

“Models of Humility in the New Testament”**

When I was a boy I built a couple of plastic model cars. I’m creativity-challenged so I needed the kind of cars with clearly marked parts, instructions, and of course, a picture on the box!

Box-cover pictures can be so helpful. When you’re working on a project it’s nice to know what it’s supposed to look like when it’s done.

We are in the middle of a “humility” project. We’ve learned that since God opposes the proud and gives grace to the humble, we need to pursue humility by the grace of God. But that raises the question, *what does humility look like?* We need models, and thankfully, God has provided them.

In previous studies I’ve quoted Jonathan Edwards several times (and will again in this message). You might wonder, how did Edwards learn so much about humility?

Keep in mind that Jonathan Edwards was one of the most brilliant, gifted, and influential Americans to have lived. He’s well known as a preacher for his famous sermon, “Sinners in the Hands of an Angry God,” which the Spirit used to bring many to faith in Christ. He was a tremendous revivalist that God used in the Great Awakening in the eighteenth century. He wrote many books that are still being read today. He was a missionary to the Indians, the president of Princeton College, and a very successful pastor.

What many don’t know about Edwards was the hardship he endured. Wayne Mack explains: “Edwards was the subject of nasty, vicious, and unwarranted criticism, opposition, false rumors, and slander... He was hated intensely by many who did everything they could to destroy him and his family...After many years of sacrificial service to the church in Northampton, Massachusetts, he was voted out of the church and asked to leave... In fact, it would seem that many in the church and town hadn’t liked him for most of the time he was there.”[\[2\]](#)

In spite of all of this, Edwards responded with compassion and kindness to those who maligned him. Indeed, God used the fire to burn away pride and shape humility in his choice servant.

If you’re serious about cultivating humility, you too can expect hardship because that’s the laboratory God uses to produce humility in His people.

Models are so important. Thankfully, God’s Word is full of them. Last week we searched the Old Testament for models of humility. For instance, according to Numbers 12:3, Moses was the most humble man on the earth in his day, but he was past eighty when the statement was made, with forty of those spent in obscurity on the back side of a desert. Humility is developed, not inherited.

This week we’ll turn our attention to the New Testament and examine several individuals who can teach us about humility (four who lacked it, and six who exhibited it).

I. We can learn by examining models of individuals who lacked humility.

Our first example was a self-focused government official...

A. Herod (Acts 12)

There are several “Herods” in the New Testament. There’s Herod the Great, the notorious killer who massacred the babies in Bethlehem in his attempt to get rid of baby Jesus. He’s the grandfather of the Herod we’re considering. There’s also Herod Antipas, the adulterous ruler who beheaded John the Baptist and later mocked Jesus in a fraud trial. He was our Herod’s uncle. Our Herod is Herod Agrippa I, the king of Judea from A.D. 37-44 (that’s about seven years after Jesus returned to heaven). Herod came to rule at the time when the young, predominantly Jewish church was experiencing rapid growth in Israel . That provided Herod with the perfect opportunity to win Jewish favor, and he took it, which highlights for us the first evidence of his pride.

1. *He used people to promote his own agenda (1-4).*

We meet Herod in Acts 12...

Acts 12:1-4 “It was about this time that King Herod arrested some who belonged to the church, intending to persecute them. He had James, the brother of John, put to death with the sword. When he saw that this pleased the Jews, he proceeded to seize Peter also. This happened during the Feast of Unleavened Bread. After arresting him, he put him in prison, handing him over to be guarded by four squads of four soldiers each. Herod intended to bring him out for public trial after the Passover.”

The Lord Jesus taught, “Do to others what you would have them do to you (Matt. 7:12).” That’s what a God-fearing person does. Here’s what a proud person does. He *uses* others even if it means bending or breaking laws. Laws exist for him. The *world* exists for him. Herod could care less what was *right*. His concern was to do what was *expedient*.

So he killed James to get voters, and since it worked so well he intended to do the same to Peter. His plan backfired when God sent His angel to break Peter’s shackles, open the prison doors, and guide God’s servant to freedom. Herod, who thought only of himself and was oblivious to the dignity of human life, “cross-examined the guards and ordered that they be executed (Acts 12:19).”

That’s pride. When promoting your agenda becomes so important that you’ll *use* people like disposable commodities to get it, you have a pride problem.

