

“THE HUMILITY OF GOD”

PHILIPPIANS 2:1-11

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“Who’s the greatest?” – John 13

This was a primary question for Jesus, and reveals the constant mind-set and attitude of the sinful disciples during Jesus’ earthly ministry.

An upper room scene where darkness and the cross are looming and Jesus is about to go the way of suffering for His own- -he loves his own unto the end- -but the disciples want to know which of them is the best? Which of us are the greatest?

***Luke 22:22-27:** For the Son of Man goes as it has been determined, but woe to that man by whom he is betrayed!”²³ And they began to question one another, which of them it could be who was going to do this.²⁴ **A dispute also arose among them, as to which of them was to be regarded as the greatest.**²⁵ And he said to them, “The kings of the Gentiles exercise lordship over them, and those in authority over them are called benefactors.²⁶ But not so with you. **Rather, let the greatest among you become as the youngest, and the leader as one who serves.**²⁷ For who is the greater, one who reclines at table or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves.*

Jesus’ mind-set was always fixed and focused on loving his people however- -as a servant: He loved his own until the end...” (John 13).

Jesus in humility considered others more significant than himself (Phil. 2:3).

The disciples had experienced Jesus Christ in the flesh; they had walked with God Incarnate and had many privileges and gifts granted to them.

Yet, this did not completely humble them as it should have.

Their privileges and gifts actually would be temptations for their own self-promotion!

God granted the disciples gifts, but they were more eager to find out who was most important, who was the most significant, who was the greatest, than they were to consider others more significant than themselves!

This was the same problem at Philippi- -and I would say that it is the same potential root problem in every congregation of the Church of Jesus Christ.

How do you know who is the greatest among Jesus' disciples? How do you know who is greatest in our congregation at KCPC?

The One who serves you is the greatest; the one who in humility considers others more significant than themselves. Those who are most humble are those who serve you; those who are most like Christ are those who serve you.

But one will only truly serve Christ and others if they are humble. *And only if they have been truly humbled by the good news of what Jesus has done for sinners.*

Are you humbled by His presence this morning? Are you humbled by His grace and mercy to you?

The larger context of our passage this morning from Philippians 2:1-11: Paul has told believers to live lives worthy of Jesus as citizens of the Kingdom of God in Philippi (1:27; this was his first imperative/command in the letter).

He had told believers to accept suffering as part of the privilege of union with Christ (1:29-30), and to stand side by side as one man fighting for the truth of the Gospel (1:27-30).

At the beginning of chapter 2, Paul focuses on our union with Jesus (Phil. 2:1-2). All of the benefits of our union with Jesus are emphasized: "encouragement in Christ" and "comfort from God's love" (and/or the love of other Christians) and "any *koinonia* or participation in the Spirit" and "any affection and sympathy" etc.

All of these benefits are believers in Jesus Christ; these benefits of encouragement, comfort from God's love, a participation in the Spirit and the affection and sympathy that comes from fellowship in the Gospel- *-all of these are ours!*

This will (should!) produce a "**one-mindedness**" - -This will produce a Christian unity and oneness as Christians learn to be of the same mind, same love, having one mind and/or attitude (read Phil. 2:1-2).

Paul says this would make his own joy complete (as he saw this developed in the Philippians). Why? Because this was fruit of true Christian maturity.

But someone there at Philippi, perhaps a person, perhaps a few congregation members, perhaps some elders and/or deacons (see 1:1), perhaps a group of folks, were acting 'too big for their britches'! We know in Philippians 4:2 that Paul had to address two specific women who had served well with him, but were not seeing eye to eye.

Paul tells these two women to "agree in the Lord" (Phil. 4:2). That is, Paul tells them to have the same mind and same goal, and same heart- -and to serve.

The problem at Philippi was that some thought of themselves too highly; some were proud. They were proud because they thought that they should be recognized, noticed, appreciated and/or given proper respect or credit.

Paul desires that Christians understand that mature Christians are serving Christians; mature Christians are truly humble and serve God and one another as Christ loved and served.

Summary of the problem at Philippi: A person, perhaps several people, and/or a group of folks thought that they were “somebodies” who needed special recognition. They longed for applause, appreciation, and acclaim.

There was a person, and/or some people, and/or a group who thought that they were important and should have special treatment. Someone or some folks thought they were “great”!

