



Living Scripture
Week 25: Considering 2 Corinthians – Jesus is 100%

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for joining us here
LIVE in the
WAJC radio station.

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Intro

We welcome you to this special live stream experience of Chew On This.

You are about to enter a discussion on how to actually live out faith in Christ. Living it out loud within our messy lives. The content of this discussion comes from The Pastoral Preaching notes and this live, small group discussion these notes will prompt here tonight. Something we call: A Community Based Learning Experience. Come, Chew On This with us.

Opening Question(s): [Pertains to Subject being discussed. Pulls listener in.]

Introduction: This is Pr. Orleen Haseltine with and ***** Sam Beamond along with Bruce Nelson (and our very own Otto Steve Lunde & Pr. Robin Bjornson joining us remotely).

Date/Topic:

We thank you for joining us for this week's discussion on Chew On This. This week's topic - **Considering 2nd Corinthians: Jesus is 100% is being discussed live tonight, 04/01/2020**

Access/Website: All sermon/discussion, raw notes, and handouts are available at: realchurch.org/wednesdaynight/

Discussion

Closing Statement [Gives application of the topic. How do I apply to my life what was just talked about?]

Outro (Steve)

Thank you for joining us for this week's discussion on **CONSIDERING 2ND CORINTHIANS: JESUS IS 100%**

To enjoy this process live, come join us and the Wednesday Night Crew every Wednesday night @ Maranatha's Forest Lake Campus @ 6:30PM. This is Steve Lunde, ALWAYS BE KIND.



“It is significant that Paul’s expression of these teachings in this letter was inspired by the personal crisis he underwent during his rebuttal suffered on his second visit to Corinth (2:1-4, 9), his desperate escape from Ephesus (1:8-11) and his deep anxiety for the Corinthians experienced at Troas and Macedonia (2:13; 7:5-6) it is no exaggeration to say the coming of these ‘other Jesus’, accompanied as it was by a massive assault on the integrity of Paul, could easily have spelt the end of Pauline Christianity there. **That is survived and continued is probably due, in no small part, to this powerful letter.**” (Pg 17 IVP 2 Cor. BST)

Topics Covered:

Living in Spiritual Warfare – Offensive and Defensive

We already do this, do we notice?

[If we do one topic per week, that brings us through May 6th]

- 1.) God has proved faithful in keeping His ancient promises by His recently inaugurated new covenant of Christ and the Spirit (1:18-20; 3:3-6, 14-18). Moreover, God faithfully delivers and holds on to those who belong to Christ (1:3-11, 22; 4:7-9; 7:6).

Faithfulness: Faithful fulfilling of His promises. They did not expect Jesus to be that. When promises are kept in unusual ways. When faithfulness does not look like faithfulness. When God delivers to the back door.

- 2.) The new covenant, based as it is on the graciousness of God (6:1), has now surpassed and replaced the old covenant (3:7-11). It powerfully meets man’s needs at His points of greatest weakness – in His aging and death (4:16-5:10) and in His alienation from God due to sin (5:14-21).

The New Covenant fulfills the Old Covenant

- 3.) Christ is the pre-existent Son of God (1:19; 8:90, the image of God (4:4), the Lord (4:5), the Judge of all (5:10), the sinless one who died as substitute and representative for all people, God reconciling the world to Himself through Him (5:14-21). 2 Corinthians contains Paul’s most comprehensive statement about the death of Christ (5:14-21).

Christ – 100% God/100% Man.

- 4.) Genuineness of New Testament ministry is not established by ‘letters of recommendation’ or by a would-be minister’s mystical or miraculous powers, but by his faithfulness in persuading and his effectiveness in converting people to the Christian faith (5:11-12; 3:2-3; 10-7). The very existence of the Corinthian congregation was Christ’s living letter of recommendation of Paul’s ministry (3:2-3). The pattern and measure of the minister’s lifestyle is the sacrifice of Christ (4:10-15; 6:1-10; 11:21-33). Establishing true criteria for genuine Christian ministry is one of the major contributions of this letter.

What is genuine Christian Ministry? (Prosperity Gospel? NAR?)

“When you cannot discredit the ministry, discredit the person.” ONH

- 5.) The ‘word of God’, the gospel, has a definable, limited content which neither Ministers nor anybody else may add to or subtract from (4:2; 11:4). This gospel is exceedingly powerful in bringing rebellious humans under the rule of God (4:6; 10:4-5).