At that point, with egg on his face, Herod decided a change of scenery might help. So he moved from Judea to the coastal city of Caesarea (19b). But he didn’t leave his pride heart behind. In Caesarea he demonstrated his pride in another way—and it cost him his life.

2. *He took honor that belongs to God (19-23).*

Here’s how he did it...

Acts 12:20-23 “He had been quarreling with the people of Tyre and Sidon ; they now joined together and sought an audience with him. Having secured the support of Blastus, a trusted personal servant of the king, they asked for peace, because they depended on the king’s country for their food supply. On the appointed day Herod, wearing his royal robes, sat on his throne and delivered a public address to the people. They shouted, ‘This is the voice of a god, not of a man.’”

Immediately, because Herod did not give praise to God, an angel of the Lord struck him down, and he was eaten by worms and died.”

An extra-biblical source elaborates on the story. The historian Josephus describes the dazzling bright, silver robe with which Herod decorated himself that day. And when the crowd proclaimed his deity, crying out, “Be gracious unto us! Hitherto we have revered thee as a man, but henceforth we acknowledge thee to be of more than mortal nature,” [3] Herod did not rebuke them. Josephus also states that immediately a terrible pain seized Herod in his belly, that he was carried to his palace where he suffered continuously for five days and then died at the age of fifty-four.

You say, “That guy was proud, but I’ve never let anybody call me ‘God.’ The story doesn’t apply to me.” Hold on. Have you ever taken credit for anything God did? Why did you get the job you now hold? You say, “Because I was the most qualified person for the job. I had the right experience and education and I interview well and I...I...I...” We may be more like Herod than we care to admit.

Herod killed Christians. Our next example of pride claimed to be a Christian.

B. Diotrephes (3 John)

Pride destroys churches. More accurately, proud people destroy churches. That was happening to a church that the apostle John loved dearly, which is one of the reasons why he wrote 3 John...

3 John 9-10 “I wrote to the church, but Diotrephes, who loves to be first, will have nothing to do with us. So if I come, I will call attention to what he is doing, gossiping maliciously about us. Not satisfied with that, he refuses to welcome the brothers. He also stops those who want to do so and puts them out of the church.”

We learn three things about Diotrephes from John’s comments...

1. He loved being first (9).

Does that mean he jumped in front of everybody else at fellowship meals, that he made sure his name appeared first in the bulletin credits, and that he insisted that his ministry idea be given priority in the church budget? I don’t know about those manifestations of pride, but I do know Diotrephes loved to be first. I also know he loved the spotlight so much that he was threatened by other leaders, in this case, John. John says that Diotrephes would have nothing to do with him.

Can you believe it? John was an eighty-some year old church leader who’d served Christ faithfully for years. John had probably helped Diotrephes get his first “job” in the church, but now the power has gone to this younger man’s head. He’s stopped being a shepherd and is a dictator.

2. He made other leaders look bad in order to make himself look good (10a).

John says Diotrephes was “gossiping maliciously about us.” Look out for church leaders who build their ministries by tearing down others. Beware of folks who speak negatively about someone else without first addressing their concern with that person. There is a time to warn a congregation by naming names of problem people (Paul did; John did so right here), but God’s kind of leader seeks to talk TO people rather than ABOUT people concerning their problems, if at all possible.

Jonathan Edwards observed:

“Some persons are always ready to level those above them down to themselves, while they are never willing to level those below them up to their own position. But he that is under the influence of humility will avoid these extremes...”[\[4\]](#)

Edwards also said that a truly humble person doesn’t demand equal position for all:

“He [the humble person] will not desire that all should stand on the same level, for he knows it is best that there be gradations in society; that some should be above others, and should be honored and submitted to as such...He is willing to be content with the divine arrangements.”[\[5\]](#)

That might be a good quote to hand out to parents of little leaguers who blame their child’s poor performance on bad coaching.

3. He refused to help other ministries succeed (10b).

John states, “He refuses to welcome the brothers.” These brothers, according to verse 5, were apparently traveling missionaries. Another church member named Gaius actually housed these brothers, and John commends him for it. But Diotrephes gave them the cold shoulder.

Did you ever visit someone and get the unmistakable feeling that you weren’t wanted there? Diotrephes gave other ministers that sense. The only people he helped were those who could return the favor. He cold-shouldered his brothers in Christ.

Sadly, he did something even worse. John says, “He also stops those who want to do so [that is, help the missionaries] and puts them out of the church.” He actually stopped church members from helping the missionaries, apparently because he wanted the attention and the resources for himself. And if they resisted, he kicked them out of the church. It was his way or the highway. In short...

4. He treated the church as though it existed for him (10c).

Beloved, the church doesn’t exist *for me*. It’s Christ’s church. We have no right to use our ministry positions to accomplish selfish agendas.

Let me give a specific challenge. *See beyond YOUR ministry and be a team player.* It’s easy to get tunnel vision and think that what YOU are doing is the only important thing that’s happening in the

church. The example of Diotrephes reminds us of the ugliness of pride and the necessity of humility in church ministry.

It's interesting that John could describe so well the pride-problem of Diotrephes. There was a day years earlier when Jesus Himself had to confront him and his brother James about the same heart issue.

C. James and John (Mark 10)

In Mark 10 John is not an eighty year old church leader. He and James are probably in their early twenties. They'd been selected by Jesus as apostles and given authority to do miracles, and apparently started getting a little heady. So they approached Jesus with a request...

1. *They wanted positions of honor (37).*

Mark 10:35-37 Then James and John, the sons of Zebedee, came to him. "Teacher," they said, "we want you to do for us whatever we ask." "What do you want me to do for you?" he asked. They replied, "Let one of us sit at your right and the other at your left in your glory."

Prosperity often goes to a person's head. Spurgeon remarked:

"Many have I known who in a cottage seemed to fear God, but in a mansion have forgotten him. When their daily bread was earned with the sweat of their brow, then it was they served the Lord, and went up to his house with gladness. But their seeming religion all departed when their flocks and herds increased, and their gold and silver was multiplied. It is no easy thing to stand the trial of prosperity."[\[6\]](#)

James and John tasted privilege and wanted more. Part of the problem was this...

2. *They defined greatness as being over other people (41-42).*

Mark 10:41-42 "When the ten heard about this, they became indignant with James and John. Jesus called them together and said, "You know that those who are regarded as rulers of the Gentiles **lord it over them**, and their high officials exercise **authority over them**."

Proud people want to be on top of the pile. Proud people define success as ladder-climbing. Proud people need to learn the lesson with which Jesus confronted these men...

3. *They needed to see themselves as servants (43-45).*

Mark 10:43-45 “Not so with you. Instead, whoever wants to become great among you **must be your servant**, and whoever wants to be first **must be slave of all**. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”

Pride shows up in all sorts of ways in all kinds of people, including Christians. There’s value in looking at the lives of those who lack humility, and learning from them how NOT to approach life. Do you see yourself in any of the above examples? If so, stop now, confess your sin and turn to Christ for cleansing.

II. We can learn by examining models of individuals who demonstrated humility.

We’ll consider four men and two women. Again, our aim isn’t to do a thorough biographical sketch but to identify evidences of humility which can guide us.

A. John the Baptist (John 1)

Jesus said concerning John the Baptist in Matthew 11:11, “I tell you the truth: Among those born of women there has **not risen anyone greater** than John the Baptist...” John was a great man. He certainly didn’t dress for success, nor preach a popular message. What made him so great? He modeled humility. How? In four ways...

1. *He understood and accepted his role (1:6-9).*

John 1:6-9 “There came a man who was sent from God; his name was John. **He came as a witness** to testify concerning that light, so that through him all men might believe. He himself was not the light; he came **only as a witness** to the light. The true light that gives light to every man was coming into the world.”

What was John’s role? His God-given purpose was to be a witness, to prepare people for Christ. He accepted that role, though it led to a premature death.

2. *He lived to exalt Christ, not himself (1:15, 19-23; 3:30).*

That’s exactly what he told people, too.

John 1:15 “John testifies concerning him. He cries out, saying, ‘This was he of whom I said,

‘He who comes after me has surpassed me because he was before me.’”

John 1:19-23 “Now this was John’s testimony when the Jews of Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, “**I am not the Christ.**” They asked him, “Then who are you? ... John replied in the words of Isaiah the prophet, “I am the voice of one calling in the desert, ‘**Make straight the way for the Lord.**’”

And no statement made it any clearer than the one John uttered when some of his followers were upset because people were following Jesus rather than him.

John 3:30 “He must become greater; I must become less.”

That’s humility in living color. It doesn’t matter if people recognize me, as long as Jesus is honored.

3. *He confessed that he was unworthy (1:26-27).*

It’s not a mark of “low self-esteem” to admit you are unworthy. John was a very secure man, unafraid to confront kings, priests, even Roman soldiers. But in comparison to Jesus he freely admitted about himself...

John 1:26-27 “I baptize with water, but among you stands one you do not know. He is the one who comes after me, the thongs of **whose sandals I am not worthy to untie.**”

4. He encouraged people to turn from him and follow Jesus (1:29-31, 35-36).

We tend to forget that John had quite a following. The common people flocked to him in the wilderness. So did religious leaders and soldiers. But once Jesus began His ministry, John did everything he could to turn his followers to the Christ:

John 1:35-36 “The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, ‘Look, the Lamb of God!’”

The next verse indicates that Andrew and John the son of Zebedee left the Baptizer and followed Jesus. That’s a mark of successful ministry. It’s not getting people to follow *you*, but persuading them to follow *Jesus*. That’s also a vital characteristic of humility.

Do you have to be in the limelight, or at least to get human recognition for your efforts, or are you content just knowing that God is using your life to exalt His Son?

B. Mary (Luke 1)

If anyone had reason to boast, Mary did. She was chosen by God to carry, bear, and raise the Son of God. The message the angel gave her in Luke 1:28 would be enough to make most heads swell, “Greetings, **you who are highly favored!** The Lord is with you.” But by the grace of God, Mary responded humbly. Indeed, we see her humility in three ways.

1. She submitted to God’s plan even though she didn’t understand it (30-38).

Put yourself in Mary’s shoes as you listen to the angel’s announcement...

Luke 1:30-33 “Do not be afraid, Mary, you have found favor with God. You will be with child and give birth to a son, and you are to give him the name Jesus. 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, and he will reign over the house of Jacob forever; his kingdom will never end.”

Most teenage girls are starting to formulate their own plans for their lives. Mary submits to God’s plan. She does have a question...

Luke 1:34 “How will this be,” Mary asked the angel, “since I am a virgin?”

Mary wasn’t resisting the plan, just having trouble understanding it.

Luke 1:35-38 “The angel answered, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God....”

How would Mary ever explain her child to a finger-pointing world? She couldn’t. “It’s not what you think,” she might say, but still they would think and it wouldn’t be good for her reputation. To accept God’s plan meant she must forsake a “normal” life, forsake herself and even her reputation. Yet her response?

Luke 1:38 “I am the Lord’s servant,” Mary answered. ‘May it be to me as you have said.’ Then the angel left her.”

That kind of submission is evidence of humility. So is this...

2. Though honored by God, she gave glory to God (46-55).

Luke 1 records a hymn, the Magnificat, which Mary spoke (and sang?). It reveals her perspective on the honor she received...

Luke 1:46-48 “And Mary said: ‘My soul **glorifies the Lord** and my spirit rejoices in God my Savior, for he has been mindful of the **humble state of his servant**. From now on all generations will call me blessed...’”

Mary humbly saw herself as a servant, and gave the glory to God for the undeserved privileges she received from Him. What’s more...

3. She admitted her need for a Savior (47).

Notice Mary’s admission again...

Luke 1:47 “...my spirit rejoices in God my Savior...”

Contrary to the teaching of some, Mary was a sinner and here admitted her need for a Savior. She called God her *Savior*.

That’s important. In order to develop God-honoring humility, you must admit your sinfulness and know God as your Savior.

C. Paul (2 Cor. 12:1-10)

There’s much that could be said about Paul. We could consider several passages that reflect his humility. I want us to see one passage, 2 Corinthians 12. Paul uses the term “**boast**” twenty-one times in 2 Corinthians 10-12. The Corinthian church was being infiltrated by Diotrephes-like leaders, self-promoting men who boasted of their credentials while undermining Paul. In defense, Paul here “boasted” as well, but not about his strengths. He highlighted two things...

1. He had a God-given thorn to keep him from being conceited (7).

Fourteen years prior, God actually gave Paul a visit to heaven. Paul says he was “caught up to paradise” and there “heard inexpressible things, things that man is not permitted to tell (4).”

Have you ever spent time with someone who’d traveled to a unique place, who wouldn’t stop talking about their trip? Well, nobody could ever match Paul’s trip. He saw heaven. It could have gone to his head, too, but God gave him something to keep his feet planted on earth.