Some were full of their own **self-importance**.

Because of this focus on self and their own self-importance, some were being tempted at Philippi to rivalry/envy and to conceit, considering themselves to be more important than others.

Paul tells the believers: ***“Let each of you look not only to his own interests, but also to the interests of others”*** (Phil. 2:4).

We need to be aware of what causes this problem to focus on self and our own greatness as Christians. Let’s focus on three things that may help us to think more like Christ as a congregation at KCPC:

1. Gospel; 2. Gifts; and 3. Greatness.

- 1) **Gospel:** A lack of understanding the Gospel of Jesus Christ. What is it? If we do not understand the Gospel of Jesus Christ, we will never serve and consider others more important than ourselves.
- 2) **Gifts:** A failure to understand that our gifts have been given to us by God to serve.
- 3) **Greatness:** True greatness is to have the mind of Jesus Christ: humility and service toward others because you think them more significant than yourself.

Gospel

The Gospel of Jesus Christ. What is it?

If we do not understand the Gospel of Jesus Christ, we will never serve and consider others more significant than ourselves!

This passage of the Apostle Paul's is one of the most majestic, Christological passages found in all of Scripture (It is daunting when approaching this passage for exegesis and preaching because it is so deep and full of grace and truth, like our Lord Jesus himself!).

There are three movements in this Gospel passage (2:5-11):

1. *Christ's Eternal Preexistence (2:5-6)*
2. *Christ's Incarnation or State of Humiliation (2:7-8)*
3. *Christ's Exaltation (2:9-11)*

(In our sermon today, we will look at the first of these, and look at the second and third points in later sermons on the Incarnation).

Christ's Eternal Preexistence (2:5-6): THE ATTITUDE OF OF GOD

In order to teach the Philippians how they ought to think and live, the Apostle Paul points the congregation to Jesus Christ for hope!

The Apostle Paul understands that if believers have been united to Jesus Christ, then they have the mind of Christ ("For who has understood the mind of the Lord so as to instruct him? But we have the mind of Christ"- 1 Corinthians 2:16).

In our union with Jesus, we have a certain mind or attitude that we possess along with all the other benefits listed by the Apostle Paul in 2:1-2. In verse 5: "Have this mind among yourselves, ***which is yours in Christ Jesus***" (some translations say: "...which was also in Christ Jesus" focusing more on the exemplary aspect of what Christ has done, but I think this misses the Apostle Paul's central focus on the believers' union with Christ throughout his letters).

Paul doesn't want merely to point to Jesus as an example for Christians (although his life certainly is an example to believers).

What has greater priority for Paul is that Jesus and what he has done, how he thinks, how he reveals Himself *is the power for change; what Jesus has done for us, and who Jesus is, is the power of God unto salvation, and unto change in the Christian's life.*

In other words, ***Paul's Gospel of Jesus is our power to live.***

The Gospel of Jesus is our power to think God's thoughts after him correctly as we should; to think, as well as to live like Jesus. This we possess in Christ Jesus- -in our union with Him!

Notice Christ's Eternal Preexistence in 2:5-6: Jesus was ***in the form of God***. This means that Christ Jesus was equal with God in all power and glory.

Christ Jesus is deity; Christ Jesus is God; Christ Jesus is the very “form of God” which means “God’s glory; God’s image; God’s likeness (glory, image, likeness, are words that nuance what “form” means here).

Although Christ was deity, although Christ Jesus is God, he did not “count equality with God, a thing to be grasped” (2:6). (Christ “is” God, but Paul uses the past tense to emphasize “eternity past” in Christ’s pre-incarnate state, as well as a time-bound, finite being can do).

What does this mean?

Christ Jesus, because He was God had all power, he had all possessions, he had all privileges, he had the highest position imaginable.

But His mind or attitude toward this position was not used in order to be served, but to serve and give His life as a ransom for many.

Even in Christ Jesus’ PREINCARNATE STATE, He reveals an attribute of God often overlooked: **HUMILITY**.

God is humble in his mindset.

“Have this mind-set” or “have this attitude” or “have this way of thinking” (Phil. 2:5).

We often think rightly of God being holy and demanding His glory and His worship!
Amen! Praise be to God for He who sits upon the throne!

