



MATT BLACK, Sun, February 3, 2019
livinghopechurch.net

9 | PHILIPPIANS 2:1-11

EXALTED THROUGH HUMILITY

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2. Last week's Fighter verse: 1 Thess 5:14-17
3. Small groups start next week: Feb 10.

Introduction

Open your Bible if you will to **Philippians 2**. The title of our study this morning is: "Exalted through Humility." The theme of our text is having the mind of Christ. We can't even begin to see God move in us and through us until we are born again and walking in with the mind and attitude of Christ, which is one of humility. That's where blessing comes in.

What do I mean by the title: Exalted through Humility? Isn't that a contradiction? Life in Christ is often a seeming contradiction. In order to go up you have to get low! In order for God to bless you and use you and pick you up, you have to get down low.

FRUSTRATED

So many of us get frustrated at the smallest things.

- The Chicago cold
- Rush hour traffic
- Traffic cams where you *almost* make a complete stop
- Being late to church
- Have you ever made a delicious meal ladies, and just as you are serving a dish, you drop the whole thing on the floor! I've lived that!
- etc

Those are all simple things that we can roll with, but what about when you are frustrated or at **a standstill in your Christian walk**. I believe God wants us to be growing and reaching others. We are called to evangelize and make disciples in all nations. We are called to blessing in our lives both inwardly and outwardly.

The pathway to blessing is humility. "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" (1 Pet 5:5-6).

BLESSING

How can we have the blessing of God on you personally, and on our church corporately. The truth is, if you are in Christ you are blessed, but he has a level of personal fruitfulness and growth both internally and externally. There is a blessing from God both inwardly and outwardly – edification and evangelism.

Don't you want to see your life transformed day by day and your community transformed as well? That's what Philippians 2 is all about.

Remember in chapter 1, Paul says: God is in control. He's started something in you he's going to finish (1:6). That's why Paul can say though I'm in prison, the Gospel is advancing (1:18). He says, because God is in control, we all win in the end: "for to me to live is Christ and to die is gain." I'm glad God is in control.

Then we saw God's call for us to walk to the high call of Christ. Walk worthy he says. So if chapter is about God's control and God's call. Chapter 2 is about God's blessing. We hear about God's blessing. It begins with personal humility (2:1-11). Continues with personal transformation (2:12-13) and evangelism (14-18), and concludes with Gospel friendship (2:19-30).

Scripture Reading

It's these four things that keep pushing us to grow in our faith in God. Let's learn about it as we read our passage today. Let's stand and read Philippians 2:1-11,

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, ²complete my joy by being of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others. ⁵Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (2:1-11).

This is God's Word.

As we look at Philippians 2:1-4, I am reminded of Peter's words in 1 Peter 5:6, "Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you." You could summarize these verse as "Get low so God can exalt you and use you." In 2:5-11, Paul then shows us Christ's journey of humiliation to exaltation. It is a journey we are all called to follow.

Now look at verses 1-4. Someone might say: You know I just can't be humble. That's just not who I am. It's not in my personality. My dad had a hot temper, and I have one. I'm just being myself. If I act humble, I will squelch who I am.

Look you have the command and the ability to be humble. The command is in verse 5: "Have this mind among yourselves": the mind of Christ. He humbled himself though he was God. In verses 1-4 Paul tells us we have the ability to be humble because we are born-again.

1. MY POWER FOR HUMILITY (2:1-4)

comes from God, not from me.

We have the ability to be humble because we have been regenerated. Have you been touched by grace? Then you'll be able to have a Gospel humility, Gospel transformation, Gospel fruitfulness, and Gospel friendships. That's what we are going to talk about through Philippians 2. It's all about what the Gospel produces in our lives. We won't be stagnant. We won't be untouched. If we've been touched by God and touched by grace, people around us will know. Your family and friends will see it. With God's touch comes Gospel growth and Gospel blessing.

Don't Focus on Earth, but on Christ for Blessing

Paul begins by letting us know the obvious: **blessing** comes first through the new birth. We need to live in the blessing by placing our focus on the Triune God, and not on ourselves. That's usually the secret to contentment. Don't focus on your singleness if you are single. Don't focus on your marriage if you are married. Don't focus on your job primarily or your bank account or //you fill in the blank//.