2 Corinthians 12:7 “To keep me from becoming **conceited** because of these surpassingly great revelations, there was given me **a thorn in my flesh**, a messenger of Satan, to torment me.”

We don't know what this thorn was. Some conjecture it was poor eyesight or some other physical affliction. It's possible it was problem people who made life rough for the apostle. Paul says this thorn was a *messenger of Satan* that tormented him. Whatever or whoever it was, we know this. The byproduct of this thorn's presence was the removal of pride.

It might surprise you, then, to know that Paul was a boaster. He began this chapter, “I must go on boasting.” Boasting in and of itself isn't wrong. It's what you boast about that's key. Note Paul...

2. He learned to boast about his weaknesses (8-10).

Here's what he said about his thorn...

2 Corinthians 12:8-10 “Three times I pleaded with the Lord to take it away from me. But he said to me, ‘My grace is sufficient for you, for my power is made perfect in weakness.’ Therefore **I will boast all the more gladly about my weaknesses**, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”

If you have to be strong, to be in control, to be “respectable,” it's an evidence of pride and a lack of humility. God often highlights His sufficiency through our weaknesses.

C. J. Mahaney tells the story about someone who modeled humility for him, his own sister Sharon. Sharon's husband, Dave, developed an aggressive brain tumor. The doctors tried surgery and chemotherapy, unsuccessfully, and Dave was brought home to hospice care. During his last few weeks of earthly life, Dave's bed was set up in the living room where people could visit him, with Sharon at his side. C. J. relates the following:

“On one occasion, a relative of Dave was visiting, a man who was not a Christian. As he watched Sharon caring for Dave and thought about Dave's relative youth and the children he would leave behind, anger seemed to well up from within him—anger directed at the God whom Dave and Sharon were professing to believe in.

He asked Sharon, ‘Why aren't you angry?’

She turned to him and answered with the truth of the gospel: ‘Dave deserved hell for his sins, just like you and me, and yet God, in His mercy, forgave him because of the life, death, and resurrection of Jesus Christ. Dave is going to heaven,’ she said. ‘How could I be angry at God for taking him to heaven?’

It was an answer I'm sure he wasn't expecting, and one that I doubt he'll ever forget.”[\[7\]](#)

For when I am weak, then I am strong.

Due to time constraints, I'll just mention three more models, give the skeleton points, and encourage you to flesh them out on your own.

D. Timothy (Phil. 2:19-24)

1. *He didn't live for his own interests.*
2. He lived to serve Christ and His people.

E. Epaphroditus (Phil. 2:25-30)

1. *He was willing to die for the work of Christ (30).*
2. *He and others like him deserve our honor (29).*

F. Dorcas (Acts 9:36-43)

1. *She had a reputation for doing good and helping the poor (36).*
2. *She left behind evidences of her humility (39).*

These three were all unsung heroes. And content to be such. That's the key. It's a mark of humility to serve no matter how menial the task. Wayne Mack shares the following illustration and observation:

“Three men were working on constructing a church building. Someone approached the men and asked, ‘What are you doing?’ The first man replied, ‘I’m laying bricks.’ The second said, ‘I’m earning money to put food on the table.’ The third answered, ‘I’m building a place where people will worship God and help each other.’

“All three men were doing the same thing, but their attitude toward their work was very different. A humble person can wash the feet of others and truly enjoy his work because he is doing it all for the glory of God.”[\[8\]](#)

Getting Intentional about Humility: As your day ends... (adapted from C. J. Mahaney)

If you're serious about humility, I encourage you to do some very things as you finish your day. Once again I'm indebted to C. J. Mahaney for the following suggestions.

1. *Give God the glory for your accomplishments.*

Ponder this advise from Thomas Watson...

“When we have done anything praiseworthy, we must hide ourselves under the veil of humility, and **transfer the glory** of all we have done to God.” Thomas Watson

So often, I fail to do that. I finish the day by thinking about tomorrow’s challenges rather than thanking God for today’s demonstrations of grace. Every day God enables us to accomplish things—projects at work, lessons taught to our children, money earned, and more. The question is, *who gets the glory for these accomplishments?*

Suppose you taught a Sunday School lesson today that helped people grow. Maybe you fixed a meal that brought compliments from guests. Perhaps someone thanked you for the good work you did fixing their broken car. *Who gets the glory for these accomplishments?*

As you finish each day (if not during the day), make a concentrated decision to transfer the glory to God. “Lord, I give you praise for that Sunday School lesson, that meal, that repaired car, for You gave me the opportunity, the skills, the health, and everything else that made it possible to do what I did. You deserve the glory, not me.”

