

HUMILITY & CONFESSION: VERTICALLY & HORIZONTALLY

PROCLAIM

גַּלְעֵינִי וְאֶבְיטָה נִפְלְאוֹת מִתּוֹרַתְךָ (BHS). “

Open my eyes, that I may perceive the wonders from Your Torah teaching.” Ps.119:18

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1. Opening Prayer

“O Sovereign King, Creator of all things, I come before You recognizing that You are the source of all majesty and the rightful authority over my life. I repent of the pride that so easily besets me, that ancient poison which led the Anointed Cherub to believe he could ascend above Your throne.

I reject the urge to be my own god, to define right and wrong by my own feelings and desires, and to exalt my ‘self’ against Your perfect Word. Break the grip of lawlessness within me.

Grant me the grace to adopt the mind of Christ, that I might descend into the humility of a servant, knowing that in submitting to Your sovereignty, I find my only true life. In the holy name of Yeshua Christ, Amen.”

2. The First Sin: Pride's Origin

THE FIRST SIN

The first sin in the universe was pride and the first created being to sin was Hallel ben Shachar (הַיֵּלֶל בֶּן־שַׁחַר), a holy, perfect Cherub who worked in the very presence of YHVH.

אַתָּה־כָּרוֹב מִמְּשַׁח הַסּוּכָה וְנִתְתִּיךָ בְּהַר קֹדֶשׁ אֱלֹהִים הָיִיתָ בְּתוֹךְ אֲבְנֵי־אֵשׁ הַתְּהַלֵּקְתָּ תַּמִּים אַתָּה
בְּדַרְכֶיךָ מִיּוֹם הַבְּרָאָה עַד־נִמְצָא עוֹלָתָה בָּךְ (BHS).

*"You were the anointed cherub who covers; I established you;
You were on the holy mountain of God; You walked back and
forth in the midst of fiery stones. You were perfect in your ways
from the day you were created, Till iniquity was found in you."* **Ezekiel 28:14**

He walked perfectly till he decided in his heart;

*"You were blameless in your ways from the day you were created, **until** unrighteousness
was found in you."* **Ezekiel 28:15:**

אֶעֱלֶה עַל־בְּמֹתַי עַב אֲדַמָּה לְעֵלְיוֹן (BHS).

"I will ascend above the heights of the clouds; I will be like the Most High" **Isaiah
14:12-18**

Hence he violated the very first command to love YHVH with all one's heart, soul and
might;

וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ (BHS).

*"And thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with
all thy might."* **Deut 6:5; Matt 22:37**

and consequently falls by YHVH five times for each of his five "I" self exaltations.
Isaiah 14:12-15 (BHS)

יב אִיךָ נִפְלַת מִשָּׁמַיִם הַיֵּלֶל בֶּן־שַׁחַר נִגְדַעְתָּ לְאָרֶץ חוֹלֵשׁ עַל־גּוֹיִם: יג וְאַתָּה אָמַרְתָּ בְּלִבְּךָ
הַשָּׁמַיִם אֶעֱלֶה מִמַּעַל לְכוֹכְבֵי־אֵל אָרִים כְּסִאִי וְאָשַׁב בְּהַר־מוֹעֵד בִּיִּרְכָתַי צָפוֹן: יד אֶעֱלֶה עַל־
בְּמֹתַי עַב אֲדַמָּה לְעֵלְיוֹן: טו אֶל־שָׂאוֹל תּוֹרֵד אֶל־יִרְכָתַי־בוֹר:

*How you have fallen from heaven, O Day Star, son of the dawn! You have
been cut down to the ground, you who laid the nations low! But you said in
your heart, 'I will ascend to heaven; I will raise my throne above the stars
of God; and I will sit on the mount of assembly in the recesses of the north.*

I will ascend above the heights of the clouds; I will make myself like the Most High. Nevertheless you will be thrust down to Sheol, to the recesses of the pit.
Isaiah 14:12–15

παῖς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία (NA28).

If Humility is the king of virtues, Pride is the root of sin and;
 “sin is lawlessness” **1 John 3:4.**

"Everyone who commits sin also commits lawlessness; and sin is lawlessness."

The key word is **ἀνομία (anomia)** — literally “without law.”

