

Introduction

In 1981, I qualified to play in the Byron Nelson tournament in Dallas, Texas. It was played at Preston Trails Country Club. My first time to play at Preston Trails was in 1978. I went there to play a practice round, and Karen came with me. Someone immediately came out of the clubhouse and told me that women were not allowed at the club; it was an all-men club. Once the tournament started, women were allowed to come and spectate, but not beforehand. On this Tuesday in 1981, I went out to play a practice round, and I joined two Australians on the first tee: Bruce Crampton and Bruce Devlin. Both of these golfers were phenomenal golfers, especially Bruce Crampton, who won fourteen times on the PGA Tour and twenty times on the PGA Senior Tour. Bruce Devlin won eight times on the PGA Tour and once on the Senior Tour. I had the privilege of playing a practice round with them that day, and they were humble and polite. You would never know that they were superstars on the PGA Tour by the way they acted. In the first two rounds of the tournament, I was paired with another player, who was not nearly the player that Crampton and Devlin were. But his demeanor, attitude, and words were arrogant. By his words and attitude, he was superior to everyone else on the Tour. There was a huge contrast between the two humble gentlemen that I played a practice round with and the arrogant man that I played with on the first two days.

The Bible has a lot to say about arrogance. There are sixty-one verses in the Bible that use the word. There are a number of different Hebrew and Greek words used. Most of them mean proud or puffed up. Our text today mentions the word three times, and the Greek word is *physio* (Strong's G5448), which means to inflate, puff up, or make proud. That describes the golfer I was paired with in the Byron Nelson; he was inflated, puffed up, and proud. Some of the characteristics of the arrogant are:

- Boastful (1 Sam 2:3, Is 16:16, James 4:16)
- Speak arrogantly (1 Sam 2:3, Ps 31:18, Ps 94:4, 1 Cor 13:4, 2 Pet 2:18, Rev 13:5)
- Are stubborn and do not listen to God's word (Neh 9:10, 9:16, 9:29, Ps 119:21, 119:51)
- Slander and lie (Ps 31:18, 101:5, 119:69, 119:78, James 3:14)
- Instigate strife with others (Pr 28:25)

It is no wonder that in the list of seven things which are utterly detestable by God, haughty eyes, which describes an arrogant person, is included in the list. It is also no wonder that in Paul's list of things to describe sinners with depraved minds, insolent, arrogant, and boastful are included. In Paul's list of characteristics of men in the last days, when difficult times come, boastful and arrogant are mentioned. Arrogant people are not enjoyable to be around. Solomon said that arrogant men stir up strife, which was prevalent in Corinth. When people are arrogant, there will be difficult times.

(Pr 6:16–19) “There are six things which the LORD hates, Yes, seven which are an abomination to Him: {17} Haughty eyes, a lying tongue, And hands that shed innocent blood, {18} A heart that devises wicked plans, Feet that run rapidly to evil, {19} A false witness who utters lies, And one who spreads strife among brothers.”

(Rom 1:28–30) “And just as they did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, {29} being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, {30} slanderers, haters of God, insolent, **arrogant, boastful**, inventors of evil, disobedient to parents...”

(2 Tim 3:1–2) “But realize this, that in the last days difficult times will come. {2} For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy...”

(Pr 28:25) “An arrogant man stirs up strife, but he who trusts in the LORD will prosper.”

Our passage today is Paul’s admonishment against arrogance. In verse fourteen, he tells us the reason for writing, “I do not write these things to shame you, but to admonish you as my beloved children.” An admonishment is a gentle warning or caution. The Greek word is *noutheteo* (Strong’s G3560), and it comes from *nouthesia* (Strong’s G3559), to put in mind. It is used eight times, and is translated as warn four times, and as admonish the remaining four. What does Paul put in their mind? He exhorts them to imitate him. In verse sixteen, he wrote, “Therefore I exhort you, be imitators of me.” Paul gives three specific ways for them to imitate him. In verses one through five, Paul spoke about how to regard him, which was a servant of Christ. He wanted them to regard themselves as servants. Second, Paul wanted them to stop judging others and let God do the judging. Paul wanted them to have a fear of God’s judgment. Third, he wanted them imitate his humility. Paul was going to send Timothy to them so that he could remind them of all his ways.

Paul’s Admonishment About Arrogance: Be Imitators of Me

1. Imitate my servant’s attitude.
2. Imitate my fear of God.
3. Imitate my humility.

(1 Cor 4:1–21) “Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. {2} In this case, moreover, it is required of stewards that one be found trustworthy. {3} But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. {5} Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men’s hearts; and then each man’s praise will come to him from God. {6} Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other. {7} For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it? {8} You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you. {9} For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. {10} We are fools for Christ’s sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor. {11} To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; {12} and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; {13} when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now. {14} I do not write these things to shame you, but to admonish you as my beloved children. {15} For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. {16} Therefore I exhort you, be imitators of me. {17} For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.

