

**(Sermon 7)**  
**The Instigation to Joyful Humility**  
**Philippians 2:1-4**

**Intro**

Is humility attractive the world? Jim Collins, a bestselling author of the book *Good to Great* thinks so. His book has become one of the most well-known and influential in the business world today. The book is driven by this question: *Can a good company become a great company, and if so, how?* Collins seeks the answer by using a team of researchers who spent five years studying eleven corporations that had went from being a good company to being great ones. In a book on humility, one Reformed author and pastor had the chance to hear Jim Collins speak. He reports that Collins identified two character qualities shared by the CEOs of these companies that moved from good to great. The first quality was a driven spirit, willing to do anything to make their company great. But the second was surprising. These leaders also had the quality of modesty. They consistently pointed to the contribution of others. They disdained drawing attention to themselves. Instead of desiring to be placed on a pedestal, they quietly produced extraordinary results. We would say they had the quality of humility. In fact, Collins interviewed people who worked for these leaders who described their bosses as quiet, humble, modest, reserved, shy, gracious, mild-mannered, self-effacing, and understated.<sup>i</sup>

This is surprising to us because we live in a culture much like that of a Roman colony like Philippi. Humility was not highly esteemed as a great value to have. It was looked at as a weakness. But while the world's value system sees humility as a weakness for the most part, heaven's value system prizes it.

What do you think would happen if a church's leaders and members were humble? Would that move a church from the level of being good to the level of being great? Well, the church is not supposed to adopt business models for success. But it is interesting, isn't it, that these businesses were actually adopting the Bible's model for a great church. What is the key to a great church? Humility. Humility may attract the world's attention. But for our purposes this morning, you need to know that humility attracts God's attention. Isaiah 66:2 says, *"This is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word."*

The theme of Philippians is joy. And we have seen in chapter 1, joy in the practice of Christian living. We have seen that in order to live with joy, Christ must be the center of our lives. So we have seen joy in partnering together for Christ, joy in praying to Christ, joy in proclaiming Christ, joy in prizing Christ, and joy in persevering for Christ. This has shown us joy in the practice of Christian living.

But as we move into chapter 2, we find joy in the pattern of Christian living. In this chapter, Paul shows us several models of humility beginning with the most humble person to ever live, the Lord Jesus Christ. Verses 1-4 serve as an introduction to the chapter. In these verses, Paul simply instigates joy from the church. To instigate means to provoke, incite, or urge to action. Paul is urging the church to humility because humility is the one great mark of all great Christians.

We aren't to think, however, that chapter 2 is unrelated to chapter 1. Originally, this was a letter that didn't have chapter divisions. And what Paul has just said in 1:27 is connected to what he says in 2:1-4. In 1:27 he instructs the church: *"Only let your manner of life be worthy of the*

*gospel*". Other than false teaching, division within the church tarnishes the testimony of the gospel and brings shame to Christ. This is true especially since one of the last things our Lord prayed for as He agonized in the Garden of Gethsemane prior to His death was that the church "*may all be one; even as you, Father, are in Me and I in You, that they also may be in Us, so that the world may believe that You sent Me*" (Jn 17:21). It must be pointed out that that prayer was no mere pipe dream or wishful request. It may surprise you to know that the Father granted the request by sending the Holy Spirit on the day of Pentecost to indwell believers, bringing them eternal life. It is the Spirit, through the gospel, that brings a true unity of the body of Christ. It's therefore incumbent upon church members to live out this unity in practice.

John MacArthur writes:

Disunity among His people deeply grieves the Lord. It should be every pastor's, church leader's, and church member's prayer that men will not tear asunder what God has divinely joined together in the body of Christ. Because fracturing Christ's church is one of Satan's major objectives, the challenge to preserve the unity of the spirit is constant. A divided, factious, and bickering church is spiritually weak. It therefore offers little threat to the devil's work and has little power for advancing the gospel of Christ. Endeavoring to maintain, or to restore, the spiritual unity of a congregation is easily the most pressing, difficult, and constant challenge for its leaders.<sup>ii</sup>

A further incentive to unity in the church is based on the main verb at the beginning of v2: **complete my joy**. How would the Philippians complete Paul's joy and experience their own joy as a congregation? As the rest of v2 says: **by being of the same mind, having the same love, being in full accord and of one mind**.