Pride which rejects submission and places ‘love of self’ above all including almighty Yah is a root leading to every other vice and evil including spiritual deaths. Conversely, Jonathan Edwards noted "Nothing sets a person so much out of the devil’s reach as humility."¹

The issue at the center of Pride is - Self. Who decides what is correct, just and right? God is perfect and man is not. Yet flawed, self-full man would override God’s perfect word and righteous judgment to decide what is right and just. It is reflected in the attitude of;

1. What “I think”
- 2 What “I feel” and
3. What “I want.”

Therefore, Will man submit to God’s just full authority and sovereignty? This is the prime question facing every man, will he ‘die to the self daily’ and accept God’s sovereign will and full authority over how he “thinks”, “feels” or “wants”? Satan is the prime example of the negative aspect of the truth that;

“...whoever exalts himself will be humbled”
 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται
(NA28).
Matthew 23:12

3. The Anatomy of Pride: Five “I Wills”

The five declarations of I of Satan in **Isaiah 14:13-14** reveal the anatomy of pride:

"I will ascend to heaven" (הִשָּׁמַיִם אֶעֱלֶה) — Self-elevation above one’s God-given station
"I will raise my throne above the stars of God" (מִמַּעַל לְכִוְכְבֵי-אֱלֹהִים אֶרְבִּי) — Usurping divine authority

"I will sit on the mount of assembly" (בְּהַר-מִשְׁפָּט אֶשִׁיב) — Claiming the place of judgment

"I will ascend above the heights of the clouds" (בַּעֲלֵי הַשָּׁמַיִם לִבְדֹּחַ) — Seeking glory due to God alone

"I will make myself like the Most High" (לִמְצֻדֵי הַשָּׁמַיִם) — Complete self-deification

Each “*I will*” is a direct violation of the First Commandment. Pride makes self the god. The five-fold judgment of verse 15 corresponds: “*thrust down to Sheol, to the recesses of the pit.*”

4. The Way Down: Seven Steps of Christ’s Humiliation

Let us explore the other positive side and aspect of this foundational truth in the second half of the verse: “*...he who humbles himself will be exalted*” **Matthew 23:12.**

We can contrast Satan with Yeshua. Satan reached up but slipped and fell. Yeshua stooped down and was lifted up. If we focus on these two beings we will see a perfect archetypal contrast of this truth, that applies in every area of every life, in every time and situation.

The way up - is down.

Exaltation by a Godly way, is through humility, of to be of no repute. Paul exhorts believers to align themselves with Christ Yeshua’s view:

5 Τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ Θεοῦ ὑπάρχων οὐχ ἄρπαγμὸν ἠγῆσατο τὸ εἶναι ἴσα Θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι εὔρεθεις ὡς ἄνθρωπος 8 ἔταπείνωσεν ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ (NA28).

5 Let this mind be in you, which was also in Christ Jesus: 6 Who, being in the form of God, thought it not robbery to be equal with God: 7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.
Phil 2:5-8

Paul observes Christ’s attitude is in direct opposition to that of Satan, who did consider equality with God something to be grasped. Satan reached up, grasped, slipped and fell- irrevocably. In **verse 7** the Greek says Yeshua “*emptied himself*” ἐκένωσεν, which captures the literal meaning of what happened.

In this passage we can identify **seven steps** downward and seven steps up.

INTRO: The seven steps down are not a fall but a willing descent. Satan’s five “*I wills*” were a grasping upward; Christ’s seven steps are a releasing downward. Each step strips

away another layer of self-protection, until nothing remains but obedient sacrifice. This is the mind of Christ, and it is the only path that leads to the seven steps up.

The Seven Steps Down

This is the path of voluntary, self-emptying love that defines the “mind of Christ.”

Step 1: He Possessed Divine Glory (v.6) “*Who, being in the form of God...*” The unchanging, essential nature and glory of God Almighty’s son. He willingly chose not to cling to His divine rights and privileges for His own advantage. He emptied Himself, veiling His divine glory and setting aside the outward manifestation of His majesty.

Step 2: He Took the Form of a Servant (v.7a) “*...and took upon him the form of a servant;*” He assumed the very nature of a *bondservant* (*δοῦλος, doulos*), one with no rights of his own.

Step 3: He Was Made in the Likeness of Men (v.7b) “*...and was made in the likeness of men.*” He became fully human, entering into the fragility and limitations of human existence.