{18} Now some have become arrogant, as though I were not coming to you. {19} But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. {20} For the kingdom of God does not consist in words but in power. {21} What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?"

1. **Imitate my servant's attitude.** (1 Cor 4:1-2)

Paul begins by telling the Corinthians to regard Apollos and him as servants and stewards. The word for steward is *huperetes* (Strong's G5257), which was an underoarsmen. The Greek navy had triremes, which were ships with three levels of rowers. These ships were light, fast, and gave a significant advantage over their opponents. The *huperetes* were the slaves that were on the lowest level. Slaves did not have rank, but these slaves were the least ranking slaves.

(1 Cor 4:1–2) "Let a man regard us in this manner, as servants of Christ and stewards of the mysteries of God. {2} In this case, moreover, it is required of stewards that one be found trustworthy."

Paul wanted the Corinthians to regard Apollos and him as stewards. Stewards were not the owners, but the managers for the owners. The Greek word is *oikonomos* (Strong's G3623), which means a house manager. These house stewards would manage all the affairs of the owner. They would manage the vineyard or other business outside the home, and all the affairs in the home, including the management of the other servants in the house. Many things were required of these stewards, but the primary requirement was faithfulness. Whether it is a church, business, government, or home, faithful employees and managers are critically important.

In verse six, Paul lets the Corinthians know why he wanted them to regard them as servants and stewards. He figuratively applied these things to himself and Apollos for their sakes. Paul wanted the Corinthians to learn from their example. He wanted them to imitate them. He and Apollos regarded themselves as servants and stewards, and that is how the Corinthians should regard themselves. He did not want them to become arrogant in behalf of one against the other.

(1 Cor 4:6) "Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other."

2. **Imitate my fear of God.** (1 Cor 4:3-6)

The Corinthians had pitted one leader against another leader, carefully examining and scrutinizing over Paul, Apollos, and Cephas. Paul told them that it was a small thing to be examined by them, or any human court. He was more concerned about being examined by the Lord, who is the only one that can acquit us. One of the characteristics of an arrogant person is that they judge others. They see themselves above others, and they have haughty eyes. Paul wanted them to let the Lord judge the leaders, so he told them not to go on passing judgment before the time, but wait for the Lord. The Lord will bring to light the things hidden in the darkness and the motives of men's hearts, and then each man's praise will come to him from God. He did not want them to exceed what was written and become arrogant.

(1 Cor 4:3–6) "But to me it is a very small thing that I may be examined by you, or by any human court; in fact, I do not even examine myself. {4} For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord. {5}

Therefore do not go on passing judgment before the time, but wait until the Lord comes who will both bring to light the things hidden in the darkness and disclose the motives of men's hearts; and then each man's praise will come to him from God. {6} Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become **arrogant** in behalf of one against the other."

In living with a fear of God's judgment, Paul kept a clear conscience. He said that he was not conscious of anything against himself. In Acts 23:1, Paul told the Sanhedrin Council that he had lived his life with a perfectly good conscience before God. In Acts 24:16, Paul told Governor Felix that he always did his best to maintain a blameless conscience before God and before men. We need to live and maintain a clear conscience before God and before men. We will all stand before God and give account, so we need to live with a fear and reverence of God.

(1 Cor 4:4) "For I am conscious of nothing against myself, yet I am not by this acquitted; but the one who examines me is the Lord."

(Acts 23:1) "Paul, looking intently at the Council, said, "Brethren, I have lived my life with a perfectly good conscience before God up to this day."

(Acts 24:16) "In view of this, I also do my best to maintain always a blameless conscience both before God and before men."

Before moving on, it is important to make a couple of clarifications. First, Paul is not talking about judging sin in the body of Christ. In 1 Corinthians 5, Paul tells the Corinthians that they have become arrogant and not mourned about the immorality in the church. In verse three, he tells them that he has already judged him who has committed that sin. In verse twelve and thirteen, he tells them to judge those within the church and to remove the wicked man from among themselves. Many churches have disregarded this responsibility and allowed "anything goes" within the church. Many churches do not have church membership, and do not exercise Biblical church discipline. God tells us not to judge those outside the body, but we are to judge sin within the body of Christ.

(1 Cor 5:2-3) "You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. {3} For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.... {12} For what have I to do with judging outsiders? Do you not judge those who are within the church? {13} But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES."