How does one ADD or SUBTRACT from Scripture? (Seeker sensitive? Was it subtracting from scripture?)

- 6.) Paul was, both in person and through his writings, the apostle of Christ to the Gentiles. The risen Lord gave Paul this ‘authority’ in His historic commissioning of him on the road to Damascus (10:8; 13:10), and it is still exercised to subsequent generations through his letters, which now form part of the canon of Scripture. This letter is very important because it is Paul’s major defense of his apostleship to his detractors – both ancient and modern. In it, Paul answers the perennial question why he should be regarded as having authority over churches and Christians.

How do we Question Authority appropriately? (Unity & disunity look like what?)

- 7.) Christian giving and serving arise out of and are in response to the graciousness of God displayed towards and in us. Cheerful and generous giving, in all its forms, brings a harvest of great enrichment to the givers (chapters 8-9).

(The Message of 2 Corinthians, Bible Speaks today. Barnett, Paul. IVP 1988. IL, Downers Grove.)

When Giving and Serving are a response to the Love of Christ, not a duty to earn it.

Get your bibles



3.] Christ is the pre-existent Son of God (1:19; 8:9, the image of God (4:4), the Lord (4:5), the Judge of all (5:10), the sinless one who died as substitute and representative for all people, God reconciling the world to Himself through Him (5:14-21). 2 Corinthians contains Paul's most comprehensive statement about the death of Christ (5:14-21).

Christ – 100% God/100% Man.

Pre-existent Son of God:

2 Corinthians 1:19

For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in Him it is always Yes.

2 Corinthians 8:9

For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you by His poverty might become rich.

The Image of God:

2 Corinthians 4:4

In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

The Lord:

2 Corinthians 4:5

For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.

Judge of All:

2 Corinthians 5:10

For we must all appear before the judgment seat of Christ, so that each one may receive what is due for what he has done in the body, whether good or evil.

The Sinless One Who Died as Substitute and Representative for All People. God reconciling the World to Himself, Through Himself:

2 Corinthians 5:14-21

For the love of Christ controls us, because we have concluded this: that one has died for all, therefore all have died;¹⁵ and He died for all, that those who live might no longer live for themselves but for him who for their sake died and was raised.

¹⁶ From now on, therefore, we regard no one according to the flesh. Even though we once regarded Christ according to the flesh, we regard Him thus no longer.¹⁷ Therefore, if anyone is in Christ, He is a new creation.^[a] The old has passed away; behold, the new has come.¹⁸ All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation;¹⁹ that is, in Christ God was reconciling^[b] the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.²⁰ Therefore, we are ambassadors for Christ, God making His appeal through us. We implore you on behalf of Christ, be reconciled to God.²¹ For our sake He made him to be sin who knew no sin, so that in Him we might become the righteousness of God.



THE LORD JESUS CHRIST IS FULLY GOD AND FULLY MAN 100% God, 100% Man. A dual nature: Fully Human, Fully Divine.

Hebrews 1:3 100% God

³ *The Son is the radiance of God's glory and **the exact representation of His being**, sustaining all things by His powerful word. After He had provided purification for sins, He sat down at the right hand of the Majesty in heaven.*

³ He is the radiance of the glory of God and ^(A)the exact imprint of his nature, and He upholds the universe by the word of his power. ^(B)After making purification for sins, ^(C)He sat down ^(D)at the right hand of the Majesty on high,

Cross references:

A. [Hebrews 1:3](#) : [See 2 Cor. 4:4](#)

2 Cor 4:4 In their case the god of this world has blinded the minds of the unbelievers, to keep them from...

B. [Hebrews 1:3](#) : [See ch. 9:14](#)

Hebrews 9:14 how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.

C. [Hebrews 1:3](#) : [See Mark 16:19](#)

Mark 16:19 So then the Lord Jesus, after he had spoken to them, was taken up into heaven and sat down at the right hand of God.

