

## Upcoming Events

**Ladies Bible Class:** Today at 4:00 p.m.

**Panera Bread Open Bible Study:** Tuesdays at 6:00 p.m.

**Hebrews class** Thursdays at 11:00

## Humility and Exaltation

(continued)

We live in a society that does not place a high premium on humility; in fact, it may actively oppose it. Fortunately for Christians, we can live with the assurance that God does have high regard for humility and that if we will only exercise it in our daily lives, the time will come when God Himself will exalt us. Peter's words we looked at just a moment ago are worth repeating: ***"Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time."***

## March Birthdays

4 Joseph McKnight   8 Drina Zamarripa   9 Jessica Aguiar  
18 Buddy Cashion   28 Sandra Jones   30 Barrett Hoffman

## March Anniversaries

6 Harold & Dortha Gentry

### Regular Meeting Times

Sunday.....9:45 a.m.  
Sunday.....10:45 a.m.  
Sunday.....6:00 p.m.  
Wednesday.....7:00 p.m.

**Preacher:**  
Mike McKnight

### **Church of Christ**

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# Indio Informer

Vol. 30 No. 11

March 17, 2019

## Christ the Great Example of Humility

Philippians 2:5-8

Homily by R. Finlayson from the Pulpit Commentary

Humiliation to humanity. *"Have this mind in you, which was also in Christ Jesus: who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men."* It is not said of Christ Jesus that He was in fashion as God, i.e. to appearance, God. Nor is it said that He was in the likeness of God, i.e. in nature resembling God. But it is said absolutely that He was in the form of God, i. e. was God. It is more decisive than image of God and impress of God, elsewhere applied to Christ; though these, being used absolutely, testify to His Divinity. Form points to Christ having the manifestation of Divinity which, as it is a glorious manifestation, is expressed by the word "glory." *"The glory which I had with thee before the world was."* We are referred to the moment when He contemplated His equality with God, i.e. not in its essence, but in respect of His having the glorious effulgence of Divinity. At that moment, what was the mind that was in Him? It was not to clutch at and to retain His glorious prerogatives as a prize. On the contrary, He emptied Himself, i.e. of these glorious prerogatives, while not ceasing to be God. Emptying Himself, the new form that He took was that of a servant, i.e. He actually became a servant.

The particular form of servant is pointed to in its being added that He was made in the likeness of man, i.e. had the human qualities, while not mere man. The descent from the form of God to the form of the human servant was immeasurable. From being infinite (beyond conditions), He became finite (was placed under conditions). From having uncreated perfection, He became subject to a human development. From being eternal, He came under the condition of time. From being omnipresent, He came under the condition of space. From being omniscient, He came to know neither the day nor the hour of the end. From being almighty, He

came to need power to help Him in His weakness. Such was His emptying Himself.

Humiliation in humanity. *“And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.”* This part of the humiliation is described as within human observation. He was found in fashion as a man. He was publicly recognized as having the outward marks of a man — “look, dress, mode of living, gesture, mode of speaking and acting.”

This humiliation did not stop with His descent to humanity, but in humanity He found further opportunity, not now of emptying Himself which could only be once, but of humbling Himself. This, which human eyes witnessed, was His becoming obedient even unto death, yea, the death of the cross, i.e. the most shameful of all deaths. And there was more than appeared to human eyes. That death of the cross was really God in humanity suffering wrath on account of sin, and that obedience to the death of the cross was the human will completely and cheerfully given up to the Divine will in the direst extremity. This marks the depth of the humiliation — the possessor of the Divine glory coming down to be the bearer, not merely of all the shame that man could put upon Him, but of the Divine wrath against sin. Such, then, is the exhibition of the mind that was in Christ.

He went through infinite self-abasement for our salvation, He looked not merely to His own things; He looked beyond to our things. Nay, did He not put us before Himself? He clung not to His Divine position as what could never be parted with; but He emptied Himself of position, that He might grasp us in His saving love. Let the same mind be in us. Let; us not clutch at position when, by abasement of ourselves, we can advantage men. Oh, how the factious seeking of place and power is exposed in the intense light of the Divine Son not counting His place and power a prize? How is vain-glory — glorying in empty things — exposed in the light of the Divine emptying?

## **Humility and Exaltation**

By Dennis Stackhouse

When Jesus related the parable of the Pharisee and the tax collector, His concluding remarks are recorded in Luke 18:14: *“I tell you, this man went to his house justified rather than the other;*

*for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”* Our Lord clearly indicated that the tax collector in His parable, a man who acted in a humble fashion, would be the one that was ultimately exalted. On the other hand, the Pharisee, who conducted himself in a rather proud manner, would end up being humbled. In many instances, is this not completely opposite from what the world would tell us?

We learn more in James 4:6: *“But He gives a greater grace. Therefore it says, ‘God is opposed to the proud, but gives grace to the humble.’”* Here we see that God is actually opposed to those who are proud. And this should come as no surprise when we realize that *“Pride goes before destruction, and a haughty spirit before stumbling,”* according to Proverbs 16:18. We can also read in Proverbs 11:2: *“When pride comes, then comes dishonor, but with the humble is wisdom.”* Is it any wonder that God opposed the proud? Pride is not one of God's characteristics and He doesn't tolerate it in His followers. Notice also in James 4:6 that God gives His grace, or unmerited favor, to those who display humility in their lives.

Additional information is provided in James 4:10: *“Humble yourselves in the presence of the Lord, and He will exalt you.”* All of us enjoy praise whether it comes from a spouse, a co-worker, a classmate, a friend or an employer. We like to have our accomplishments recognized. But these earthly praises pale in significance for the Christian who looks to the eternal. The man or woman who walks humbly before God will be exalted by God Himself. And honestly, there should be no one we would rather have exalting us. This thought is taken even further in I Peter 5:6: *“Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time.”* When the time is right God will exalt the Christian man or woman who has displayed humility in their dealings with others.

Perhaps the importance of humility is best seen in the fact that Jesus Himself displayed it while living on this earth. He described Himself in Matthew 11:29: *“Take My yoke upon you and learn from Me, for I am gentle and humble in heart.”* As the apostle Paul is insisting that all Christians have the attitude of Christ, he speaks of our Lord's atoning work in Philippians 2:8: *“Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”* (...continued on back...)