It's important to understand that Paul's concern in the present passage regarding unity is not doctrinal, but personal. That is to say, he is not

speaking about unity around truth. He already dealt with that in 1:27-30 with the concept of “*standing firm in one spirit, with one mind striving side by side for the faith of the gospel*” (1:27). So what kind of unity is he speaking about in 2:1-4? He’s speaking about unity concerning secondary issues. He’s telling the church to be humble and not assert personal views on secondary issues, pressing personal lifestyle practices that Scripture does not clearly call for on other members, or pursuing personal agendas to the detriment of the rest of the church. Humbly deferring to others on secondary matters is not a sign of weakness, but strength. He’s calling for a “*diligence to preserve the unity of the Spirit in the bond of peace*” (Eph 4:3). And what is the key to this? Humility. Paul calls for humility in vss 1-4, then in vss 5-11 he presents the humility of Christ before us. And then later in the chapter, he will showcase two more examples of humble servants of the church in Timothy and Epaphroditus.

The Philippian congregation was mature and undivided at this point so Paul gently opens the door to tell them that if they are not careful some of the indicators of personal strife within the congregation could grow like an unstoppable cancer and infect the entire church body. Later in chapter 4 he will mention two women by name – Euodia and Synteche – and urge the church to do all they can to help them get along with each other. Why? Discord in the church is often the result of just a few people. But a few people can fracture an entire congregation.

I’m grateful that our church is unified. I know of know strife or division in our ranks. But I can tell you right now that there is not a day that goes by that I don’t worry about our church being divided. I worry about it far more than I do false doctrine seeping in. As the pastor-teacher my main

job is to teach, explain, and encourage sound doctrine for the church. I have control over what you believe to some degree. But I can't control when division occurs. That's up to you. You must guard your heart. You must put your brothers and sisters before yourself. You must choose today to be humble.

**Proposition:** In vss 1-4, Paul specifically encourages unity in church fellowship as a matter of living in a manner worthy of the gospel (1:27). All churches should seek unity for the sake of the gospel. This passage provides *2 simple (though not easy) steps* to maintaining unity through humility in the fellowship of the church.

Let's read the passage and then we will unpack these 2 steps together.

~Read vss 1-4~

Paul rightly recognizes that only grace can create attitudes and actions of humility within the church. So in the verses he first appeals to the benefits of God's grace that come to us in salvation before he tells us to live in a gracious way to others in the church. His argument is an "*if, then*" argument. "*If* you have received certain graces from God in salvation, *then* here are the implications of living them out in the church." He gives the "if's" in v1 followed by the "then's" in vss 2-4.

*Trans:* The 1<sup>st</sup> step to maintaining unity through humility in the fellowship of the church concerns...

### **I. Acknowledging the Beatitudes ("If's") Earned by Christ's Death (1)**

Beatitudes are blessings. You remember when Jesus gave the Beatitudes in Matthew 5, He said over and over again, "*Blessed are the poor in spirit,*

*blessed are those who mourn, blessed are the merciful*”, and on and on. Paul presents 4 beatitudes (or blessings) that all true believers receive in salvation. He begins v1 with the word **If**, but this is not because he doubts the Philippians salvation. The Greek word can be translated “since”. Since these beatitudes, or blessings have been received by Christian’s, then it should make a difference in their demonstration of humility.

*Trans:* The first beatitude he mentions concerns the Christian’s...

### **A. Connectedness to Christ, 1a**

He says, **So if there is any encouragement in Christ**. Has it ever occurred to you, Paul is saying, that you should be encouraged to live in a humble way toward your brothers and sisters by virtue of the fact that you are **in Christ**? Union with Christ is the most fascinating concept in all the Bible, which is why I’m writing my dissertation on it. To be in union with Christ means to share in all the blessings that He has gained for us in salvation.

To be in union with Christ means to be chosen in Him before the foundation of the world, to have died with Him to our sin, and to have been raised with Him to walk in the newness of life. Perhaps the simplest verse to sum up this union is 2 Cor 5:17: *“Therefore, if anyone is in Christ [same 2 words in Phil 2:1], He is a new creation.”*

Why should you and I pursue unity in the body of Christ? Here’s the first reason: you and I are in union with Christ and therefore one another. Why would we try to divide that? Our connectedness to Christ means our connectedness to one another. Its as simple as that.