But God, for us, because of His great covenantal faithfulness, and covenantal love toward us, is humble.

Christ Jesus was not only humble in His humanity, but in His Deity.

He did not demand that we worship and serve Him! He did not demand to be recognized by us as great.

This is what Paul means that Christ Jesus “Did not count equality with God a thing to be grasped” (2:6). Perhaps the allusion is to Adam in the garden grasping after God-likeness that was forbidden; perhaps the “grasping” language is to remind us of Babel and man seeking to make a name for himself.

Perhaps the “grasping” language is to remind us of how daily we seek to grasp after God-likeness- -to be counted important, significant, special in things other than Christ Jesus!?

Harpagmos is the word in Greek translated “grasping” gets at the fact that Christ Jesus did not insist on his own rights although he was God. One theologian thought that this is

saying that Christ Jesus recognized equality with God as a matter “not of getting but of giving”.

We know that Christ is equal with God, and as God he had rights and privileges of God Almighty. As God he had rights to be recognized, revered, served, to be immune from poverty, pain and humiliation, etc.

Scottish theologian Donald Macleod writes: “Had [Christ Jesus in His Preincarnate Existence] been motivated by vain glory, he would have insisted on such rights. Instead, he did not regard them as something to be clung to (*harpagmos*- “*grasped*”-*ESV*). He could have rejected the proposal that he become a servant; or, he could, while consenting to be sent forth, ***have insisted that it should be in a manner consistent with his dignity.*** He could have insisted on coming, not incognito, but in the full blaze of divine paraphernalia and insignia: as Yahweh came on Mount Sinai; or as he himself would one day come in the glory of the parousia; or as the Tempter suggested in the desert, immune to weakness, renowned as a potentate, guarded by angels... ***These were his rights, but, being in the form of God, he did not insist on these rights***” (*The Person of Christ, Contours of Christian Theology*, IVP, my emphasis).

This Christ Jesus laid aside his glory and all rights and privileges of that glory that He possessed as Almighty God to take to himself human flesh in order to accomplish the work of salvation that man needed to accomplish, but could not do.

Man could not save himself; born in Adam, under condemnation and wrath; born a covenant-breaker because of Adam our Federal Head. Adam grasped after the wrong kind of God-likeness, and we in Adam did the same.

We disobeyed the Word of Almighty God in Adam; then we sinned in our sins of omission and commission against Almighty God throughout our lives.

No interest in a Savior; no ability or interest to worship and serve God as we should.

What the flesh was powerless to do- -God did- -in the sending of His Son! (Romans 8:3-4).

The Apostle Paul teaches us that Christ Jesus, equal with God in power and glory and substance “made himself nothing, taking the form of a servant, being born in the likeness of men” (2:7- I plan to do an entire sermon on this verse and the following next week, so I will limit my comments at this time).

For now, let me just say very briefly that what this means is that Jesus Christ laid aside his position, power, privileges, and possessions that He had as Almighty God to take unto himself human flesh to do what Adam failed to do in His obedience and worship of God, and to undo what Adam (and we!) had done *as far as the curse is found!*

Christ Jesus “made himself nothing” (or emptied himself- there will be more on this, but for now, this DOES NOT MEAN THAT HE SOMEONE CEASED TO BE DEITY AS IF THAT WERE POSSIBLE, BUT THAT HE DID NOT DEMAND AS DEITY HIS RIGHTS, but made himself nothing out of love for His people.

“The incarnation of Jesus Christ represents the antithesis of the human drive to dominate. Although Christ has access to all the privilege and power to which his identity with God entitled him, and although he could have exploited that privilege and power to dominate his creatures, Jesus considered his deity an opportunity for service and obedience. His deity became a matter not of getting but of giving, not of being served but of serving, not of dominance but of obedience...the church and the believer must adopt an “incarnational” demeanor.” – Frank Thielman (NIVAC, Philippians).

This is the incredible and unbelievable, yet marvelous good news of the Gospel, isn't it?!

God became man and tabernacled among us! (John 1:14).

The Word became flesh.

“Behold Incarnate Deity”- as the great hymn by Charles Wesley says:

*“Christ, by highest heav'n adored, Christ the everlasting Lord!
Late in time behold him come, offspring of the Virgin's womb.
Veiled in flesh the Godhead see; hail th'incarnate Deity,
Pleased as man with men to dwell, Jesus, our Emmanuel.
Hark! The herald angels sing, 'Glory to the newborn King.'”*

The point of all this majestic Christology is to show that the mind-attitude of God in Christ Jesus is humility.