Step 4: He Humbled Himself (v.8a) “*And being found in fashion as a man, he humbled himself...*” When Yeshua walked the streets of Nazareth there was nothing special or externally obvious to distinguish him from other people. When Peter identified him as Messiah, Yeshua said “*flesh and blood has not revealed this to you...*” **Matt 16:17.**

In His human state, He consciously and deliberately embraced a life of humility, obscurity, and lowliness. He was not a prince, a wealthy man or a general or political leader. Nothing outwardly in the physical that really impresses people. Just an unofficial, unendorsed, unaccepted, “rabbi” or teacher.

Step 5: He Became Obedient to Death (v.8b) “*...and became obedient unto death.*” He not only lived as a man but submitted His will to the Father’s will, even to the point of death.

Step 6: He Died (v.8c) The separation of soul from body, the wages of sin, the ultimate consequence of entering into the human condition.

Step 7: He Died on the Cross (v.8d) “*even the death of the cross.*” The ultimate instrument of humiliation: a shameful, excruciating, and accursed death reserved for the lowest criminals **Deut. 21:23**, rejection by men and even by God the Father.

Yeshua was not exalted because he was God’s son. He was exalted because he earned exaltation. Even Yeshua was subject to the law. There is no one in the universe

who is not subject to law and to the law and its testimony, for *whoever humbles himself will be exalted*.

5. The Way Up: Seven Steps of Christ's Exaltation

9 Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσεν καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα,
10 ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψη ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων,
11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν Θεοῦ Πατρὸς (NA28).

9 Wherefore God also hath highly exalted him, and given him a name which is above every name: 10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; 11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil 2:9-11

The Seven Steps Up

This is the Father's response, glorifying the Son for His perfect, humbled obedience.

Step 1: God Highly Exalted Him (v.9) "*Wherefore God also hath highly **exalted** him...*"

The Father raised Him to a position of supreme glory and majesty, even greater than before, to the highest.

Step 2: God Gave Him a Name Above Every Name (v.9) "*...and given him a name which is **above** every name:*" the supreme title of authority and honor. This "Name" represents His full identity and ultimate authority, One name above every name.

Step 3: Every Knee Shall Bow in Heaven (v.10a) "*That at the name of Yeshua every knee should bow, of things in **heaven**...*" Angels and the glorified saints in heaven willingly and joyfully acknowledge His sovereignty.

Step 4: Every Knee Shall Bow on Earth (v.10b) "*...and things in **earth**...*" Every living human being will one day bow, either willingly in faith now or unwillingly.

Step 5: Every Knee Shall Bow Under the Earth (v.10c) "*...and things **under the earth**;*" Demons, fallen angels, and the dead in hell will be forced to acknowledge His absolute lordship.

Step 6: Every Tongue Shall Confess He is Lord (v.11a) "*And that every tongue should confess that Jesus Christ is Lord...*" A universal, verbal declaration of His supreme authority from every created being.

Step 7: All to the Glory of God the Father (v.11b) The ultimate purpose and final result: the Son's perfect work and exaltation redounds to *the eternal glory of the Father*, displaying His perfect plan of salvation.

This passage maps the entire gospel trajectory: from the highest glory, down to the deepest humiliation, and back to the highest glory, now shared with redeemed humanity.

To “*have this mind*” is to willingly walk the path of descent in service, trusting the Father for the ultimate ascent. Seven steps down leads to and for seven steps up.

The Seven Steps Chart

<u>Step Down</u>	<u>Christ's Action</u>	<u>Step Up</u>	<u>The Father's Response</u>
1. Divine glory (v.6)	Did not cling to equality	Highly exalted v.9	
2. Form of a servant (v.7a)	Emptied Himself	Name above every name v.9	
3. Likeness of men (v.7b)	Became human	Every knee bows in heaven v.10a	
4. Humbled Himself (v.8a)	Embraced obscurity	Every knee bows on earth v.10b	
5. Obedient to death (v.8b)	Submitted His will	Every knee bows under earth v.10c	
6. He died (v.8c)	Separation soul & body	Every tongue confesses v.11a	
7. Death on a cross (v.8d)	Accursed death	Glory to God the Father v.11b	

6. The Application: Working Out Our Salvation

The same attitude in Yeshua has to be in us;

12 Διό, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῶ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 θεὸς γὰρ ἐστὶν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας (NA28).