FOUR GOSPEL REALITIES THAT UNITE US

Focus on God. The triune God. That's where Paul goes. He focuses on what every true and genuine believer experiences. He basically says: if you are a born again believer you will be committed to the triune God and to the church. He gives four Gospel assumptions: you are committed to God the Father, Son and Holy Spirit and you are committed to the church. These are Gospel realities.

He says:

So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, ²complete my joy by being of the same mind

This is a similar trinitarian formula that Paul uses in other places.

The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all (1 Cor 13:14).

We are Committed to Christ the Son

Son - Christ spoke of our unity being like the unity between the Father and the Son. "Holy Father, keep them in your name, which you have given me, that they may be one,

even as we are one. ¹² While I was with them, I kept them in your name, which you have given me” (Jn 17:11-12).

Are you discouraged with life? Are you frustrated? Fighting? Despairing? Don't be proud. Humble yourselves in the presence of Christ. Be **encouraged** that he died for you. Christ is God the Son. He has all the attributes of deity because he is God. “Is there any encouragement in Christ”? Yes! There is if you are born again. When Paul says if, he's saying, if there is any encouragement in Christ, *and there certainly is if you are born again.*

We are Committed to God the Father

Then Paul asks is there “any comfort from love”? He does not supply what love or where it is coming from, but because of the other Trinitarian formulas in Scripture, it seems obvious that this is referring to the comfort we receive from God. Aren't you comforted by the love of God? He chose you before the foundation of the world. He predestined you to be conformed to the image of his Son. He loved you with an everlasting love. Doesn't that comfort you? Focus on the unmerited love and favor you are receiving right now by God the Father.

Father - you have the love of the father – just as he said to his son this is my son in whom I am well pleased. That's what God says about you because of Christ.

We are Committed to the Holy Spirit

Holy Spirit - we participate in the very harmony of the Trinity.

Then Paul asks is there “any participation in the Spirit”? Here the word is “fellowship” or in Greek, koinonia. The idea is “sharing in the presence of God.” If you are a true believer, you share in the presence of God through the Holy Spirit. You are united to the Living God. You are one with the Father and Son and Holy Spirit.

So think of it now. Look at the text. Is there “any encouragement” in Christ's sacrificial atonement for you? Is there any comfort from God's everlasting electing love for you? Is there any deeply satisfying fellowship in the Spirit? In other words, are you experiencing the Triune God as a born again believer?

But then he mentions one more thing. It's a beautiful thing. He has us focus on the church.

We are Committed to the Church

Paul asks, “Is there any affection and sympathy” for the other brothers and sister in Christ's church? Are you carrying the load for others? Are you totally committed to the body of Christ? Of course these are four Gospel assumptions.

Ok Paul says, if these four commitments are genuine because that's what God does in your heart as a believer – he puts those commitments there – if these things are true and present, then fulfill my joy and be unified.

THREE GOSPEL RESPONSIBILITIES FOR UNITY

Paul says, if the Gospel has truly taken root in your life, then complete my joy by carrying out three practical Gospel responsibilities if you want to be united.

...complete my joy by being of the same mind, having the same love, being in full accord and of one mind.³ Do nothing from selfish ambition 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.

Be Harmonious Together

Paul says, “complete my joy by being of the same mind, having the same love, being in full accord and of one mind” (2:2b). So live out your new birth by being harmonious!

We must be one in mind. CREED: These believers were to be “like-minded” and to have “the same mind.” This has to do with agreement in **doctrine** and **creed**. They were to hold to the same creed and embrace the same tenets of truth that they had been taught from the very beginning. No matter what liberal, free-thinking theologians may say, there is no spiritual unity without doctrinal oneness. When it comes to fundamental doctrines, A. T. Robertson said Christians should be “like clocks that strike at the same moment.”