Notice that the Apostle Paul's grand theology and majestic Christology is to serve his ethics. He wants us to understand deep theological and Christological truths of revelation in order to be more Christ-like and to serve.

The Gospel-good news is this:

Christ considered you more significant than himself, so that you would consider others more significant than yourself.

Christ considered you more important than demanding his rights of worship and glory and service from you, so that you might truly worship, glory in, and serve God out of a heart humbled by his condescending love!

Christ took the form of a servant so that you and I would become servants.

Christ's covenant love for you made him willing to put you first so that you could put others first and consider yourself last.

Gifts

That brings us to our gifts that God has granted to us.

We have a failure to understand that our gifts have been given to us by God to serve.

“What do we have that we have NOT received?” (1 Cor. 4:7). That’s the question.

Your power, possessions, privileges, positions, etc.

These are gifts of God.

Warning: I have heard it said that a Christian’s greatest danger arise from his/her advantages and privileges.

Gifts of God, advantages and privileges given to us by God, are the very things that we are tempted to put all of our significance and “glory in”. When I use the word “glory” here it is usually understood and translatable, but just in case, it is when we seek glory for ourselves- -in something God has given to us- -but apart from God and service to God.

We “glory in” certain things we have because this is what makes us feel important, recognized, and significant. We often crave acceptance, acclaim and applause from others.

That’s why we have sinful rivalry or envy others more than serving them. Look at Philippians 2:3-4 again:

^{ESV} **Philippians 2:3-4:** Do nothing from rivalry or conceit [μηδὲν κατ’ ἐριθείαν μηδὲ κατὰ κενοδοξίαν/ eritheian (**rivalry- ESV**) = selfishness, selfish ambition, selfish rivalry; kenodoxian (**conceit- ESV**) = conceit, cheap desire to boast, vain-glory, empty-glory], but in humility count others more significant than yourselves. ⁴ Let each of you look not only to his own interests, but also to the interests of others.

- **Rivalry/Envy-** Our gifts from God (possessions, power, privileges, positions) are eclipsed by others with more. We have certain things, but notice others have more; we are getting attention for certain things, but then we notice someone is getting more attention, etc *ad infinitum ad nauseum*.
- **Conceit/Vain-Glory-** Our gifts from God (possessions, power, privileges, positions) demand recognition for ourselves. We seek in them our significance before other men, and even before God! How many possessions, how much power, how many privileges, our position, these are where we can tend to define ourselves, our worth, an estimation of ourselves—and all apart from anything Christ says about us.

- *These two root struggles stemming from pride of a congregation can be devastating to unity.* These two root struggles are very much related in how much time we spend focusing on ourselves rather than others.

How does this work itself out?

- **What gifts do you have?** If no humility, you will seek significance in the gifts themselves, demand your rights of recognition for them, and envy those you believe have more than you.

**SIGNIFICANCE IN GIFTS → CONCEIT IN DEMANDING OF RIGHTS AND RECOGNITION: ATTENTION, ACCLAMATION AND APPLAUSE
→ ENVY IF WE BELIEVE SOMEONE HAS MORE OR OUR GLORY IS BEING ECLIPSED.**

- **What do I do?**

- Remember the Gospel: Have the right mind/right attitude: Humility.
- Use your gifts to serve.
- The things that tempt you to rivalry and conceit, use for God's glory.
- Be thankful for your own gifts and the gifts God has given to others.
- God is all wise and knows just who to give what gifts to and how much, etc.
- With John the Baptist, let us learn to say: ***"I must decrease and He must increase."***

How do you struggle specifically with rivalry (or envy) and conceit (or vain-glory or self-glory) (Phil. 2:3)?