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out** your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. **Philippians 2:12-13**

Breaking Down the Passage in Context

The word “**Wherefore**” (*Διό, Dio*) is critical. It means “*for this reason,*” pointing back to everything just described in verses 5-11: the stunning humility, obedience, and subsequent exaltation of Christ. Because Christ humbled Himself unto death and was exalted by God, here is how you, believer, are to live. Humility leads to obedience; pride on the other hand leads to disobedience.

Paul describes what “*this working out*” in attitude, conduct and nature would produce:

14. Πάντα ποιείτε χωρίς γογγυσμῶν καὶ διαλογισμῶν, 15 ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα θεοῦ ἄμωμα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα (NA28).

14. *Do all things without murmurings and disputings: 15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.*

Philippians 2:14-16

TWO KEY WAYS OF REBELLING

Verse 14: A Negative Command — The Elimination of Corrupt Communication
“Do all things without murmurings and disputings.”

"All things": The scope is absolute, covering daily chores, work responsibilities, church service, and interpersonal relationships.

1. **"Murmurings" (γογγυσμός, gongysmos):** Internal muttering, complaining, and discontentedness often occurs in private or among like-minded complainers. It is a symptom of a heart that doubts God's goodness and sovereignty in your circumstances.

2. **"Disputings" (διαλογισμός, dialogismos):** Verbal disputes, contentious reasoning, and quarrelsome debates. It stems from pride and a desire to prove oneself right.

This command targets the two most common ways we rebel against authority and express a lack of **Trust/Faith (Emunah & Bitachon¹)** in God's provision and plan.

Verse 15: The Positive Result — A Transformative Testimony

“That ye may be blameless and harmless...”

The purpose of obeying verse 14 is personal sanctification.

“Blameless” (ἄμεμπτοι, amōmētoi) means above reproach, giving no just cause for accusation.

¹ The Hebrew noun **עֲמוּנָה** (**'emunah**) derives from the root עָמַן ('mn), carrying the core sense of firmness, reliability, or steadfastness. It appears 49 times in the Tanakh. In **Habakkuk 2:4** — “the righteous shall live by his faith” The noun **בְּיַחַד** (**bitachon**) comes from the root בָּטַח (bth), meaning trust, confidence, or security. It appears frequently in the Psalms as the disposition of the one who relies on God rather than on human strength or idols (e.g., Psalm 20:7, 125:1). In the New Testament, the Greek *pistis* (faith) synthesizes both concepts: it is the noetic embrace of revealed truth (*fides quae creditur*) and the personal reliance and loyalty (*fides qua creditur*) that yields obedience.

“Harmless” (**ἀκέραιοι, akerāioi**) signifies unmixed, sincere, without ulterior motives. “the sons of God, without rebuke, in the midst of a crooked and perverse nation”

This idea of rebellion is from **Deuteronomy 32:5**, describing Israel’s failure, they complained a lot. Actually, God points out 10 Major times². They complained and hence tested God. Complaining is challenging God. Challenging his justice, challenging his mercy, challenging his sovereignty. His kingship. Believers are now to succeed where they failed. The world is morally “*crooked and perverse*” (*σκολιᾶς καὶ διεστραμμένης, skolias kai diestrammenēs*), *bent and distorted by sin*. “*among whom ye shine as lights in the world*”

This is the powerful effect. In the overwhelming darkness of this world, a life characterized by joyful obedience and a thankful heart instead of murmuring and disputings will be as conspicuous and beautiful as stars blazing in the night sky. It is a direct witness without a word being preached.

Verse 16: The Eternal Significance — Holding Forth the Word

“Holding forth the word of life” **Philippians 2:16**

“Holding forth” (**ἐπέχοντες, epechontes**) can mean both to hold fast for yourself, gripping it as your foundation, and to hold out or offer to others, like offering a lifeline. Both are true. Your steadfast faith in the good word “the word of life” is what fuels a life that shines.

7. Attitude Adjustment Prayer

Heavenly Father,

We come before You acknowledging the breathtaking standard set by Your Son, our Master Yeshua. The attitude that was in Him, the ultimate humility, the perfect obedience unto death on a cross, is the same attitude that must be in us. For this reason, we ask for the grace to obey, not as if merely seen by men, but in our hidden moments, in our private thoughts, when no one is watching but You.

Lord, with fear and trembling, we seek to work out this salvation You have given us. We know it is not by our own strength, for it is You who works in us,

² The ten major complaints of Israel in the wilderness: (1) At the Red Sea (Ex. 14:11-12); (2) At Marah for bitter water (Ex. 15:24); (3) In the Wilderness of Sin for food (Ex. 16:2-3); (4) At Massah and Meribah for water (Ex. 17:2-3); (5) At Sinai during the golden calf incident (Ex. 32:1-6); (6) At Taberah for fire (Num. 11:1-3); (7) At Kibroth-hattaavah for meat (Num. 11:4-6); (8) At Hazereth against Moses (Num. 12:1-2); (9) At Kadesh-barnea refusing to enter the land (Num. 14:1-4); (10) At Meribah again for water (Num. 20:2-5).

stirring our will and empowering our actions according to Your good pleasure. Forgive us for the times we have relied on ourselves and grown prideful.

We confess the grumbling that rises in our hearts, the internal muttering that questions Your provision and doubts Your plan. We repent of the arguing and contentiousness that flows from a prideful desire to be right. Cleanse us from these corrupt communications that stain our witness.

By Your Spirit, make us blameless and harmless, sons of God without rebuke in the midst of a crooked and perverse nation. Cause us to shine as lights in the world, holding forth the Word of Life. Let our lives be a testimony that the labor of the Gospel is not in vain.

We ask for the mind of Christ Yeshua: a mind of humility that leads to obedience, and obedience that leads to life. Strip away every vestige of pride that leads only to death.

In the name of Yeshua, our perfect example and our redeemer, we pray. Amen. Amen.

8. Vertical Confession: To God

Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσις ἡμᾶς ἀπὸ πάσης ἀδικίας (NA28).

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” **1 John 1:9**

Step number one in humbling oneself is: **Confess your sins to God. [Vertical]**

Vertical Confession Template

Lord, I humble myself before You. I confess my pride, my self-will, and my independence. I acknowledge my specific sins: [Name them specifically: 1. 2. 3. _____]. I receive Your forgiveness through the blood of Yeshua.

Clean my heart. Renew a right spirit within me. I choose to submit to Your authority in every area of my life, in Yeshuas name. Amen.

9. Horizontal Confession: To Others

The Torah Imperative for Horizontal Confession

While **1 John 1:9** addresses our vertical relationship with God, the Bible is clear our sins against others must be addressed horizontally. To claim a right relationship with God while ignoring a broken relationship with a brother or sister is hypocrisy.

Matthew 5:23-24:

23 Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου (NA28).

*“Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” **Mat 5:23-24:***

Significance: Yeshua places horizontal reconciliation as a prerequisite for authentic vertical worship. The offense doesn't even have to be your fault,

“that thy brother hath ought against thee”; the burden is on you to initiate reconciliation.

This is echoed in **James 5:16:**

Ἐξομολογεῖσθε οὖν ἀλλήλοις τὰς ἀμαρτίας καὶ εὐχέσθε ὑπὲρ ἀλλήλων, ὅπως ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη (NA28).

*“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” **James 5:16:***

Significance: This links confession to healing, healing of relationships, but also of our own souls from the guilt and isolation sin creates. It is communal discipline.

When Is It Applicable?

The template is applicable when your sin has directly harmed another person. This includes:

- 1. Interpersonal Sins: Lies, gossip, betrayal, anger, wrath, harsh words, theft, disrespect.**
- 2. Broken Commitments: Failing to follow through on a promise to a friend, family member, or colleague.**
- 3. Professional Misconduct: Actions that harmed a coworker, employee, or client.**

It is not necessarily applicable for:

1. Internal sins known only to God (like private thoughts of envy). These are confessed vertically.
2. Situations where contacting the person would cause them **further harm** (e.g., an old, deeply painful wound they have moved past). In such cases, wisdom and pastoral counsel are needed.

Horizontal Confession Template

Dear Brother or Sister _____ I have sinned against you by [state the specific offense _____]. I ask for your forgiveness. I take responsibility for my actions. And I commit to making restitution, if it is required. Please forgive me, in Yeshua's name. Amen.

10. The Promise: “He Will Lift You Up”

Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς (NA28).

*“Humble yourselves in the sight of the Lord, and He will **lift you up**.” James 4:10*

Following James 4:10's command to humble ourselves in the sight of the Lord through the humbling act of horizontal confession leads to the promised reward:

“and he shall lift you up.”

This great “lifting up” includes **five** great liftings:

1. **The lifting of guilt:** crushing weight of unconfessed sin removed. **Ps 32:5; 1 John 1:9**
2. **Restoration of relationship:** door opened for reconciliation. **Matt 5:23; 2 Cor 2:7-8**
3. **Spiritual authority:** A person who can humbly confess sin becomes a trustworthy and credible witness for Christ. **Matt 18:18; James 5:16b**
4. **Deepened humility:** Each act of confession makes it easier to walk in continual dependence on God's grace. **Prov 15:33; Jas 4:6**
5. **Greater Christlikeness, Prov 15:33; Jas 4:6**

Horizontal confession is the practical proof that we believe the good word.

CORPORATE CONFESSION

New Testament also knows **Corporate confession** - James 5:16a: *“confess your sins to one another”* plural; also **1 Cor 5, Matt 18:15-20**.

Corporate Confession: Within the Assembly

While vertical confession goes to God and horizontal confession goes to the one you have wronged, the New Testament also commands a third dimension: **corporate confession** within the body of believers. **James 5:16a** (NA28)

Ἐξομολογεῖσθε ὁὖν ἀλλήλοις τὰς ἁμαρτίας

“Confess your faults one to another” James 5:16a (KJV).

The verb *Ἐξομολογεῖσθε* is plural and reciprocal: *“you all confess to one another.”* This is not a one-on-one private meeting; it is a mutual practice within the congregation. The context is the assembly gathered for prayer and healing (**James 5:13–18**). Sin isolates; confession **restores to fellowship**.

For where two or three are gathered together in my name, there am I in the midst of them.” Matthew 18:15–20 (NA28)(KJV)

Yeshua establishes a graduated process: private, small group, then the whole assembly. The goal is restoration, not punishment. When sin becomes public or impenitent, it requires corporate confession and discipline.

When Is Corporate Confession Appropriate?

1. When a private or horizontal confession has not brought full healing. If the sin has affected the whole body (e.g., scandal, division, slander), it must be confessed before the assembly.
2. When the sin is public or widely known. What is known by many must be confessed to many.
3. When a member is under church discipline. The final step of Matthew 18 brings the matter before the assembly for judgment and, if repentance occurs, for forgiveness and restoration.
4. For regular cleansing of the congregation. The early church likely included a general confession in their gatherings (**Didache 14:1**: *“On the Lord’s Day, gather together, break bread, and give thanks, having first confessed your sins, that your sacrifice may be pure”*).

This practice guards the body against the root of bitterness (**Heb 12:15**).

A Template for Corporate Confession

This may be led by an elder or by the individual who has sinned publicly:
“Brothers and sisters, I have sinned against this assembly by [state the offense]. I confess my sin before God and before you. I ask for your forgiveness, and I submit to the discipline and restoration of this body. Pray for me, that I might walk in humility from this day forward.”

Then, an elder (or the congregation) responds:

“In the name of Yeshua Christ, we receive your confession. We forgive you as Christ forgave us. Arise, and walk in newness of life. Let us pray for our brother.”

The Promise:

When sin is brought into the light through corporate confession, the entire body is cleansed (**1 John 1:7**), Satan’s accusations are silenced, and the assembly stands together in victory. *“Confess your faults one to another, and pray one for another, that ye may be healed”* (**James 5:16**). **The healing is both individual and corporate.**

11. Practical Humility Examination

PRACTICAL EXERCISE: Examine yourself daily against the seven steps of Christ’s descent, inverted as a diagnostic for pride:

1. **Self-Glory:** Have I sought praise or recognition for myself today?
2. **Self-Service:** Have I acted as a master rather than a servant?
3. **Self-Exaltation:** Have I looked down on others as beneath me?
4. **Self-Defense:** Have I refused to admit when I was wrong?
5. **Self-Will:** Have I insisted on my own way over God’s will?
6. **Self-Preservation:** Have I protected my reputation at the expense of truth?
7. **Self-Righteousness:** Have I trusted in my own goodness rather than Christ’s?

TABLE OF FRUIT:

The Fruit of PRIDE vs. The Fruit of HUMILITY

Pride	Humility
Self-exaltation	Self-emptying Phil 2:7
Murmurings	Thanksgiving Phil 2:14;
Disputings	Peacemaking
Independence of Self	Dependence on God
Self-defense	Confession
Love of praise	Love of obscurity
Rebellion	Obedience
Contention	Gentleness

Summary of the Key Takeaway

The central truth of this entire study is simple and unchanging: ***The way up is down.***

There is no shortcut to spiritual authority that bypasses humility. There is no exaltation that does not first pass through self-emptying. The lawful, spiritual pattern is set in the cosmos itself: Satan grasped and fell; Christ released and was raised. Every believer stands at the same crossroads daily. Will you ascend by your own strength and fall, or descend in obedience and be lifted up by God?

HUMILITY IS NOT A FEELING

Humility is not a feeling. It is a choice. It is the decision to confess your sin vertically to God and horizontally to your brother. It is the daily discipline of dying to self, of choosing obedience over rebellion, of holding forth the word of life without murmurings or disputings. The promise attached to this choice is certain: *“Humble yourselves in the sight of the Lord, and He shall lift you up.”* **James 4:10**

A Call to Action

Therefore, do not merely admire the humility of Christ. Walk in it. Begin today: Make your vertical confession. Go before the throne of grace and name your specific sins. Do not hide behind generalities. Let the light of God’s Word expose every root of pride in your heart.

1. **Make your horizontal confession** - If you have sinned against another, go to them. Do not wait for them to come to you. Swallow your pride and speak the words: *“I have sinned against you. Please forgive me.”*
2. **Examine yourself daily.** Use the seven-step examination in this paper as a mirror. Ask the Holy Spirit to reveal where you have grasped instead of released, where you have exalted yourself instead of humbled yourself.
3. **Walk in the mind of Christ.** Let His attitude be your attitude. Choose the path of descent. Serve when you would rather be served. Obey when you would rather rebel. Die to self when you would rather live for self.

The time for delay is over. The harvest is ripe, and the laborers are few. But a laborer who is proud is worse than no laborer at all. Go forth in humility, and the Lord will go with you.

A Final Prayer and Benediction

Heavenly Father,
We thank You for the perfect example of Your Son, Yeshua Christ, who emptied Himself repeatedly and became obedient unto death, even the death of the cross. We confess that we have too often walked the path of pride, grasping for glory that belongs to You alone.

Grant us, by Your Spirit, the grace to walk the path of descent. Strip away our love of praise, our fear of man, our stubborn self-will. Give us the courage to confess

our sins to You and to those we have wronged. Make us blameless and harmless, sons and daughters of God without rebuke in the midst of a crooked and perverse nation.

Cause us to shine as lights in the world, holding forth the word of life. Let our humility be a witness to the power of the gospel. And when we have walked the path of descent, do You, O Lord, lift us up in Your perfect timing.

We pray all this in the name of Yeshua Christ, our Master and our King, Amen.

Now go in peace, and walk in humility. The Lord your God is with you. He will never leave you nor forsake you. He will lift you up in due time.

12. Conclusion:

These templates are based on Prince's z'l' repeated emphasis:

James 4:10 *"Humble yourselves in the sight of the Lord, and He will lift you up"* and

1 John 1:9

"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

He taught that humbling is an act of the will, and confession is the practical outworking of that humility both vertically and horizontally.

Humility & Confession is a masterclass in the mechanics of spiritual elevation. The foundational sin is not an action; it is a posture. You will learn the seven-step blueprint of descent used by Yeshua to obtain a name above every name. **Master the vertical confession that unlocks heaven and the horizontal discipline that heals you and the earth.** Start walking in the transformative authority that only comes through the death of the self.

"Nothing sets a person so much out of the devil's reach as humility." — **Jonathan Edwards**

"God resisteth the proud, but giveth grace unto the humble." — **James 4:6; 1 Peter 5:5**

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¹ **Jonathan Edwards,** “Charity and Its Fruits,” in The Works of Jonathan Edwards, vol. 8, ed. Paul Ramsey (New Haven: Yale University Press, 1989).

This statement echoes;

Proverbs 29:23: “*A man’s pride shall bring him low: but honour shall uphold the humble in spirit*” (KJV),

and **1 Peter 5:5-6:** “*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*” (KJV).

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