You say, “Well, should we even thank people for things they do, since the glory is supposed to go to God?” Sure we should. We honor God by expressing appreciation to the people He uses. They honor Him by transferring the glory.

2. *Cast your cares upon God, for He cares for you.*

Peter shows the relationship between *humility* and *casting our cares on God* in 1 Peter 5:6-7...

1 Peter 5:6-7 “**Humble yourselves**, therefore, under God’s mighty hand, that he may lift you up in due time. **Cast all your anxiety on him** because he cares for you.”

In the original Greek, the word “cast” is a participle that modifies the verb “humble yourself.” In other words, one very practical way to humble is to *cast your anxiety on God*.

Does your mind ever race when you go to bed? What causes that? For me, I’m often preoccupied with an unresolved problem I’ll be facing again the next day. But notice this. What does a humble person do with burdens and cares? He casts them on the Lord, that is, he acknowledges he isn’t strong enough and wise enough to face the challenges and humbly turns them over to the Lord. *Have Thine own way, Lord. Have Thine own way. Thou art the Potter, I am the clay.*

Before you go to sleep, do something with your problems. Don’t try to fix them—there’ll be a place and time for that in the daytime. Turn them over to the Lord. He doesn’t need to sleep and He knows you do.

3. *Accept the gift of sleep from God and affirm its purpose.*

Did you realize sleep is a good gift from our gracious God? It is. Psalm 127:2 says:

Psalm 127:2 “In vain you rise early and stay up late, toiling for food to eat— for he grants sleep to those he loves.”

Why does God give us sleep? Because He knows we aren't like Him. He is all sufficient and all powerful. He never tires, never grows weary, never lacks, and never needs to be replenished. But we do. When we accept the gift of sleep, it's an act of humbling ourselves. To sleep we must surrender our care and control to Him.

Work is good, but by God's design our work ceases every day. We have built in limitations that remind us we are not self-sufficient. Just try to ignore those limitations and watch what happens.

Sleep is good. It refreshes our minds and bodies and prepares us to serve God another day. But sleep accomplishes something even more important. C. J. Mahaney observes:

“The fact is, God could have created us without a need for sleep. But He chose to build this need within us, and there's a spiritual purpose for it. Each night, as I confront my need again for sleep, I'm reminded that I'm a dependent creature... There is only One who 'will neither slumber nor sleep' (Psalm 121:4), and I am not that One.”^[9]

So before you go to bed at night, affirm the purpose of what you are about to do. Pray something like this, “Lord, You never get tired, but that's because You are God. I'm tired now because I'm a needy creature. I need the gift of sleep You've provided and I accept it now. But most of all, I need YOU.”

In a very real sense, sleep is a picture of what it means to be a Christian. Mahaney explains:

“Your sleep tonight will be a small but real act of faith. You'll lay your full weight on a bed, trusting this structure to support you. You can fully relax, because no effort at supporting yourself is required; something else is holding you up. And in the same way, throughout the night as you sleep, *Someone else is sustaining you*. This is a picture of what it's like to belong to Christ.”^[10]

So don't just go to bed tonight. Humble yourself by transferring the credit for today's accomplishments to God, by casting your care upon Him, and by accepting the gift of sleep and affirming its God-given purpose.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

^[2] Wayne Mack, *Humility: The Forgotten Virtue*, p. 131.

^[3] Taken from F. F. Bruce, *Acts*, p. 255.

[\[4\]](#) Jonathan Edwards, in Wayne Mack, *Humility: The Forgotten Virtue*, p. 85.

[\[5\]](#) Jonathan Edwards, in Wayne Mack, *Humility: The Forgotten Virtue*, p. 86.

[\[6\]](#) Charles Spurgeon, in Wayne Mack, *Humility: The Forgotten Virtue*, p. 41.

[\[7\]](#) C. J. Mahaney, *Humility*, p. 151.

[\[8\]](#) Wayne Mack, *Humility: The Forgotten Virtue*, p. 51.

[\[9\]](#) C. J. Mahaney, *Humility*, p. 84.

[\[10\]](#) C. J. Mahaney, *Humility*, pp. 84-5.