They must be one in heart. NEED: The world needs Jesus. Christians are to have the “same love”, not loving the same things but possessing the same love. They are to show that God's love is flowing in them and through them. Love God and one another and the lost world because of our need in Christ.

They must be one in soul. SERVICE: The phrase “of one accord” literally means to have “joint souls.” We ought to all have the same soul when it comes to service for Christ. We have the same destiny in heaven and should be working together on earth. We are to be soul brothers, in harmony with all God's people!

Be Humble Together

He then says, “Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves” (2:3).

Each one of us is responsible for the unity of the body. If we do not take ownership over our own spirits and dispositions, there will be no unity in the body. Paul challenged each one that he or she was not to do anything “through selfish ambition or conceit.” This

is a warning against a competitive, selfish spirit. Selfish ambition is a work of the flesh, according to Galatians 5:19–20, and is behind the petty squabbles and fights in so many churches today.

Paul's Example.

Least of the apostles. Besides the Lord Jesus Christ, Paul himself stands out as one of the true examples of this humility. During his third missionary journey, he referred to himself as “the least of the apostles” (1 Cor 15:9).

Least of all saints. Later, during his first Roman imprisonment, he described himself as “the least of all the saints” (Eph 3:8).

Chief of sinners. Toward the close of his life, he wrote to Timothy and confessed that he considered himself the chief of sinners (1 Tim 1:15). These were not statements of false piety but represented Paul’s attitude toward himself as he viewed the totality of the body of Christ. There was no pride or arrogance about his many accomplishments. He truly considered others better than himself.

Harmony, Humility and now Helpfulness are all signs of unity.

Be Helpful Together

He then says, “Let each of you look not only to his own interests, but also to the interests of others” (2:4). If a Christian values his brother highly and is practicing the spirit of humble-mindedness, he will naturally be looking for ways to help others.

Are you one who has a diligent hand and a servant’s heart. Christ, when he wanted to show humility, he put on a servant’s towel. For the “Son of man came not to be served but to serve and give his life a ransom for many.”

One thing I love about our church is the servant’s attitude you all have. We have so many good examples of that in our congregation. Don’t be afraid to be all in. Get here early for worship. Volunteer for work days and ministries. Jump in. Be all in! That shows the world who Christ is. Let your light shine!

2. THE PATHWAY TO HUMILITY (2:5-8)

is to look at Christ and gaze upon him.

Have you been touched by grace? Then you’ll be able to have a Gospel humility, Gospel transformation, Gospel fruitfulness, and Gospel friendships. That’s what we are going to talk about through Philippians 2.

Have this mind among yourselves, which is yours in Christ Jesus, ⁶ who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷ but emptied himself, by taking the form of a servant, being born in the

likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

The Command: the Mind of Christ (2:5)

We are called to have the mind of Christ. Wow. “Have this mind among yourselves, which is yours in Christ Jesus” (2:5). Live with Christ’s mindset, because, look at this: **it’s already yours**. It **belongs** to us by family right. We’ve been adopted into God’s family.

To demonstrate how we are to walk with the humble mind of Christ, Paul gives us what most Bible teachers believe to be an ancient hymn of the early church in verses 6-8, rightly referred to as “The Christ Hymn”. In all of Scripture, these verses stand unparalleled in their majesty. We see the great position of Christ and how he laid that glory aside for a robe of humble humanity. If Christ was willing to humble himself in this way, how much more should we be willing to humble ourselves? Let us be like Christ. Let us put on his mind! As Paul S. Rees says:

The occasion and meaning of this eloquent outburst are simple and clear. “Don’t forget,” cries Paul, “that in all this wide universe and in all the dim reaches of history there has never been such a demonstration of self-effacing humility as when the Son of God in sheer grace descended to this errant planet! Remember that never—never in a million æons—would He have done it if He were the kind of Deity who looks ‘only to His own interests’ and closes His eyes to the ‘interests of others!’ You must remember, my brethren, that through your union with Him, in living, redemptive experience, this principle and passion by which He was moved must become the principle and passion by which you are moved.”¹

The Example: the Humility of Christ (2:6-8)

Now Christ says to us in so many places: “Follow me.” He says “Go and make disciples [of Me] out of all nations!” So if we are learners and disciples of Christ, then we need to follow his journey. We are united to him, so let us follow him.²

HE RELINQUISHED HIS PLACE (2:6A)

Look at the prominence that Christ enjoyed before the foundation of the world.

who, though he was in the form of God, did not count equality with God a thing to be grasped,⁷ but emptied himself, by taking the form of a servant, being born in the likeness of men. ⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

¹ Paul S. Rees. *The Adequate Man* (Westwood, NJ: Revell, 1959), 43.