D. [Hebrews 1:3](#) : [\[Luke 22:69\]](#)

Luke 22:69 But from now on the Son of Man shall be seated at the right hand of the power of God.”
100% God

Luke 1:31-35 100% Man (Annunciation)

³¹ *You will conceive and give birth to a son, and you are to call him Jesus. ³² He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, ³³ and he will reign over the house of Jacob forever; his kingdom will never end.”*

³⁴ *“How will this be,” Mary asked the angel, “since I am a virgin?”*

³⁵ *The angel answered, “The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called ^[a] the Son of God.*

Footnotes: [a.Luke 1:35](#) Or So the child to be born will be called holy,

What announcement is made in verse 31? What does this indicate about the nature of Jesus?

{Gabriel announced that Mary would become pregnant and give birth to a son. This indicates that Jesus is fully human, born as a physical being.}

What promise are made in verses 32 & 33? What do these promises indicate about the nature of Jesus?

{Jesus would be called the Son of the Most High and be given the throne of David, indicating that Jesus is the Messiah and as such is fully divine.}

What is important about the way Mary became pregnant?

{Jesus did not have a human father, but He did have a human mother. Mary was not just a host for the divine being: Jesus was very literally her Son, developing in her womb like any other child. But He also was not the product of human conception, but the uniquely begotten Son of God (John 3:16 ¹⁶ For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.)}



ASK: What is revealed about both sides of Jesus' nature through this scripture:

Philippians 2:5-11

⁵ *In your relationships with one another, have the same attitude of mind Christ Jesus had:*

⁶ *Who, being in very nature ^[a] God, did not consider equality with God something to be used to his own advantage;*

{Jesus was fully God (Vs. 6). He surrendered His divine privileges and took on 'human likeness', but He did not give up His divinity to do so.}

⁷ *rather, he made himself nothing by taking the very nature ^[b] of a servant, being made in human likeness.*

⁸ *And being found in appearance as a human being,*

he humbled himself by becoming obedient to death—even death on a cross!

⁹ *Therefore God exalted him to the highest place and gave him the name that is above every name,*

¹⁰ *that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,*

¹¹ *and every tongue acknowledge that Jesus Christ is Lord,*

to the glory of God the Father.

⁵ You must have the same attitude that Christ Jesus had.

⁶ Though he was God, ^[a] he did not think of equality with God as something to cling to.

⁷ Instead, he gave up his divine privileges ^[b]; he took the humble position of a slave ^[c] and was born as a human being.

When he appeared in human form, ^[d]

⁸ he humbled himself in obedience to God and died a criminal's death on a cross.

⁹ Therefore, God elevated him to the place of highest honor

and gave him the name above all other names,

¹⁰ that at the name of Jesus every knee should bow, in heaven and on earth and under the earth,

¹¹ and every tongue declare that Jesus Christ is Lord, to the glory of God the Father

[Ask the team...not really looking for FB feedback here]

- **Who initiated Jesus' setting aside His divine privileges? What does this say about the authenticity of His humanity? (Vs. 7)**

{Jesus initiated the surrender of His divine prerogatives. He was not just God in all His glory walking around in a human suit. Jesus' humanity was not a trick: He actually gave up powers so that He could experience life like we do.}

- **To what extent was Jesus human? (Vs. 7, 8)**

{Jesus took up 'the very nature of a servant', placing himself under the Father's authority(7). He was made in 'human likeness' bodily form. But Jesus was not just a humbled divine being walking around in a human body. He also died physically(8), an experience that is strictly earthly.}

- **What does verse 9 reveal about Jesus' divine nature?**

{Jesus has been exalted to the highest place – at the right hand of the Father – a place where no created being can sit. He has the highest name of all; since no one's name can be higher than God's, this is also confirmation of Jesus' divinity.}

- **What rewards have been given to Jesus for His obedience? (Vs. 9-11)**

{Because of Jesus' obedience in taking on a human nature so that He could accomplish salvation through the Cross, God has exalted Him, has given Him His name, and will cause all humanity to acknowledge Jesus' lordship. If Jesus had never given up His divine privileges and become human, He would not have needed to be exalted.}

- **What hope does Jesus' full obedience to become human prove to us today?**

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{Jesus' obedience provides hope for our salvation, for it could not have been achieved by any other means. His obedience shows that we, too, can be obedient and be confident that we will be rewarded for our faithfulness.}

[FACEBOOK FEEDBACK]

ASK: In what ways was Jesus limited by being Human?

{Not omnipresent. Not omniscient. Rely on the Father to perform the miracles He did. He required food, was tempted as we are tempted, and felt the emotions common to human beings.}

ASK: What part of Jesus being 100% God relates back to my life?