When I was younger, church camp was my highlight of the year. It was even bigger than Christmas. We competed in all sorts of athletic contests, which were my favorite. Somewhere in a box in a closet at home, I still have some ribbons I earned from winning different events. But on the last day of church camp, from the elementary aged children through high school we played one final game. All week we had competed only against our age group in sprints, long runs, broad jumps and more. But at the end of the week we played Red Rover. All the kids were divided up. There were no individual ribbons given out for this event. It was all about teamwork. Both teams stood facing each other about 30 feet apart interlocking arms. The first team would call out, “Red rover, red rover, send so and so over.” And if your name was called, you made a mad dash toward the opposing team and tried to break the chain of interlocked arms.

When I think of our union with one another I think of that game. The enemy wants nothing more than to break our unity that we have in Christ. We must lock arms, dig our heels in, and refuse to let him through. Why? Because Christ has brought us together in Himself! Why would we work against that?

*Trans:* Notice the 2<sup>nd</sup> beatitude Paul gives, which concerns our...

### **B. Comfort by Christ, 1b**

He says we also need to acknowledge the **comfort of love** we’ve received in salvation. The Greek word **comfort** is παραμύθιον, which can actually be translated “persuasive address”. It’s used nowhere else in Scripture and means “stimulating force, incentive”.<sup>iii</sup> It refers to speaking with someone closely with comforting words.

Paul tells us in 2 Cor 5:14, “*For the love of Christ controls us, because we have concluded this: that one has died for all*”. The word “controls” refers to the motivation to action. He’s died for everyone in the church who is a true believer. Since Christ loved them enough to die for them, you should be motivated and love them enough to live right with them, is what he’s saying. Have you considered the comfort of Christ’s **love** for you? If so, then it should change your view of others in the church. He’s asking, haven’t you sense Christ’s loving pursuit of you? Didn’t He die for you? Wasn’t He raised for you? Have you received His loving comfort in salvation? If so, then His love should control you to love others.

As believers, we are recipients of “*God’s love [which] has been poured into our hearts through the Holy Spirit who has been given to us*” (Rom 5:5). Since, therefore, we are indwelt by the Holy Spirit we are indwelt by God and therefore we are indwelt by His love who in turn show love to fellow believers. That’s the way its supposed to work.

*Trans:* So if we want to maintain unity through humility we must acknowledge the beatitude of our connectedness to Christ and the comfort we receive by Christ. Notice the 3<sup>rd</sup> beatitude. We must also acknowledge...

### **C. Connection in Christ, 1c**

He says we also need to acknowledge our **participation in the Spirit** as Christians. If we have *fellowship*, Paul is saying, - that’s what the word participation (κοινωνία) literally means in the Spirit, which was just indicated in the previous statements - then we should be compelled to



living humbly before our brothers and sisters. The Spirit connects us with Christ and with one another.

The word translated **participation** was translated as *partnership* in 1:5.

There we saw that the Philippians shared, partnered, participated, or fellowshiped with Paul in the expansion of the gospel. Here in 2:1 it speaks of our sharing together with Christ through the church's indwelling of the **Spirit**. Therefore, when a church is not unified outwardly, therefore, it grieves the **Spirit** (Eph 4:30) since He is the member of the Trinity that regenerated us to bring us into union with Christ and one another. He is the one who connected us to Christ.

*Trans:* So if we want to maintain unity through humility in the fellowship of the church we must acknowledge the beatitude of connectedness to Christ, the comfort we receive by Christ, the connection through the Spirit we have in Christ, and finally...

#### **D. Consideration of Christ, 1d**

Notice Paul refers to **affection and sympathy** in the last part of v1. *If* it is true, Paul is saying, that through salvation you have experienced a relationship with Christ marked by **affection and sympathy**, *then* why can't you live humbly with your brothers and sisters?