The second clarification is that we are to judge false doctrine. In Titus 1, Paul told Titus that he had left him in Crete to set in order the things that remain. False teachers had caused quite a storm in the churches in Crete, and they needed to be set in order. He told Titus to silence certain teachers, who were teaching things for the sake of sordid gain. He also told him to ordain elders in every church that could hold fast the faithful word which is in accordance with the teaching, and that could exhort in sound doctrine and refute those who contradict. We must examine the doctrine being taught, and we are to judge it. In the judging of Paul, Apollos, and Peter, there was no sin involved, and there was no false doctrine being taught. They were just evaluating and judging these three leaders on the basis of which one they preferred over the others, and were creating factions in the church. Paul told them to stop that kind of judging.

(Tit 1:10–11) “For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, {11} who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.”

3. **Imitate my humility.** (1 Cor 4:7-16)

At the 1981 Byron Nelson, I saw a big contrast between the demeanor of Bruce Devlin and the attitude of the person I was paired with in the tournament. In this passage, Paul shares some things that give a contrast between the humility of Apollos and himself, and the arrogance of the Corinthians. In verse fourteen, Paul tells them that he did not write these things to shame them, but to admonish them. He said they could have countless tutors in Christ, yet not many fathers. Paul became a spiritual father to them through the gospel. As a father, he is exhorting them to imitate him. He is going to share the tough things that he endures, so that they can imitate his humility in all circumstances.

(1 Cor 4:14-16) “I do not write these things to shame you, but to admonish you as my beloved children. {15} For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. {16} Therefore I exhort you, be imitators of me.”

The Corinthians had an arrogant and superior view of themselves, so Paul asked the question, “For who regards you as superior?” Paul was causing them to think about how they viewed themselves. He is going to share some things that will contrast their view of themselves and the way that Paul and Apollos think and act.

(1 Cor 4:7) “For who regards you as superior? What do you have that you did not receive? And if you did receive it, why do you boast as if you had not received it?”

Paul’s next question is, “What do you have that you did not receive?” Everything that they had, and everything that we have is from the Lord. He is the owner of all things. All of us are just stewards of the things that He entrusts to us. We cannot be arrogant before God who has given us all things. Instead, we must have a humble and grateful attitude. Paul’s next question is, “And if you did receive it, why do you boast as if you had not received it?” Their boasting of what they had showed arrogance and a lack of humility.

The Apostle Paul was a serious man, a passionate and driven man, yet he had a good sense of humor also. In a sarcastic way, he tells them that they are already filled and have become rich, and have become kings without them. Then he said that he wished that they had become kings so that he could reign with them. Their attitude and demeanor was that of a rich person or king, and it was in sharp contrast to the things that Paul was going through.

(1 Cor 4:8) “You are already filled, you have already become rich, you have become kings without us; and indeed, I wish that you had become kings so that we also might reign with you.”

Paul begins to share about their lives as apostles. He said they were condemned to death. Eleven of the twelve Apostles of the Lamb were martyred. Paul and Barnabas were also martyred. The only apostle that was not martyred was John, and it is believed that he was condemned to death twice and both executions were supernaturally prevented. Here is a quick look at the death of the apostles.

(1 Cor 4:9) “For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men.”

1. James, the son of Zebedee, was beheaded by Herod Agrippa in A.D. 44.
2. Philip was scourged, and crucified in A.D. 54 at Helipolis (just north of Cairo, Egypt).
3. Matthew was martyred in Ethiopia in A.D. 60.
4. Matthias was stoned at Jerusalem and then beheaded.
5. Andrew, the brother of Peter, was crucified in Edessa (Southern Turkey).
6. Mark was martyred by the people of Alexandria (Egypt).
7. Peter was condemned to death, and crucified upside down in Rome. (He said he was unworthy to be crucified after the same form and manner as the Lord was.)
8. Jude, the brother of James, was crucified at Edessa (Southern Turkey), A.D. 72.
9. Bartholomew preached and translated the Gospel of Matthew into the language of India, and was cruelly beaten and crucified there.
10. Thomas preached the Gospel in Parthia (N. Iran) and India, and was martyred with a spear.
11. Simon was crucified in Britain in A.D. 74.
12. John was sent to Rome to be martyred, where he was cast into a cauldron of boiling oil. He escaped by miracle, without injury. Domitian afterwards banished him to the Isle of Patmos. He was the only apostle who escaped a violent death.
13. Paul was martyred by Nero in Rome in A.D. 68.
14. Barnabas was martyred in A.D. 73. Tradition has it he was martyred in Salamis, Cyprus.

Paul said that they had become spectacles to the world, both to men and angels. The Greek word for spectacle is theatron (Strong’s G2302), which is what we get our English word, theater, from. It was a place for public show. