

1Corinthians 13 (7)

Having considered the third attribute of love this morning (love does not envy)—we come this evening to the fourth, fifth, and sixth (love does not parade itself, is not puffed up, and is not rude)—which we could combine to say—love is not proud—or to state it positively—love is humble...

- I. What is humility?
- II. Why is love humble?
- III. How is humility promoted?

I. What is humility?

1. Here—I simply want to briefly explain—the three phrases (end of v4 and beginning of v5) that constitute our text...
2. Notice [1] love does not parade itself—that is—love doesn't boast or brag—it doesn't elevate itself before others...
3. To "parade" oneself—is to show off—to put yourself on display—to work—for the eyes and praise of men...
4. This could be illustrated in the Corinthians—who had impure and selfish motives in desiring spiritual gifts...
5. Matt.6:1—"beware of practicing your righteousness before men to be noticed by the"—beware of parading yourself...
6. Notice [2] love is not puffed up—it isn't conceited or arrogant—it doesn't have an inflated view of oneself...
7. Perhaps—who've heard about a blow fish—a fish that is natively rather slender—yet inflates itself to look larger...
8. The NT uses this Gk word seven times—all seven by Paul—and six of the seven—are used in First Corinthians...
9. Most commentators—describe "pride" or being "puffed up"—as the Corinthians—besetting or dominant sin...
10. There—is a sense in which this is the womb—from which comes—impatience, unkindness, envy—and all else...
11. This is especially true of the preceding attribute—love does not parade itself—it's not boastful or arrogant...
12. Why does a man parade himself—but because he's puffed up with himself—he thinks too highly of himself...
13. Lenski—"Behind boastful bragging there lies conceit, an overestimation of one's own importance, abilities, or achievements..."
14. Notice [3] love is not rude—perhaps better translated—love does not act unbecoming—it shows proper respect...
15. This refers to the outworking of humility—as it concerns—how we interact with others—how we relate with others...
16. If a person is puffed up with self importance—is boastful and a braggart—then they will act rude toward others...
17. Love does not act unbecoming—it does not act rude—because—it does not parade itself—and is not proud...

II. Why is love humble?

1. Paul states—love does not parade itself—is not puffed up—is not rude—that is—love is meek and humble...
2. Notice [1] love esteems God—this is to say—love [refuses to parade itself—because it doesn't want to rival God...

3. In other words—love isn't proud—because it de-thrones self—and enthrones God—as supremely glorious...
4. This is imbedded in the first commandment—"you shall have no other gods before me—or along side me..."
5. That is—you shall esteem nothing—no person or thing—higher or of greater importance than the one true God...
6. Now—the Scriptures (especially the NT)—teach us—that love fulfills the law—it complies with its demands...
7. In other words—first and foremost—love esteems God as the greatest and most supreme being in existence...
8. Let me put it like this—a man who esteems himself supremely—has never come to rightly see himself or God...
9. Yet—love sees in God an infinitely glorious being—a being transcend in glory—perfect in all and every ways...
10. Edwards—"True love to God is not love to him as an equal; for every one that truly loves God, honors him as God, that is, as a being infinitely superior to all others in greatness and excellence. It is love to a being who is infinitely perfect in all his attributes, the supreme Lord and absolute Sovereign of the universe. But if we love God as infinitely superior to ourselves, then love is exercised in us as infinite inferiors, and therefore it is a humble love. In exercising it, we look upon ourselves as infinitely mean and low before God, and love proceeds from us as such..."
11. Let me put it this way—the reason why a person has a high view of himself—is because he has a low view of God...
12. When the eyes of a man's soul—are opened to the glory of God—he will be humbled before God in the dust...
13. Isa.6:5—"woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts..."
14. Notice [a] an assessment—"woe is me, for I am undone! Because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips..."
15. Notice [b] a reason—"for my eyes have seen the King, the LORD of hosts"—the King of kings and Lord of lords...
16. Notice [2] love knows itself—by that I mean—those with love—know that by nature—they are but poor sinners...
17. Thus—anything they have—grace, gift, ability, or possession—has been graciously given to them by God...
18. 1Cor.1:26-31—"for you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. 27 But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; 28 and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, 29 that no flesh should glory in His presence. 30 But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption – 31 that, as it is written, he who glories, let him glory in the LORD..."
19. The word "glories"—literally means—"to boast"—we could render it—he who boasts, let him brag in the LORD...
20. You see—every man is a braggart—he's either boasting in himself and his own merit—or in the grace of God...
21. 1Cor.4:6-7—"now these things, brethren, I have figuratively transferred to myself and Apollos for your sakes, that you may learn in us not to think beyond what is written, that none of you may be puffed up on behalf of one against the other. 7 For who makes you differ *from another*? And what do you have that you did not receive? Now if you did indeed receive *it*, why do you boast as if you had not received *it*..."
22. Notice [3] love promotes others—that is—because love has a low view of itself—it puts others before itself...
23. This again is seen in the Ten Commandments—how are these summarised—love God and love your neighbor...

24. These—according to our Savior—are the essence of the law—notice there are only two and not three commands...
25. We are not told to love God—ourselves—and others—this would summarize the law into three and two commands...
26. But—the law is love God—with all your heart, soul, mind, and strength—and your neighbor—as you love yourself...
27. In others words—we are to esteem God as supremely important—esteem others secondly—but never ourselves...
28. You see—we hear allot about the need for self-esteem—but what we need—is to esteem God and then others...
29. 1Cor.8:1—"now concerning things offered to idols: we know that we all have knowledge. Knowledge puffs up, but love edifies..."
30. Now—in order to understand this text—we must begin by defining—according to context—what Paul means by knowledge...
31. In the narrowed sense—he means the knowledge—that eating things offered to idols—is lawful and not wrong...
32. Yet—what happened was—those who had this knowledge—were looking down upon others—with pride...
33. Thus—Paul says—if a person merely has knowledge—this will puff him up and—make him look down on others...
34. Yet—if he has this knowledge—accompanied with love—he will be willing to forgo his right to edify others...
35. V13—"therefore, if food makes my brother stumble, I will never again eat meat, lest I make my brother stumble..."
36. That is—love allows a man—to forgo his liberty—to put others and their needs—before himself and his needs...
37. Gal.5:13-14—"for you, brethren, have been called to liberty; only do not *use* liberty as an opportunity for the flesh, but through love serve one another. 14 For all the law is fulfilled in one word, *even* in this: You shall love your neighbor as yourself..."
38. Phil.2:3-4—"let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others..."

III. How is humility promoted?

1. Here—I want to suggest—and then expand upon one primary way—in which Christians are to promote humility...
2. Matt.11:28-30—"come to Me, all *you* who labor and are heavy laden, and I will give you rest. 29 Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For My yoke *is* easy and My burden is light..."
3. Notice—[a] poor sinners are to come to Christ—burdened with sin and guilt—and find rest for their souls...
4. Notice [b] they then are to take upon them His yoke—that is—they are to become His scholars or disciples...
5. The phrase I'm after is v29—"take my yoke upon you and learn from me, for I am gentle and lowly in heart..."
6. That is—who better to teach humility—than the humblest man that every lived—the gentle and lowly Jesus...
7. Edwards—"The gospel holds forth Christ to us as one that is meek and lowly of heart; as the most perfect and excellent instance of humility that ever existed; as one in whom the greatest performances and expressions of humility were manifest in his abasement of himself..."
8. Thus—no sooner do we come to Christ—do we enrol in the school of Christ—and the first lesson taught—is humility...

9. That is—Christ as the prophet of His beloved people—teaches us humility—and I want to suggest three ways...
10. Notice [1] His word commands it—that is—over and over again—we are exhorted and motivated to humility...
11. How does Christ teach His people humility—He instructs them—by exhorting them to humility—by His word...
12. Brethren—again and again—Christ exhorts, motivates, and illustrates—the nature and necessity of humility...
13. The Christian life begins and continues with humility—both are constantly insisted upon—throughout the gospels...
14. Matt.18:4—"unless you are converted (and humbled) as little children, you will by no means enter the kingdom of heaven..."
15. Matt.23:11-12—"but he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted..."
16. Lk.14:7-11—"so He told a parable to those who were invited, when He noted how they chose the best places, saying to them: 8 When you are invited by anyone to a wedding feast, do not sit down in the best place, lest one more honorable than you be invited by him; 9 and he who invited you and him come and say to you, 'Give place to this man,' and then you begin with shame to take the lowest place. 10 "But when you are invited, go and sit down in the lowest place, so that when he who invited you comes he may say to you, 'Friend, go up higher.' Then you will have glory in the presence of those who sit at the table with you. 11 For whoever exalts himself will be humbled, and he who humbles himself will be exalted..."
17. Notice [2] His life exemplifies it—that is—we see in Christ's incarnation and life—a purest example of humility...
18. Phil.2:5-8—"let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to *the point of* death, even the death of the cross..."
19. Historically—it's common to understand Christ's humiliation—in three stages—His birth, life, and death—all of which were the result of love...
20. Notice [a] birth—that is—His incarnation—that the Son of God—would come—in the likeness of sinful flesh...
21. Notice [b] life—that He was born in a poor family—was often mistreated—opposed—ridiculed and mocked...
22. Notice [c] death—this of course was the ultimate expression of his humility—the painful and shameful death of the cross...
23. Notice [3] His cross demands it—that is—as we stand beneath the cross—we can only hate our remaining pride...
24. Hymn—"When I survey the wondrous cross on which the Prince of glory died, my richest gain I count but loss, and pour contempt on all my pride..."