**Affection and sympathy** marked Jesus' life of humility, which is ultimately where Paul's thoughts lead us down into vss 5-11. **Affection** (σπλάγχνον) was used earlier in 1:8 when Paul told the Philippians that he "*yearned[ed] for [them] all with the affection of Christ Jesus.*" The word literally means *bowels*. Earlier this month you told your spouse you loved him/her with your whole heart on Valentine's Day. In Paul's day you would have said "with all your bowels". The bowels were

metaphorically the seat of emotions. It describes deep love. That marked Jesus's life along with **sympathy**. When you think of our Lord's life you don't think of Him as treating people roughly or controlling them. Paul tried to imitate His life and described Him as marked with "*meekness and gentleness*" (2 Cor 10:1). He fulfilled the prophecy of Is 42:3 (cf. Mt 12:20) in that He didn't break bruised reeds or quench smoldering wicks. This was metaphorical language that Isaiah uses to describe Christ's attitude toward others. A reed was used by shepherds in making a small instrument they played in the fields. But once it got a crack in it, it was useless. Christ was a Shepherd whose ministry was not marked by breaking people down or apart or getting frustrated with them and throwing them away seeing them as useless. No. He restored Peter didn't He? He was gentle with all the other failures of the 11 faithful disciples. A smoldering wick was also useless for giving light, but Jesus didn't treat people as if they were useless wicks.

Paul seems to be saying, therefore, that the first step to maintaining unity through humility in the fellowship of the church is acknowledging the beatitudes earned by Christ's death. Christ has blessed us with a union to Himself that is marked by love, the Spirit, and sympathy. It is the height of gratitude to God and His gospel to receive all these blessings through Christ and then be unwilling to treat the church in the same manner Christ has treated us. How could we not demonstrate this same sort of humility to our brothers and sisters in the church? We must if we want the church to be unified. And that's what Paul moves to next. "*If we have received all these blessings in Christ and from Christ, then we are responsible to live to Christ and for Christ.*"<sup>iv</sup>

*Trans:* If the 1<sup>st</sup> step to maintaining unity through humility in the fellowship of the church is acknowledging the beatitudes Christ earned by His death, then the second step is adopting the attitudes learned by Christ's life seen in vss 2-4. Paul is moving forward with his "if, then" argumentation.

## **II. Adopting the Attitudes ("Then's") Learned By Christ's Life (2-4)**

There are 3 attitudes that ultimately reflect the life of Christ that will be spoken about in more detail in vss 5-11. Note them with me as sort of a way to introduce that great section of Scripture.

*Trans:* The first attitude is an...

### **A. Attitude of Oneness, 2**

Paul begins by saying, **complete my joy**. It would be wrong to view Paul as selfishly writing this letter just for the sake of his own joy. He is in prison not too concerned about his own joy, and yet still finds it. This church had brought him great joy as he said in chapter 1 (1:4), but his cup of joy would reach the brim and overflow if they would listen to his directives on achieving unity through humility.

As a pastor, I know exactly how Paul feels. He's not being selfish. Other than His joy in Christ, he found no greater joy than in the unity of the church. Why? Because He wants God to receive glory, not grief. The apostle John was similar when he said, "*I have no greater joy than to hear that my children [those in the churches] are walking in the truth*" (3 John 4). Those who believed the truth rightly was of first importance to John, but of second importance was their living the truth rightly. This includes a life of humility. Hebrews 13:17 admonishes church members,

*“Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.”* Nothing distracts a pastor more from His calling than division in the church. Nothing causes him more grief. And I love the end of that verse because it gives incentive for the congregation to maintain unity because when the church doesn’t, he says, *“it will be of no advantage to you.”*

Paul is piling phrase upon phrase, which all essentially mean the same thing in order to drive his point home regarding the importance of unity in the church. *First*, unity would be achieved in Philippi only when the Philippians were likeminded in how they *thought*. Paul charges the church to be: **of the same mind**. This speaks about being reasonable; using your head, to determine what is worth making a big deal about in the church. Listen, if you make a big deal about everything, then you won’t get along with anybody. Be rational, Paul is saying. *Second* he tells them to be likeminded in what they *wrought*. He tells the church to have **the same love**. The same love wrought (or worked) in them through the gospel should be wrought (or worked out) through them to each other. *Third* he tells them to be likeminded in what they *sought*. He tells them to be **in full accord** and repeats himself in saying **of one mind** again. The Greek literally means “one-souled”<sup>v</sup> and thus gives a word picture to associate with our union with Christ and one another that the passage seems to bring out so beautifully. Verse 3, therefore, describes a oneness of attitude.

