, my confidence, my strength, and my hope are totally codependent upon that intimacy of relationship, of knowing that I'm close to the LORD and that the LORD is close to me. That's where we draw the strength and confidence to endure every day. That's the beauty, and it's humility that draws Him in.

We're told in Psalm 34:18—**The LORD is near to those who have a humble, broken heart, and saves such as have a contrite spirit.** If I knew nothing else and I just read that, that's what I want. I want humility. Why? Because I want to be near the LORD. That's all that matters. In this life, that's all I care about. I want to be near the LORD, and Scripture tells you how to get there. How do you get near the LORD? How does the presence of the LORD come upon you? Humility.

And think of Moses's words in Exodus 33:15, where he tells the LORD Himself, **"If Your Presence does not go with us, we're not going."** We should be saying the same thing, but to actually make that happen, that means we reject pride and we embrace humility. That's where the LORD is; He is drawn to that. Even though we can't see Him in the Third Heaven, He is drawn to humility. He regards the lowly. When you embrace humility, you become the object of His affection. To me, there is no greater thought. It's what we need in this generation. Amen?

But look at how He responds to the proud in Psalm 138:6—**... but the proud He knows from afar** (emphasis added). —James 4:6—**... "God resists the proud, but gives grace to the humble."** Pride puts us in a situation that's adversarial, where we make God our adversary. You can try to dress it up all you want. You have to try to say that that's not true. I'm telling you right now, when we—I don't care who you are—when any man or woman does this ...

You know, pride wears so many masks. This is the thing that I've learned just in my short years on this earth. Pride wears so many masks, and it's one of the sneakiest things ever. And you really have to be connected to the Word. You have to have a prayer life. You have to be connected to the LORD for these moments that are so deceiving to be revealed because the enemy is very crafty. And he knows if he can get you, if he can puff you up, he knows what's following. That's the thing; the enemy would love to do nothing more than puff you up and separate you from the LORD. It's a terrifying thought, but it's real.

We continue, and we read this in Psalm 18:27—**For You will save the humble people, but will bring down haughty looks** (emphasis added). You will bring down the proud. You will save, again, putting humility in context; that's salvific. We're talking about actual salvation. So, when we're talking about humility versus pride, we're quite literally talking about life and death.

How many of you would like the confidence to know that when you cry out to the LORD and you need help and deliverance, He'll be there? That He's going to show up. Well, listen to this message because that's not going to happen to those who are puffed up. It only happens to those who are humble. The LORD is near to those who have a broken spirit—a broken and contrite heart.

When we look at principles in Scripture, I mean, this is just a "me" thing. I like to find biblical characters who are living it out. I see the actual expression of the principle in action. And when I think about humility, there is one guy that comes to my mind, and that is *Moshe*. And you think of *Moshe* and what the LORD did. The LORD takes this guy to deliver an entire nation out of Egypt, out of bondage, who, in and of themselves, have no power. But He sends Moses to perform signs and wonders that have never been done on the earth before; it is astounding what God did through Moses.

We're talking about the supernatural prophetic signs that the LORD worked just for Israel through Moses that he might believe, that they might believe in Him. We are talking about going across the Red Sea on dry ground. We're talking about selecting Moses and Moses alone to be the mediator of the covenant. And Moses alone would be the one who ascended to the top of the mountain. I mean, this guy was so great the LORD Himself said (Exodus 7:1), **"See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet."** I mean, you think about these words, and you think about what the LORD did with *Moshe*, one of the most highly decorated men in the history of the world. Why did God choose him? Why did He choose him? We discover this in Numbers 12:3—**(Now the man Moses was very humble, more than all men who were on the face of the earth.)** (Emphasis added).

I don't know about you, but our value is so tied to the LORD using us. How many of you can attest to that? That when you know you're being used by the LORD, there is something inside of you that you can't even explain. There's so much joy that you can't explain it. It's a spiritual experience when the LORD is using you; it is an awesome thing. And you think about God and how He used Moses: (Numbers 20:8) **"Oh, speak to the rock ... and it will yield its water ..."**

How many of you would like, instead of just reading about great men and great women in the Bible, to live that? I'm not reading these stories to take in words on a page and things that have been done historically; I read to apply. And when I see and read about the power of God going through, I don't want a display of the power of God for the sake of the display. No, what I'm attracted to is wanting to be used. Our value is totally codependent on whether God is using it. It is for me. If I'm not being used by God, it's for vanity—what a worthless piece of clay. There's no value in it. I want to be used by the LORD.

But when I read Scripture, I'm telling you one of the most important governing principles for God to use me on any level is humility. And if I don't get this, I will never be used. God resists the proud. And I don't care who you are, I don't care what your background is, and I don't care what your history is. Here's what I can tell you: When you humble yourself before the LORD, watch out because He will use you in mighty ways, and you will receive such joy knowing that you're an instrument of righteousness. There's nothing like it. There's nothing that fills your soul as well as that.

And so, when we look at what James is saying here in James 1:9—**Let the lowly brother glory in his exaltation...** (Emphasis added). That exaltation isn't the lowly brother exalting himself and pride; it is the LORD, and that is beautiful. Do you desire that? Do you want the LORD to lift you up? It's not about us lifting ourselves up; that's pride. I want the LORD to lift me up; that's what I desire.

Now, going to the end of this in James 1:10—**but the rich is to glory in his humiliation** (emphasis added). We have a phenomenal example in Scripture of what this looks like. Really, the poster child of what this looks like. It's King Nebuchadnezzar found in the Book of Daniel. And to really draw this out in a powerful way, I'm going to take you there.

In Daniel Chapter 4, we read this:—Daniel 4:18—**"This dream I, King Nebuchadnezzar, have seen."** Now, a couple of things about this. Number one is the dream. The backdrop to the dream is Nebuchadnezzar sitting there dreaming, and he sees this massive tree. This great tree that is reaching the heavens. It's so great. It makes the cedars of Lebanon look like a toothpick. In the dream, Nebuchadnezzar sees that the world is nourished by this great tree. That the birds of the air make their nest in it. The beasts of the field come under the shadow of its wings, if you will. I mean, this is not a small thing. And we're told the entire world sees it. It can be seen by the entire world. And so, this is his dream.

Now, one quick little side note before we move on is Nebuchadnezzar. The name means "**Nabu, protect the boundary.**" That's his action. And so, his name is an invocation to a pagan deity. This will be relevant to our story, and may I say, a tidbit of irony.

So, we read in Daniel 4:18— "**This dream I, King Nebuchadnezzar, have seen. Now you, Belteshazzar, declare its interpretation...**" (Emphasis added). Who's Belteshazzar?

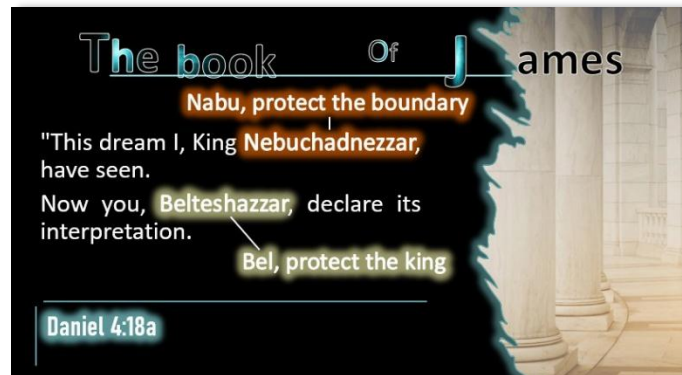
Daniel the prophet. Here's what's interesting: his name is an invocation. It means, "**Bel, protect the king.**" And this is the chief god of the Babylonians, of the pantheon of all the gods that the Babylonians had. This is the chief one. And it is an amazing thing that, you know, the king gave it to him, and it's not that the king himself did; it was more indirect—the chief of his eunuchs gave Daniel this name. And of course, the idea behind it is that Daniel, Shadrach, Meshach, and Abednego were brought into the palace of the king, and they were to serve Babylon with wisdom and with counsel. So, he would be seen as a counselor to the king. And so, he's looking; this invocation to this pagan deity utilizes this man, Daniel, who we're going to call by this name, and utilizes him to defend the king. This is also going to be relevant to the story.

We continue in Daniel 4:18— "**... since all the wise men of my kingdom are not able to make known to me the interpretation; but you are able, for the Spirit of the Holy God is in you.**" (Emphasis added). I'm going to tell you this is not Nebuchadnezzar's first rodeo. We're in Chapter 4, you go back to Chapter 2, and Daniel was the only one who was able to come in and not simply interpret the king's dream, because remember what the king told his counselors. He told his counselors, "I'm not going to tell you the dream. You tell me the dream, and then I know the interpretation that will follow will be legitimate." No one could do it until Daniel came in. The king said nothing in regard to the dream, and yet Daniel tells him the dream and then gives him the interpretation.

So, this guy, this is not his first rodeo. And then, on top of that, you talk about the Shadrach, Meshach, and Abednego fiery furnace situation. I mean, some of the things that have already come out of Nebuchadnezzar's mouth are noteworthy. And saying in regard to when Daniel gave him the dream and then the interpretation, he's like, "Your God is the God of all gods and the LORD of all kings." And when Shadrach, Meshach, and Abednego, out of Nebuchadnezzar's mouth, said, "No, God is able to save like this God," this guy had seen some stuff, so he knows Daniel is very capable.

And so, we read this in Daniel 4:19— **Then Daniel, whose name was Belteshazzar, was astonished for a time, and his thoughts troubled him. So the king spoke, and said, "Belteshazzar, do not let the dream or its interpretation trouble you." Belteshazzar answered and said, "My lord, may the dream concern those who hate you, and its interpretation concern your enemies!** Daniel knows the interpretation and that it's all about him, and he's moving with trepidation. He's moving with a lot of respect, and may I say, wisdom here.

Daniel 4:20-22—²⁰ **The tree that you saw, which grew and became strong, whose height reached to the heavens and which could be seen by all the earth,** ²¹ **whose leaves were lovely and its fruit abundant, in which was food for all, under which the beasts of the field dwelt, and in whose branches the birds of the**



heaven had their home— ²² **it is you, O king, who have grown and become strong; for your greatness has grown and reaches to the heavens, and your dominion to the end of the earth.** (Emphasis added). One of the names that is applied to Nebuchadnezzar is the “king of kings.” The king of kings; it's interesting.

Daniel 4:24-25—²⁴ **This is the interpretation, O king, and this is the decree of the Most High, which has come upon my lord the king: ²⁵ They shall drive you from men, your dwelling shall be with the beasts of the field, and they shall make you eat grass like oxen...** (Emphasis added). One of the things that people have recognized, and appropriately so, is that what is being prophesied here is literally a mental breakdown, a psychotic episode, if you will. Some people actually go as far as to say it's lycanthropy, where he had lost his mind to the point that he thought he himself was a beast of the field, and thus he would eat grass like a beast of the field. Complete mental health issues here. And there's no question about it that this is very much so what unfolded, and as we continue in the text, you'll see the legitimacy of that.

Continuing to the last half of Daniel 4:25-27—²⁵ **... They shall wet you with the dew of heaven, and seven times, meaning the time of completion, shall pass over you, till you know, till you know, that the Most High rules in the kingdom of men, and gives it to whomever He chooses. ²⁶ “And inasmuch as they gave the command to leave the stump and roots of the tree, your kingdom shall be assured to you, after you come to know that Heaven rules.** Talking about the King of Heaven ruling. ²⁷ **Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor.** Perhaps there may be a lengthening of your prosperity.” (Emphasis added).

Two things Daniel brings to the table to King Nebuchadnezzar, who's had a dream, and prophetically what it's saying is, “You're that great tree, Nebuchadnezzar, but you're coming down.” And the only thing that's going to be left is the stump and the roots. After receiving this information, the way he should respond is right here: **break off your sins by being righteous, and your iniquities by showing mercy to the poor.** (Emphasis added). This is the way that Nineveh responded. When they heard the LORD was coming to destroy Nineveh, they repented. They repented, and this is what Daniel is telling Nebuchadnezzar: **“Break off your sins by being righteous.”**

Psalms 119:172—**... For all Your commandments are righteousness.** This means Daniel is saying, “Listen, you stop right here, right now.” You submit your neck under the yoke of the one true God of Heaven and Earth. You listen to His counsel, and you keep His commandments, and in the process of that, there's the second thing, which is showing mercy. Show mercy to the poor. You think of Yeshua's words where He says in Matthew 9:13, **“I desire mercy and not sacrifice.”** It's the heart. And so, Daniel gives him the answer he needs to survive.

But here's what's interesting. As we continue, we read this: Daniel 4:28-29—²⁸ **All this came upon King Nebuchadnezzar.** What? ²⁹ **At the end of the twelve months he was walking about the royal palace of Babylon** (emphasis added). At the end of 12 months, this is from the time Daniel comes and brings this interpretation. He doesn't just give him the interpretation; he gives him righteous counsel. Repent. Turn away. Consider the poor. Show mercy. And so, he has this year; you think of this time, but now he's walking about the royal palace at the end of 12 months, and this is where the story takes off.

Daniel 4:30— **The king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling, oh, by my mighty power and for the honor of my majesty?”** (Emphasis added). Now this kind of takes us back to that whole notion of prophetic behavior. I don't need to know anything else about the story

because I know what's coming. And why do I know what's coming? Because when Yeshua says in Matthew 23:12, **“And whoever exalts himself will be humbled, and he who humbles himself will be exalted,”** it's an absolute guarantee, and you can bet your life on it. I already know this man's future.

And you know, you look at this moment. It's the perverted inverse form, the inverted form of Zachariah 4:6. We're told it's **“Not by our might nor by our power, but by (His) My Spirit.”** Nebuchadnezzar inverted that and said it's by my might and my power, not by the Spirit. It's absolutely demonic; he is wallowing in his own glory.

I look at this, and this is such a profound lesson for every single person here. You don't need to be a king of a kingdom to fall into this perversity. All you need to be is a man who is actually just an employee. And all of a sudden, you start to get your accolades, and you have your boss coming to you; you've done so well. You know what? We're going to promote you. We're going to promote you because you've been so successful, and we're so impressed. You made such good decisions. And that man steps back and goes, "Yeah, I did. I'm the man. Look at how all of these wise decisions that I have made have brought me to this place of success," and you start to think these thoughts. That is sneaky. The enemy is so sneaky.

And you could be a business owner, or you could have made really good financial decisions in your life, and all the while, you sit back and look and say, "Man, it's because of my wisdom and my time that I've spent investigating the market. Do you see how smart I was? I bought at the right time when everything was low, and I sell when it's high." And look at me. Look at how well I'm doing.

Even just a husband who brings home the turkey bacon (*audience laughter*). He fulfills his duty as a husband. His family is cared for. He's doing all the right things, and he steps back and starts looking at himself. Look at what I've done. Look at how I provide for my family. Look at me, my power, my might. Delusions of grandeur; it is not by your power and might.

Put this in the context of ministry. When pastors take the pulpit and they look at their communities that are so successful and that are constantly growing and say to themselves, "Man, I did this; they're coming here because of my wisdom and because of how faithful I am, and I made all the right decisions in ministry," then the pastors begin to think, "I built this." Any pastor, I kid you not, that falls into that delusion—that's a pastor on the way out. God **will not give** His glory **to another** (Isaiah 42:8). I don't care how many perceived decisions people would think that Daniel had made or that he was doing all the right things; at the end of the day (John 15:5), I can do nothing apart from Christ, and neither can any other pastor. We're totally subject to Him.

I love what Paul says; it's so powerful. He's writing to the Corinthians (1 Corinthians 1:12-13), and they are a mess. And one of the things they're doing is saying, "Oh, I'm of Paul. Oh, I'm of Apollos. Was Paul crucified for you?" And Paul comes out and says, "Who is Paul? Who is Apollos?" I planted, and Apollos watered, but God gave the increase. Only Him; He's the only one to be focused on; men are just instruments. —Psalm 127:1—**Unless the LORD builds the house, they labor in vain who build it ...** Period—that's just how it is.

I also love what Paul says in 1 Corinthians 4:7, **“... What do you have that you did not receive? ... Then why do you boast as if you had not received it?”** Whether we're talking about the growth of ministry, whether we're talking about the blessing in your home, the blessing in your marriage, the blessing upon

your children, or the blessing at your work, I don't care what it is; what do you have that you have not received? Even if it is wisdom.

You know, the LORD sends a warning in the Torah in Deuteronomy 8:17, and He warns against those who say, **“My power and the might of my hand have gained me this wealth.”** And the LORD's response to that is in Deuteronomy 8:18, where He says, **“And you shall remember the LORD your God, for it is He who gives you power to get wealth ...”** Any other thing you can imagine, it is the LORD alone that gives us the power to do this, not us."

Daniel 4:30-31—³⁰ **The king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?”** Listen to the next thing we read. ³¹ **While the word was still in the king’s mouth, a voice fell from heaven: “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you!** (Emphasis added). The words of pride were in his mouth: “I did this.” He's basking in his glory. Speaking these words out loud, the LORD took him out. He took him out.

And we fast forward, and you know, everything that Daniel prophesied came to pass. He was a madman, lapping grass like oxen. Then we go to Daniel 4:34, and this is Nebuchadnezzar in the first person: **“And at the end of the time, there were seven times, remember, I, Nebuchadnezzar, lifted my eyes to heaven, and my understanding returned to me;** he had lost it; he lost his mind, but now it's back, and what does he do? Does he talk about how great he was, as we just read? No, it says this: **“And I blessed the Most High and praised and honored Him who lives forever.”** (Emphasis added). There is an undercurrent here that is super powerful. These words, “I bless the Most High, who lives forever.”

When you go to Revelation 1:18, Yeshua says, **“I am He who lives, and was dead, and behold, I am alive forevermore.”** What I'm going to show you as we continue, there's no question Nebuchadnezzar had a revelation of the Son of God, Yeshua the Messiah. This is amazing, and not just because of what we thought about earlier in regard to the fiery furnace. He threw three in, but there was a fourth walking around. *Dameh levar elahin* (דָּמַה לְבַר־אֱלֹהִים). In other words, he said in Daniel 3:25, **“The form of the fourth is like the Son of God.”**

Daniel 4:34b—**for His dominion is an everlasting dominion;** this is the One who lives forever, by the way. His dominion is an everlasting dominion, **and His kingdom is from generation to generation** (emphasis added). Here's the mind-blowing part: This exact phrase is found three chapters later (Daniel 7:13-14) of the **One** who comes on **the clouds of heaven**, known as **the Son of Man**, literally identical words, whose **dominion is an everlasting dominion**, and it goes on and **His kingdom ... shall not be destroyed**. It's for all eternity. Isaiah 9:7—**Of the increase of His government and peace there will be no end ...** Absolutely—you want to talk about a radical revelation?

Moving to Daniel 4:35-37—³⁵ **All the inhabitants of the earth are reputed as nothing;** this is Nebuchadnezzar saying this. **He does according to His will in the army of heaven and among the inhabitants of the earth. No one can restrain His hand or say to Him, “What have You done?”** ³⁶ **At the same time my reason returned to me, and for the glory of my kingdom, my honor and splendor returned to me. My counselors and nobles resorted to me, I was restored to my kingdom, and excellent majesty was added to me.** ³⁷ **Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all of whose works are truth, and His ways justice. And those who walk in pride He is able to put down** (emphasis added). And guess what? He knows this by experience. He knows it by experience. It is interesting that these are the last words recorded that he spoke. It's absolutely amazing. And it is also

amazing that he was the one that the LORD Himself called "My servant." (Jeremiah 25:9) So, a fascinating discussion.

But the point is, going back here and looking at James 1:9-10—⁹ **Let the lowly brother glory in his exaltation,** ¹⁰ **but the rich in his humiliation ...** (Emphasis added). Nebuchadnezzar is an exemplar par excellence when it comes to this idea that the rich is to glory in his humiliation. Great example because without that happening, there would have been no restoration. He can glory in that.

Now he's not done. He goes on and says in James 1:10, "**because as a flower of the field he will pass away.**" (Emphasis added). What is the idea being conveyed here? The idea is that life is but a breath. You are here one day, and you are gone the next. It happens so fast.

Taking you to Isaiah Chapter 40. You know, we can talk about this antithetical parallelism where we have this structure of the humble being exalted and the exalted being humbled; it's all throughout Scripture. But for James, he's drawing from a very specific passage, and we know this because of the imagery that James and the words that James bring to the table. So, I want to take you there. I want to take you from where he's coming from.

Isaiah 40:4-6—⁴ **Every valley**, and we're not talking about geography. We're talking about the humble. We're talking about souls. Every valley **shall be exalted and every mountain and hill brought low; the crooked places shall be made straight and the rough places smooth;** ⁵ **The glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD has spoken.** ⁶ **The voice said, "Cry out!" And he said, "What shall I cry?" "All flesh is grass, and all its loveliness is like the flower of the field** (emphasis added). All flesh is grass. This is the cry that is to be heralded. And this is the herald we are to receive: that our lives are nothing but a vapor.

Isaiah 40:7-8—⁷ **The grass withers, the flower fades, because the breath of the LORD blows upon it; surely the people are grass.** ⁸ **The grass withers, the flower fades, but the word of our God stands forever"** (emphasis added). The tragedy of what's being described here is that this lesson eludes us. It eludes us daily. How many of you have pictured yourself at the judgment? How many of you are meditating on the judgment when the LORD calls every single one of you into account? Answer for yourself. Are you ready?

And here's the habit that the Spirit of God has been getting me into so that I can have clarity of mind. I have to ask daily, "LORD, I need to picture the awesome day that's beyond my imagination," with the fact that I'm to be called to an account on that day, and we will stand before Yeshua. And what is He going to say? Is He going to say, "Depart from Me, you who practice lawlessness"? Is He going to say, "Well done, My faithful servant"? What are you expecting to hear?

David lays this wisdom on us in Psalm 39:4—"**LORD, make me to know my end, and what is the measure of my days, that I may know how frail I am.**" That I may know that I am nothing but a vapor, I am a breath. He's praying this is a prayer for you. Are you praying this because I'm going to tell you this is the Holy Spirit? LORD, make me know ... We don't want it; let's be honest, your flesh doesn't want to think about the end. I can't tell you literally how many conversations I've had over the decades when I start getting heavy, and it starts getting real, and people are like, "I don't want to think about that." Yes, you do; that's exactly what you want to think about. Stop thinking about the ridiculous, mundane things that you think are important in your little schedule; it's irrelevant. The only thing that matters is you at the judgment and everything between now and then.

Moshe prayed exactly how David prayed. This is *Moshe's* prayer. —Psalm 90:12— **So teach us to number our days, that we may gain a heart of wisdom.** Last week, we talked about James 1:5: **if anyone lacks wisdom, to let him ask of God.** What does the prayer look like to obtain that wisdom? Make me to know my end. Let me number my days. Let me think about the reality of judgment. This is what we're called to do.

Psalm Chapter 39, continuing to David—Psalm 39:5—**Indeed, You have made my days as handbreadths, and my age is as nothing before You; certainly every man at his best state is but vapor.** Selah. (Emphasis added). The scary thing is, there are going to be so many people at the judgment who are going to be so filled with regret. Why didn't I live intentionally? Why did I waste my time with the world? They're going to be the ones, the five foolish virgins, that didn't get the oil. They're out of oil, and now they're saying, "It came too quickly."

Psalm 39:6—**Surely every man walks about like a shadow; surely they busy themselves in vain; he heaps up riches, and does not know who will gather them** (emphasis added). We have to take an inventory; are we busying ourselves in vain? What things in your life are cultivating and preparing you for judgment because that's all you want to spend time on? I'm going to tell you right now; the saddest thing is this message will not really be felt until the judgment—the weight of this.

Yeshua says in Luke 21:34-35—³⁴ **"But take heed to yourselves, lest your hearts be weighed down with carousing, drunkenness, and cares of this life, and that Day come on you unexpectedly.** ³⁵ **For it will come as a snare on all those who dwell on the face of the whole earth"** (emphasis added). When the LORD returns, He says (Luke 18:8), **"Will I really find faith?"** It's an indication they're not going to be ready. They are not going to be ready for when He comes as a thief. Yeshua says, **'I am coming quickly'** over and over and over again. And do you know how you know you believe that? You can't stop praying. You can't stop preparing. You are terrified of the judgment. Your nose is in the Word. Your mind and your heart are in meditation on the things of the LORD. That's how you know you're preparing.

Sirach, one of my favorite passages, says in Sirach 7:36—**In all you do, remember the end of your life, and then you will never sin.** Mind-blowing. Remember the end; it's one of the greatest bits of wisdom you'll ever receive. That's what David was praying for. That's what *Moshe* prayed for. Consider the end; consider judgment because it's coming.

And so, we look at James 1:9-11—⁹ **Let the lowly brother glory in his exaltation,** ¹⁰ **but the rich in his humiliation, because as a flower of the field he will pass away.** ¹¹ **For no sooner has the sun risen with a burning heat than it withers the grass; its flower falls, and its beautiful appearance perishes. So the rich man also will fade away in his pursuits.**

And we'll be picking up that last part later in this series.

[Closing prayer]

Abba, Father, we just take this time to give thanks to You because (Psalm 136:1) You are **good**; Your **mercy endures forever**. It is really an astounding thing that every time we open up this book, the Word of the Living God, we are given warning after warning after warning. The trumpets: every time I open this up, there's a trumpet that sounds, and it's a declaration that You are coming soon.

And LORD, You are calling Your remnant to prepare; You are calling us. We are living in the days of Elijah right now, and those days are saying (Matthew 4:17), "Repent, for the kingdom of heaven is at hand," because (Isaiah 40:4) every valley shall be exalted and every mountain and hill brought low. Everything is going to be brought into an account. What is the conclusion of the whole matter? (Ecclesiastes 12:13) Fear God and keep His commandments, for this is man's all, because God is going to bring every secret thing into judgment, whether good or evil.

LORD, I just pray for an anointing where Your Holy Spirit goes out, and it brings clarity and conviction and the holy fear of God and a revelation of what that judgment looks like. God, have mercy if we have no oil right now. LORD, I pray that You teach us, that You train us to go get that oil and to be prepared for Your coming.

I thank You that You have just shown us grace to this point. You've put breath in our lungs. We're alive right now. We have a chance to repent, and everyone who calls upon the name of Yeshua will be saved. And I thank You for that hope. And we just give You all the praise and glory. And I pray this in Yeshua's mighty name. Amen.

The Lowly Brother (The Path of Humility)



THE MEANING OF TAPEINOS

The Greek word for "lowly" means humble or cast down, drawing God's specific grace.

HUMILITY DRAWS GOD NEAR

While God knows the proud "from afar," He actively regards and dwells with the lowly.

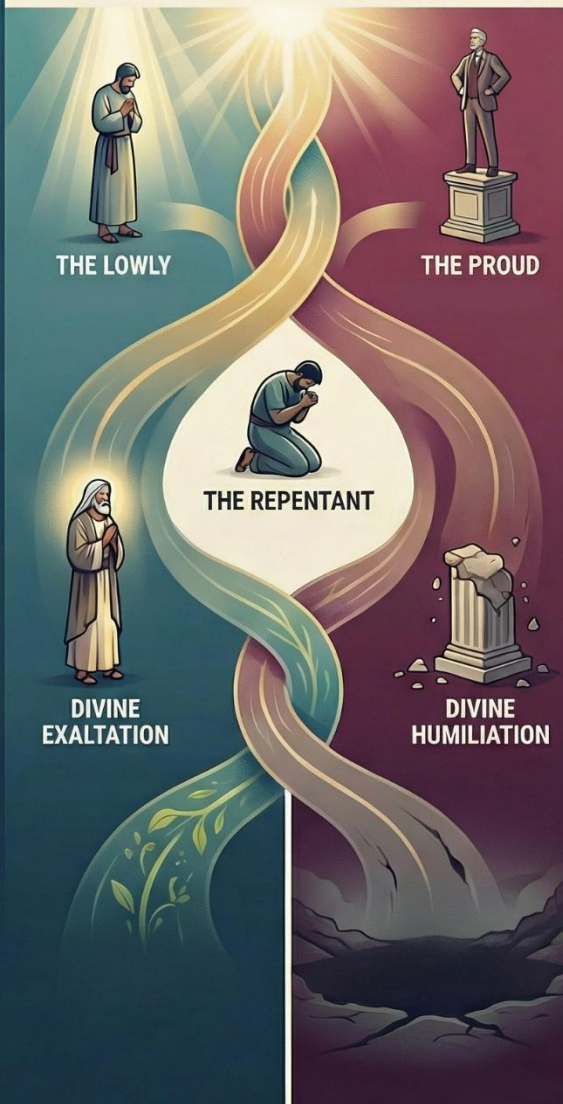


MOSES: THE HUMBLE SERVANT

Scripture identifies Moses as the most humble man, which allowed God to use him mightily.

The Great Reversal: Understanding Humility and Pride (James 1:9-11)

Spiritual State	Immediate Action	Ultimate Outcome
The Lowly	Embrace humility	Divine Exaltation
The Proud	Self-exaltation	Divine humiliation
The Repentant	Show mercy/righteousness	Restoration



The Rich Man (The Risk of Pride)



AN ABSOLUTE SPIRITUAL LAW

Whoever exalts himself *will* be humbled; this is presented as a prophetic guarantee.



THE FALL OF NEBUCHADNEZZAR

The King lost his mind and kingdom to pride, finding restoration only through humiliation.



THE "FLOWER OF THE FIELD"

Wealth is transient; like a withered flower, the rich man fades away in his pursuits.