- **What are you recognized for?** Your possessions, position, privileges, power, etc. These are gifts, but can easily become hindrances to your service (your privileges become your way of promotion!). You have been given these so that Christ would be seen in you; you have been given these gifts from God so that you can serve others. NOT so that you fret over others who have more than you, or worry about your significance, but so that you can use them to serve others and consider others more significant than yourself.
- **When you walk through a crowd of people, what is it that causes you to hold your head high?** Is it Jesus and His Gospel for you- -that He loves you with an everlasting and undying love and that nothing can separate you from the love of God in Christ Jesus?
- **Do you get really upset when you're snubbed?** Find out what locations- -where and what kind of people particularly do you feel really snubbed by. The reason for

considering this, is that those who you feel snubbed by are those who either have more than you (you are in a rivalry position with them, or you envy them), or you think you're better than them and therefore you're drawing your significance and importance from the gifts you have been given.

How can the very best gifts of God to us become the very things that we seek to glory in for ourselves? How are the gifts of God to us to be used, having the mind of Jesus Christ?

Because of pride; we are not humble like Jesus Christ and so we become divided, individualistic, and seeking to be "great" and significant rather than considering others' interests (2:4).

The very best gifts that God gives to us in this world can become hindrances rather than helps because of our sinfulness. We can take our privileges, possessions, power and position and promote ourselves, rather than use them serve.

If we don't understand the Gospel of Jesus Christ and see the humility of God revealed in Christ Jesus, we will make much more of ourselves than we should.

How do we know if we're proud? Pastor, how do I know if I'm proud?!

Start by asking this: ***"Do I have anything for which I am need regularly for attention, acclamation, and/or applause?"***

We all can be tempted by this; but are you driven and defined by it?

We are all tempted to need too much attention, acclamation and/or applause- -but do we fall into this temptation and become ***driven and defined*** by it?

Puritan Richard Baxter helps us further with these probing questions concerning our pride:

- Are you a person of worth in your own eyes?
 - Do you have intellectual abilities? How do you think when there is someone who is smarter than you in your presence?
 - Do you have many possessions? How do you treat those who have more than you?

- Are you one that values much the praise and applause of other people?
- Are you much dejected and saddened when others slight you?
- Do you love those best who honor you most, and love those least who honor you little (even holding a grudge against them)?
- Are you one who cannot serve God in a low place with no recognition of your service?
- Do you perform your service and duties to God and other men more faithfully when eyes are upon you?

- Are you acquainted with the sinful pride and wickedness of your own heart?
- Are you suspicious at your own understanding and interpretation of others and their actions?

If we are proud, then we will focus on self; if we focus on self, we will not consider others more important or significant; we will not serve.

If we are proud, then we will be full of rivalry, selfish ambition, seeing things only our way, full of conceit/vain-glory/empty glory, we will be full of our own self.

A humble person rightly sees themselves in God's presence. Humility seeks to be the keep the head down and chin up in Jesus Christ.

A humble person looks not only to his or her own interests, but considers the interests of others (Phil. 2:4).

You say to me: But I don't have many possessions, I don't have much power or position, I don't have many privileges, I am just a humble person; a lowly fella like Jesus was.

Oh, are you truly? Don't you know that there are two kinds of pride that we need to be aware of: *Pride of Having* **and the Pride of Not-Having.**

We oftentimes forget that there is not only what we might call an **intellectual pride** (pride for the intellect one has) but also an **ignorance pride** (pride that one doesn't need such). We can think better of ourselves with or without- -this is our hopeless condition apart from God in Christ Jesus!

Pride and arrogance are at the root of sinful mankind (the "desperately wicked" of our hearts, Jeremiah 17:9); we cannot even think humble thoughts without prideful thoughts following telling us how humble we have become!

We can't have too much without thinking we are finally getting what we deserve, nor can we have too little without thinking we are so much better than those who have more.

Remember that we can look up our noses with little just as much as people with lots can look down their noses!

What do we need then? We need a fuller and deeper understanding of the love of God for us in Christ Jesus!

Jesus in his covenant love toward you put significance, weight, glory in you as His possession.

You don't have to prove yourself any more- -you don't have to find recognition, applause, acceptance, etc in others- -you have that in Christ Jesus!

Rejoice!

Self-importance is not the way! Rather, understanding ourselves as important to God in Christ, and seeing ourselves as part of His eternal plan of salvation to glorify Himself, *this humbles us, and heals us from the constant striving after, grasping of glory, the need for rivalry and self-glory and vain conceit and all the other empty games we play in this present age as sinners.*

Greatness- True Greatness

We need a better understanding of the Gospel of Jesus so that we will have a right understanding of true greatness!

***Service is true greatness.
Service is at the heart of God.
To serve is God-like.
Service is the way of the Deity!***

***“The impulse to serve lies at the very heart of Deity.
God is not self-centered and self-absorbed.” – Don Macleod***

True greatness is to have the mind of Jesus Christ: humility and service toward others because you think them more significant than yourself.

Why does man seek after his own glory? Give a thoughtful biblical reason for why you think fallen man seeks their own glory when they were created for the glory of God.

Man was created to worship and serve God – to glorify God and to enjoy Him; because of the fall of man into sin, man still seeks to glorify something and/or someone, but seeks it usually for himself.

Man was created for the glory of God. The glory of God is revealed in our service; this is our true greatness in Jesus Christ.

In Christ Jesus, we are new creations and God is committed to reshaping, reforming, renewing us in the image of Christ Jesus.

What does this image look like? The humility of the Lord Jesus Christ.

We look like God when we serve.

True greatness in this world is to serve like Jesus Christ *because Jesus Christ has first served us.*

“Greater love has no man than he lay down his life for his friends.”

Notice in Philippians 2:7-8 the reflexive pronouns of “himself” to emphasize that Christ Jesus humbled himself *for us*; no one humbled Christ Jesus, he humbled Himself:

“...But made himself nothing...” (2:7a)

“...He humbled himself...” (2:8)

Jesus is the perfect revelation and picture of 1 Peter 5:5b-6:

1 Peter 5:5b-6: Clothe yourselves, all of you, with humility toward one another, for "God opposes the proud but gives grace to the humble." ⁶ Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you...

We are to also in light of the Gospel of the Lord Jesus Christ humble ourselves.

We are to be willing to make ourselves nothing.

We are to be willing to humble ourselves.

We must do this daily.

Let us be able to pray in Christ; let us pray this prayer together as a congregation:

“Lord, grant me the grace to be overlooked when I want to be recognized; to be forgotten when I want to be remembered; to be nobody when I want to be somebody, so that I might consider others more important than myself, and learn to serve them.”

Jesus was the great SOMEBODY! Jesus was the One with all rights, and power, and authority and glory, and had a right to demand it of the entire world!

But he made himself a NOBODY.

For you.

For me.

For us.

So that we would have the same mind that is ours in Jesus.

Christ Jesus’ entire life was one of humility.

His life showed for his greatness; his life showed forth his attitude and mind of humility.

Lower and lower and lower and lower Jesus Christ, the God-Man went for you and me to save us.

Low to Bethlehem's manger → Lower to Gethsemane → Lower to Golgotha...

Put aside the rights he could have demanded as God; united himself permanently and eternally to humanity (hypostatic union: two natures, one person); made himself a servant (bond-slave- Phil. 2:7), not a king, or an important man; not a man with even a denarii to his name (he had to ask for a coin with Caesar's inscription on it!); no pillow to lay his head; no home; lower and lower and lower and lower Jesus Christ went for you and me.

Lower into darkness...into condemnation under the Roman Empire...lower into suffering and death on the cross:

“And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Phil. 2:8).

Lower and lower and lower to:

“My God, my God why have you forsaken me.”

“[Jesus Christ's] self-emptying was not a single loss or bereavement, but a growing poorer and poorer, until at last nothing was left Him but a piece of ground where he could weep and a cross whereon He could die.” – Abraham Kuyper

Are you great?

ESV Philippians 2:3-4: Do nothing from rivalry or conceit, but in humility count others more significant than yourselves. ⁴ Let each of you look not only to his own interests, but also to the interests of others.

Jesus humbled himself; God exalted Him!

He is King of kings and Lord of lords!

All possessions, power and authority, all privileges have been given to Jesus Christ in His exalted position:

“...At the Name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2:10-11).

Rejoice! But do not dare compete with his glory! Do not dare try to be the Christ of exaltation in your use of power, privilege, possessions and position; be a servant.

“Jesus Christ, the Lord of lords, abased himself so low as to become the Servant of servants.” – John Calvin

Humble yourself under God's mighty hand and in due time he will exalt you; you are His glory- -and because Christ is resurrected and exalted, you are resurrected and exalted.

Serve unto the day when this is fully realized by you- -and fully recognized by the whole world that you've been great all along- -in Christ!

CRB