<p>The story is told of a man who had several sons who were always fighting Their disunity was hurting the family business on which they depended</p>
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to make a living. The father finally called over his sons and handed a thin bamboo cane to the strongest one. “Now snap that cane, son”, said the old man. Thinking his father had finally lost his mind, the young son complied. The old man tied two thin bamboo canes together. “Snap these”, he said. Again the young son had no trouble. The father kept adding more and more canes to the bundle until the son was sweating and straining to snap them and before long he found he could no longer snap them. A cane by itself could be snapped easily, but the united canes had more strength than the young son. The church must understand, like the sons did, that a church is only strong when it is united<sup>vi</sup>.

Christ had an attitude of oneness with the Father and the Spirit. He fulfilled His Father’s plan of dying for the elect and then sent the Spirit to indwell them. There is an attitude of oneness within the Trinity that as God’s image bearer’s we should seek to reflect within the church of God.

*Trans:* But in vss 2-3 he will describe practical ways to achieve this unity. If the 1<sup>st</sup> attitude is that of oneness, the 2<sup>nd</sup> attitude is that of lowliness.

### **B. Attitude of Lowliness, 3**

Once again, remember that Paul is driving at Christ’s life, which He will describe in vss 5-11 so this is all preparatory. But notice v3: **Do nothing from rivalry and conceit, but in humility count others more significant than yourselves.** Now take special note of that word **rivalry** (ἐπιθεία); you’ve seen it before. Paul used it in 1:17 when he described the preachers who proclaimed **Christ out of rivalry** with Paul. Rivalries are what make watching sports so much fun. But there is no place for it in the church. Competing against others (for whatever reason) in order to

be noticed for godliness or giftedness should be shunned. I think (and I'm not alone) that Paul uses this word because he has those preachers fresh on his mind. This led him to think about the danger of it within the Philippian congregation. Those preachers were only thinking of themselves, taking advantage of Paul's imprisonment to try and gain a large following. But if everyone is constantly thinking of himself alone, then how can unity ever be maintained?<sup>vii</sup> Beloved, do not be selfishly crave honor and prestige for yourself in the church. That is a concoction that will destroy this church.

The Greek word for **rivalry** was used of someone who cheated to assume political office. It carries the idea of building oneself up by tearing someone else down and describes someone who uses whatever means available to advance himself or herself to the top including flattery, deceit, false accusation, and slander. In fact, someone whose life is marked by such an ungodly attitude in treating others in the church in such a demeaning fashion may reveal they aren't believers after all since the **rivalry** is listed as a work of the flesh in Gal 5:20).<sup>viii</sup> And here's a sobering warning: "someone who competes for notoriety and attention in the church usually does so like a wolf in sheep's clothing talking with "pious rhetoric...convinced of their own superior abilities in promoting the cause of Christ."<sup>ix</sup>

**Rivalry** with God is what motivated Satan to place his will above God and he was disciplined out of heaven. **Rivalry** with God is what motivated Adam and Eve to place their wills above God's and they were disciplined out of the Garden. And in his letter to the churches on the Island of Crete, Paul instructed Titus, "*As for a person who stirs up division, after warning him once and then twice, have nothing more to*

*do with him” (Titus 3:10), which effectively means discipline him out of the church fellowship.*

Why is **rivalry** so dangerous in the church? Because it leads to **conceit** (κενοδοξία). This is made up of two Greek words: κενο meaning “empty” and δοξία meaning “glory”. It therefore refers to empty glory, which denotes an inflated, unrealistic view of oneself. It’s someone who always thinks they are right no matter the topic and always expects others to agree with them or there are problems. It’s someone who is really hard to get along with because such a person is totally self-centered. His commitment therefore isn’t to others – or more importantly to God - it’s to himself. This sort of man or woman is “*wise in [his or her] own estimation*” (Rom 11:25). And Scripture warns, “*For if anyone thinks he is something, when he is nothing, he deceives himself*” (Gal 6:3).

You need to remember that “*where jealousy and selfish ambition exist, Corinthian congregation, which was fragmented over various factions. One group followed Apollos, another Peter, another Paul, and another group who saw themselves as spiritual giants said they would only follow Christ. And, of course, Paul saw right thru their fake spirituality. Their devotion to their chosen leader was not for the unity or advancement of the church. Rather, they wanted to divide these leaders and then use them to achieve their own selfish advancement in the church. This is the height of hypocrisy and evil because such people masquerade as spiritual icons.*

They were like the children of Israel in the wilderness who complained and grumbled finally following Korah, Dathan, and Abiram and challenged Moses and Aaron as to their right to rule God’s people. They desired to

pull themselves up by pulling Moses and Aaron down so God opened the ground and swallowed them in judgment as Numbers 16 tells us.

So what should yours and mine attitude be? Well, we mentioned it at the beginning, the word is in our title, and now we are finally getting to it. Note the rest of v3: **but in humility count others more significant than yourselves**. The secret to unity is found in **humility**. This word literally means “lowliness of mind”. Humility is lowly. It makes little of self. Its concerned about others. A humble man is not bossy and pushy, but quiet, godly, and unassuming. A humble woman is the same.

Scripture describes Jesus as “*gentle and humble in heart*” (Mt 11:29). Peter says we should “*clothe [ourselves] with humility toward one another because God is opposed to the proud but gives grace to the humble*” (1 Pet 5:5-6). As we quoted at the beginning, “*This is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word*” (Is 66:2).

Rather than compete with one another using the church as their stage, Christians ought to, “*Love one another with brotherly affection [and]. Outdo one another in showing honor*”, as Paul says in Rom 12:10. The only kind of rivalry that God smiles upon is the kind that tries to outdo one another in thinking little of self and showing honor to others!

*Trans*: This takes us to the 3<sup>rd</sup> attitude that marked Christ’s life. But let’s review first. There are 2 steps to maintaining unity through humility in the fellowship of the church. The first step is acknowledging the beatitudes earned by Christ’s death. There were 4 of them in v1: *connectedness* to Christ, *comfort* by Christ, *connection* in Christ, and *consideration* of Christ. We must acknowledge the beatitudes earned by



Christ's death. But the 2<sup>nd</sup> step is adopting the attitudes learned by Christ's life. The 1st attitude is that of oneness, and the 2<sup>nd</sup> is that of lowliness. Let's close by noticing the 3<sup>rd</sup> one, which is an...

### C. Attitude of Thoughtfulness, 4

Paul says, **Let each of you look not only to his own interests, but also to the interests of others.** This verse does not require much explanation. I suppose its pretty clear at face value. Perhaps I should just remark what it doesn't mean. It doesn't mean that we don't take care of our own business. Our lives should be disciplined and orderly.

A good way to understand what Paul is saying is to take the theme of this book and turn it into an acronym or mnemonic device. The theme is that of JOY. Gracie received a little porcelain bank when she was a baby from someone in the church I was pastoring at the time. It has the word *JOY* written across it. And next to the *J* it has a slot for coins that says *Jesus*. Next to the *O* it has a slot that says *others*. And next to the *Y* it has a slot that says *you*. The order is important. First, you invest in Jesus with your money. Second, you invest in others with your money. And third, you invest in yourself. Paul is simply saying in v4, don't mix up the order. When we put ourselves first, it messes everything up in the church! And further Joy can't be spelled backwards. You can't find joy when you put yourself first. The lesson: humbly invest in others.

Paul viewed himself as "*least of all the saints*" (*Eph 3:8*). He even called himself the chief of sinners (*I Tim 1:15*). There were far worse people than Paul, of course, but it was a matter of perspective. When we think low of ourselves because we know our hearts and know our faults, it will

be very hard to try and climb over others in the church. We will seek for the gifts, ministries, and personalities of others to be noticed before us.

## **Con**

Jesus, of course is the greatest example of considering others interests of others over His own. He didn't seek to preserve His life. He gave it for sinners. You will never know joy today until you realize He gave His life for you. And if He did, then you must turn to Him today and place faith in Him, repenting of your sins.

We will see next week that though He was God did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men, and being found in human form, he humbled Himself by becoming obedient to the point of death, even death on a cross. Don't wait until next week to know Him. Come to him in faith today. And if you know Him, understand that just as the humility of Christ in death led to His resurrection, so too does your humility in life lead to God exalting you at the proper time. So stay humble. Trust in God. Pursue the unity of the fellowship.

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<sup>i</sup> Mahaney, C.J., Humility: True Greatness, 17-19.

<sup>ii</sup> MacArthur Comm, 101.

<sup>iii</sup> Phillips Comm, 76.

<sup>iv</sup> Ferguson Comm, 39.

<sup>v</sup> O'Brien Comm, 178.

<sup>vi</sup> Phillips Comm, 68.

<sup>vii</sup> Hendriksen Comm, 100.

<sup>viii</sup> MacArthur Comm, 110.

<sup>ix</sup> Ibid., 110.