² The six-step outline is adapted from David Jeremiah. *Count It All Joy: Discover a Happiness That Circumstances Cannot Change* (Elgin, IL: David C. Cook, 2016) 90-92.

Who is Jesus? He **was** “in the form of God.” The word “was” means to live or exist or to be. This is not a transitive verb. There’s an act of being and existing here. Jesus existed in his very nature as God. The word “form” is *morphe* or “by very nature” Jesus is God. It is directly parallel in the Greek to “equality with God.” This verse is talking about Christ’s **pre-existence**. That is before the world began, Christ existed because Christ created the world.

In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not any thing made that was made (Jn 1:1-3).

Jesus claimed pre-existence.

In his high priestly prayer in John 17, Jesus prays: “Father, glorify me in your own presence with the glory that I had with you before the world existed” (**Jn 17:5**). Before the world began, Jesus shared in the glory of the Father. Now if any one of us would pray that way it would be downright **blasphemy**. It would be **lunacy**. But it’s not blasphemy or lunacy because Jesus is deity! Look at the exalted position Jesus relinquished!

Jesus claimed to be without sin.

Listen to him in John 8:

He said, “Can any of you prove me guilty me of sin? If you cannot, why won't you have faith in me?” (Jn 8:46).

Wouldn’t that be something for a man, 33 years of age, come along and declare: “Who of you have ever seen me commit a sin”? If I said that you all would jump up pretty quickly and say, “I have.” If you don’t know me then ask my wife and children. They’ll tell you. I’m a sinner. You’re a sinner. But Christ, though he was “tempted in every way, just as we are, yet he did not sin” (Heb 4:15, NIV). He hungered and thirsted. He was tempted. He was a man, just like you. But he did not sin. He was fully man. But he was more than that.

Jesus claimed to be God.

Once in a while you might meet someone who will try to convince you that the Bible does not teach that Jesus is God. But the Bible consistently affirms what Paul was telling the Philippians: No one has seen God at any time.

Jesus said ... “He who has seen me has seen the Father” (Jn 14:9).

John said, “No one has ever seen God; the only God, who is at the Father's side, he has made him known” (Jn 1:18).

Paul said, “He is the **image** of the invisible **God**, the firstborn over all creation” (Col 1:15)

And, “in him [*Jesus*] all the fullness of **God** [*fullness of divinity, of a divine nature*] was pleased to dwell” (Col 1:19)

Paul says to Timothy, “And without controversy great is the mystery of godliness: **God** was manifested in the flesh” (1 Tim 3:16).

Jesus said, “Before Abraham was, I am” (Jn 8:58).

Who is Jesus? He claimed to be the Great I Am who existed before Abraham and who appeared to Moses. Listen to Christ: “Before Abraham was, I am. [I am in eternal existence].”

You see “In the beginning was the Word, and the Word was with God, and the Word was God” (Jn 1:3).

No wonder the leaders got angry and tried to throw stones at Jesus when he claimed pre-existence in John 8. No wonder they gathered stones in the Temple to stone him (Jn 8:59). No wonder they tried to kill him and eventually crucified him. He stood up and said, “I am God.” Was he? Was he who he claimed to be? He never had a formal education. Yet 2000 years later billions are talking about him.

Some said he was a lunatic. Was he mad? He claimed to be God! Was he mad? Some said he was a liar from the devil. They said, “You’re nothing but a liar and a devil.” He made a claim of equality with God. Is he a liar? Was he trying to deceive the crowds?

Jesus Christ is not a lunatic! He’s not a liar! He raised the dead. He did things only God could do. He made the blind to see. The elements of the wind and the sea obeyed him. They obeyed their Master because he created them.

Who is Jesus? That’s the question. We can’t escape him. He’s everywhere. Our greatest philosophers write about him. Our greatest historians write about him. Our greatest poems are about him. The greatest music sings his praises. Our greatest architecture is dedicated to him. Time itself is divided by him.

Who is Jesus? He had all the characteristics of a man. He was fully man. Yet he is more than a man. What man can say that he existed before he was born. Jesus is the eternal self-existent one. He is the uncaused cause of everything. By him all things were created.

Jesus’ birth was not the beginning of his existence. Jesus exists from everlasting to everlasting. He’s the first and the last, the beginning and the ending, the Alpha and Omega. He planned it all, he executed it all, and all things are maintained by the Word of his power and will. What mere man can control the laws of gravity. Christ is God. He

controls the seasons. He brought this polar vortex of negative 50 below and he'll bring it up this week to 50 above. And one day he'll burn it all up.

But he relinquished that place. He gave up the outward manifestation of his deity. And though he continued to be God of all, he robed that fact in the likeness of sinful humanity, yet without any sin. Jesus relinquished his place and left heaven and came down here.

HE REFUSED HIS PEROGATIVE (2:6B-7A)

Jesus had every right to continue in the exterior manifestation of his glorious person, but he chose to let that robe of glory go and put on a robe of lowly humility.

Look at the prominence that Christ enjoyed before the foundation of the world. Before he came into this world the Bible says:

though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but emptied himself, by taking the form of a servant, being born in the likeness of men.

Though Christ continued to be God, he refused to hold on to the outward glory as God. The word "a thing to be grasped" carries with it the idea being "held on to for one's own advantage" (as the NIV translates it). He refused to hold on to his outward glory for his own advantage, but divested himself of that glory in a human body in order advance others. He's God, but he doesn't count his privileges as deity as something to be held on to and guarded at all costs.

He goes even further: "he emptied himself" (2:7a) J. B. Phillips translated the phrase this way: "[*He*] *stripped himself of all privilege*." Christ divested himself not of his deity, but of the outward and independent use of his divine attributes. Instead he submitted himself fully to the Father and used his divine attributes as directed by his Father. His food, as he said, was "to do the will" of his "Father who sent" him.

So God the Father planned that his Son would be robed and divested of his outward glory that people on earth wouldn't recognize him. Isaiah said, "he had not beauty that people would desire him." He wasn't displaying the glorious nature of his being. He divested himself of the outward manifestation of his glory except at the Mount of Transfiguration when his clothing shine because he was unveiling his glory to his inner circle of Peter, James, and John.

HE RESTRICTED HIS PRESENCE (2:7B)

The Nature of a Slave. So when Christ took on the "form of a servant [slave]," he adopted the *nature* and *being* of a slave. The sovereign became the subject. He did this by taking on a human nature. This taking on was an emptying, as Christ so dramatically

demonstrated when he stripped himself in the Upper Room and washed the disciples' feet. Christ did not *exchange* the form of God for the form of a slave. Rather he *manifested* the form of God in the form of a slave.³

One of the most overlooked aspects of our Lord's coming to earth is the restriction that it placed on His presence. When we read of Christ "taking the form of a bondservant, and coming in the likeness of men," do we understand that Jesus gave up His unbounded universal freedom, instead being confined in a human body that in turn was confined to a country no bigger than Palestine? When we are told that Jesus took the form of a bondservant, the same word is employed that describes Jesus as being in the form of God. Jesus was in the form of God and He took upon Himself the form of a bondservant. His **human nature** was authentic in substance and reality.

C.S. Lewis said it this way:

The Eternal Being, who knows everything and who created the whole universe, became not only a man but (before that) a baby, and before that a foetus inside a Woman's body. If you want to get the hang of it, think how you would like to become a slug or a crab.⁴

HE REALIZED HIS PURPOSE (2:8)

The descent bottoms out: "And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross."

The death of Jesus Christ was not an accident. It was in the program of God from before the foundation of the world. Nearly one-third of the material in the Gospels is devoted to his days in the shadow of the cross, because the very purpose for his coming was his death.

The writer of the book of Hebrews made it very clear that our Lord was made man for one supreme reason:

"But we see Jesus, who was made a little lower than the angels, for the suffering of death ... that He, by the grace of God, might taste death for everyone" (Heb 2:9).

"Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil" (Heb 2:14).

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (2 Cor 5:21, NKJV).

³ Ibid., 84-85.

⁴ C.S. Lewis. *Mere Christianity* (New York: Collier Books, 1952), 154-155.

3. THE PRACTICE TO HUMILITY (2:9-11)

is to kneel before your king and worship.

We have a great motivation to be humble here today: Jesus is Lord! He has no competition. Because of Jesus humble death on the cross, death is defeated and Jesus is exalted.

⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (2:5-11).

Look back to Christ's resurrection. He had defeated death. God exalted him and gave him a name above every name.

This great doctrinal passage is a systematic Christology. Here we learn of Christ's preexistence, His incarnation, His humiliation, His crucifixion, and now His ascension and exaltation. The ascension of Christ at the end of forty days is clearly documented by Luke in Acts 1:9–11.

Liberal scholars like to say the Ascension was just a story told to express the way the church felt about Jesus at the time of His death. But Luke's record is an eyewitness account of the ascension of our Lord into heaven. In fact, Luke employed five different terms for "sight" to assure the historicity of this event. We are told that the disciples "watched," that He was "taken up ... out of their sight," that they "looked steadfastly toward heaven as He went up," that the angels asked them why they were "gazing up into heaven," and that they were told that the same Jesus would return to earth in like manner "as you saw Him go into heaven."

The Ascension was the beginning of His exaltation, for Christ is now seated at the right hand of the Father in heaven. Paul looked beyond this day, however, to a yet future day when every knee will be made to bow before Him and every tongue will be caused to confess that He is Lord to the glory of God the Father. At the mere mention of His name, everyone above the earth will bow, including all the good angels and all the redeemed who have died before Christ returns. Everyone on the earth will bow, including all human beings. Everyone under the earth will bow, including all the inhabitants of hell and all the evil angels. And in that moment, the cycle will have been completed. The One who was humiliated will be exalted. The One who was brought low will be raised up high. By His life, Jesus teaches us that the way up is the way down.

Peter put it this way: "Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time" (1 Pet. 5:6). James said, "Humble yourselves in the sight of the Lord, and He will lift you up" (4:10). Three times in His ministry Jesus spoke

on the text: “Whoever exalts himself will be humbled, and he who humbles himself will be exalted” (Matt. 23:12; Luke 14:11; 18:14). Since Christ humbled Himself, we must be willing to humble ourselves, and as we continue to live in humble obedience to His will, we can anticipate our moment of exaltation some future day!

Bow and worship Christ!

Applications

Before God can bless us, we need to be completely humbled. We need to see the majestic exaltation of Jesus and take the low position as he did. Consider some Scriptures.

“When pride comes, then comes disgrace, but with humility comes wisdom” (Pro 11:2).

“Pride brings a person low, but the lowly in spirit gain honor” (Pro 29:23).

“Humility is the fear of the Lord; its wages are riches and honor and life” (Pro 22:4).

“Humble yourselves, therefore, under God’s mighty hand, that he may lift you up in due time” (1 Pet 5:6).

“If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land” (2 Chron 7:14).

“Wisdom’s instruction is to fear the Lord, and humility comes before honor” (Pro 15:33).

Conclusion

Christ is exalted! Let’s be humble before him. He is King of kings. We are not. We are his humble servants. We are God’s children. There is only one Christ, and we are not it.

It’s like the Pharisee and the tax collector who entered into worship. The Pharisee kept looking at himself and assumed that he was the righteous one – that he was the reasonable one. But the one who is truly righteous was the sinner who just kept beating his chest and kept saying God have mercy on me a sinner. That is a person who is seen God.