{The transforming work of Salvation. Answers to prayer. Comfort in times of trouble. Obedience.}

ASK: What part of Jesus being a 100% Man can I relate to?

{He understands temptation. He has felt hurts and betrayal, etc. Understands need.}

- How has history defined Christ?

{Has been debated: Good man, a prophet, a god among many.}

- How do Christians define Christ?

{Christians see Him as the Son of God, Savior, fully human and fully divine.}

What does this definition demand of us?

1. *There is only one way to heaven.*
2. *Temptation can be resisted.*
3. *Only one way to please God: Accept His truth and conform to His image.*
4. *Other....Obedience, Worship, Witnessing/Evangelism}*

Does the verse support 100% God &/Or 100% Man

Matthew 1:23

“Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel”

Hebrews 7:26

For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.

1 Peter 2:22

He committed no sin, neither was deceit found in his mouth.

Acts 10:38

How God anointed Jesus of Nazareth with the Holy Spirit and with power. He went about doing good and healing all who were oppressed by the devil, for God was with him.

1 Corinthians 15:3

For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,

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2 Corinthians 5:21

For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Mathew 28:6

He is not here, for he has risen, as he said. Come, see the place where he lay.

Luke 24:39

See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.”

1 Corinthians 15:4

that he was buried, that he was raised on the third day in accordance with the Scriptures,

Acts 1:9-11

And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight. ¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes, ¹¹ and said, “Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.”

Acts 2:33

Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Acts 2:22-24

²² "People of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. ²³ This man was handed over to you by God's deliberate plan and foreknowledge; and you, with the help of wicked men, ^[a] put him to death by nailing him to the cross. ²⁴ But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him.

Footnotes: a. [Acts 2:23](#) Or of those not having the law (that is, Gentiles)

- What role did Jesus play in the working of miracles, wonders, and signs that were associated with Him?(Vs. 22)

{God performed the miracles, wonders, and signs through Jesus. He was a vehicle for these things.}

- What does this indicate about Jesus' humanity'?

{Jesus had to rely on god the Father, something we also do when the Father works though us.}

- Why was it 'impossible for death to keep its hold' on Jesus? (Vs. 24)

{As one who experienced the same sufferings as other humans, Jesus died. But as the sinless Son of God, Jesus has complete authority over death, marking it impossible for death to hold Him.}

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WHY DOES IT MATTER THAT HE IS 100% GOD?
WHY DOES IT MATTER THAT HE IS 100% MAN?

NOTES:

John 14:12

¹² *Very truly I tell you, all who have faith in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.*

What are stresses you are facing?

Can Jesus understand?

Heresies:

Cerinthus: Jesus Was Not Divine

Contrary to the above passage and other New Testament passages, a first century Egyptian named Cerinthus taught that Jesus was a normally conceived man on whom the divine Christ descended as a dove at his baptism. According to Cerinthus, Jesus became the Son of God only until the Christ left him on the cross. Jesus' death thus meant nothing and there was no resurrection; any post-Cross appearance of Jesus were actually the Christ. To Cerinthus, Jesus was just a sinful human who lived supernaturally for the last three-and-a-half years of his life.

Docetism: Jesus Was Not Human

A first century attempt by Gnostic philosophers to deny the physical nature of Jesus. This was important to them, because they believed in the evil nature of matter. They held that any goodness, let alone a divine being, cannot reside in a fleshly body. Proponents of Docetism taught that the supposed body of Jesus was not real; He was a spirit who seemed so lifelike that people thought he was human and lived among them. (Hologram) The Docetists rejected that God would actually suffer; they claimed that Jesus' death, burial and resurrection were merely tricks.

Do you hear the heresy that Jesus is not Divine today? How about that He was not human?

What other heresies about the dual nature of Christ have you heard about?

HUMILITY: A YIELDING OF THE HEART

While the Old Testament understanding of humility includes lowliness or affliction, its New Testament meaning is primarily a personal quality of dependence on God and respect for other people. Humility is not a natural human instinct; it is a God-given virtue of holy living.

The essence of the mind of Christ was humility and sacrificial love for others, while the essence of the unregenerate human mind is selfishness and pride. Jesus Christ's life provides the perfect example of humility. Though He was and is eternal deity, Jesus appropriated humanity with all the attributes of that personhood except sinfulness (Phil. 2:5–8). Accordingly, believers should take heed to humble themselves to be what they need to be.

During a time when the Greek world abhorred the quality of humility, Christ came as a humble Savior. He humbled himself to become obedient to God's will, which led to His death on the cross. Jesus

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urged His followers to humble themselves before God and man (Matt. 23:12; Luke 14:11; 18:14) and to “practice” humility (Matt. 18:1).

Scripture promises that God will exalt those who are genuinely humble (Luke 1:52; James 4:10; 1 Pet. 5:6; see also Col. 2:18). Humility comes not from self but from God and results in the praise of God.

See also notes on Fruit of the Spirit (Ps. 86; Rom. 5; 15; 1 Cor. 10; 13; Gal. 5; Eph. 4; Col. 3; 2 Thess. 1; Rev. 2); Gratitude (Ps. 95); Holiness (Lev. 20); Surrender (James 4)¹

PHILIPPIANS

2:6 This great Christological section is known as the *kenosis* passage (vv. 6–11; see John 1:1–18; Col. 1:15–23; 2:9, 10; Heb. 1:1–4; chart, *The Definitive Christological Passages*). The “form” (Gk. *morphe*) of God indicated the essential inward reality that would manifest the outward, visible glory of God in heaven. Satan had grasped for equality with God (Is. 14:12–14); Adam and Eve had grasped for it (Gen. 3:5, 6); but Christ had no need to grasp for that which He already had (Phil. 2:6).

2:7 The phrase made Himself of no reputation (Gk. *kenosis*, lit. “empty”) **expressed the idea that He set aside, not His deity, but the glory of His deity**—His privileges (v. 7; see John 13:3, 4; 1 Pet. 3, Submission). “Coming in the likeness of men” was a new phenomenon (Phil. 2:7). God had made man in His likeness (Gen. 1:26); now He voluntarily made Himself in man’s likeness. In so doing “He humbled Himself” (Phil. 2:8; the same word translated “lowliness” in v. 3).

2:8 The death of the Cross was His final humiliation (v. 8). No Roman citizen could be crucified: Paul the writer was exempt; the Philippian readers, unless they were slaves, were exempt. This form of death carried an OT curse (Deut. 21:23).

2:10, 11 The bowing of every knee will be no mere genuflection but an expression of total submission (v. 10) from more beings than we can now envision (v. 10; see Rev. 5:13). “Jesus Christ is Lord” includes three names (Phil. 2:11): Jesus, His earthly name (Acts 2:22); Christ, His messianic title or intercessory name (Acts 2:31); and Lord, His glorious eternal title (Acts 2:36; Rev. 17:14).²

THE DEFINITIVE CHRISTOLOGICAL PASSAGES

The Christ	His Divine Relationship	His Divine Work	His Divine Name	His Divine Nature
The Gospel of John (John 1; 14)	The Word (John 1:1, 14)	Creation of all (John 1:1–3)	<i>Theos</i> (Gk. , lit. God) (John 1:1, 18)	Fully God (John 1:18; 14:6)
	Radiant Glory (John 1:14; 14:7)	Salvation (John 1:12, 13)		Fully man (John 1:14)
	Only begotten (John 1:14, 18)			
	Son (John 3:16)			

¹ Thomas Nelson, I. (1995). *The Woman’s Study Bible*. Nashville: Thomas Nelson.

² Thomas Nelson, I. (1995). *The Woman’s Study Bible* (Php 2:6–10). Nashville: Thomas Nelson.

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The Epistle to the Philippians (Phil. 2)	Form of God (Phil. 2:6) Equal with God (Phil. 2:6) Bondservant (Phil. 2:7)	Salvation (Phil. 2:6–8)	<i>Theos</i> (Gk. , lit. God) (Phil. 2:6)	Fully God (Phil 2:6) Fully man (Phil. 2:7, 8)
The Epistle to the Colossians (Col. 1; 2)	The image of the invisible God (Col. 1:15, 19) Firstborn (Col. 1:15, 18) The Son He [God] loves (Col. 1:13)	Creation of all (Col. 1:16–18) Salvation (Col. 1:4, 5, 19– 22; 2:6, 13–15)	<i>Theoteōs</i> (Gk. , lit. Godhead) (Col. 2:9)	Fully God (Col. 1:19; 2:9) Fully man (Col. 2:9)
The Epistle to the Hebrews (Heb. 1; 2)	The revelation of God (Heb. 1:2) Firstborn (Heb. 1:6) Son (Heb. 1:2, 5, 8)	Creation of all (Heb. 1:2, 3, 10) Salvation (Heb. 1:3; 2:10, 11)	<i>Theos</i> (Gk. , lit. God) (Heb. 1:8)	Fully God (Heb. 1:3) Fully man (Heb. 1:6; 2:14– 18)

3

2:3 HUMILITY—THE SCANDALOUS VIRTUE

By recommending “lowliness of mind” (Phil. 2:3), Paul fired a broadside at the Philippian culture—and our own. Like us, the Greeks and Romans exalted the lifestyles of the rich and famous!

Lowliness of mind? Who would want that? A “lowly” (or humble) person meant a slave—a servile, groveling, wretched individual. And for Paul to associate the word “lowly” with “mind” was a laughable contradiction: everyone assumed that lowly people had no intelligence, and everyone honored higher thinking and self-conceit.

The idea of humility seemed especially out of place in Philippi. The town hosted a Roman military colony by the pretentious-sounding name of Colonia Augusta Julia Philippensis. Unlike other conquered towns, it enjoyed the *jus Italicum* (law of Italy), which made it a sort of small, self-governing version of the empire. Pride and self-importance were part and parcel of Philippian life in Paul’s day (see “Philippi” at Acts 16:12).

Yet Paul insisted that Christians there cultivate humility—but not a groveling, abject demeanor. No, biblical humility means not thinking of oneself more highly than is true (Rom. 12:3), but rather acknowledging what one is—with all of one’s strengths and weaknesses, pluses and minuses, successes and failures.

³ Thomas Nelson, I. (1995). [The Woman’s Study Bible](#). Nashville: Thomas Nelson.

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Far from self-loathing, real humility makes people so truthful that they don't hesitate, when necessary, to tell about even their good qualities.

Do you want true humility? It comes from seeing yourself in relation to God. No wonder, then, that this virtue ran counter to the Roman worldview. Their concept of a god was grossly similar to their concept of humanity, and the mythological Roman gods were hardly noble.

By contrast, Jesus praised the humble, "the poor in spirit," (literally, "the destitute," Matt. 5:3). What would that attitude look like? David expresses it in Psalm 39:4–6:

Lord, make me to know my end,
And what is the measure of my days,
That I may know how frail I am.
Indeed, You have made my days as handbreadths,
And my age is as nothing before You;
Certainly every man at his best state is but vapor.
Surely every man walks about like a shadow;
Surely they busy themselves in vain;
He heaps up riches,
And does not know who will gather them.

Likewise, the prophet Micah warns that humility is one of three main virtues that ought to govern our lives (Mic. 6:8):

He has shown you, O man, what is good;
And what does the Lord require of you♦
But to do justly,
To love mercy,
And to walk humbly with your God?

Humility is not an option for us as believers—it's an essential if we want to walk with God. Over and over again, Scripture insists that we either walk humbly with Him, or not at all (Ps. 138:6; Is. 57:15; 1 Pet. 5:5–7). In short, a biblical lifestyle knows nothing of looking out chiefly for "number one." Just the opposite. With John the Baptist we need to say, "He must increase, but I must decrease" (John 3:30). ♦

Humility affects four crucial areas of everyday life:

- (1) our view of ourselves. See "The Proper Measure of All Things" at Heb. 2:6–8.*
- (2) our attitude toward controlling our circumstances. See "Who's in Charge Here?" at James 4:13–16.*
- (3) how good or bad we think we are. See "Are People Basically Good?" at Rom. 7:21.*
- (4) our perspective on status and power. See "Leadership Equals Humility?" at Luke 22:24–27.*

2:5–8

In contrast to the many people today who seek upward mobility, Jesus was, in a sense, downwardly mobile (Phil. 2:5–8), moving from a position of ultimate power to utter powerlessness. In making this transition He set the best possible example of servant-leadership (see Matt. 20:25–28; John 13:2–17).

However, in Colossians Paul paints a different portrait of the Lord. See "Christ, the Lord of the World" at Col. 1:15–18.

⁴ [Word in life study Bible](#). (1996). (electronic ed., Php 2:5). Nashville, TN: Thomas Nelson.

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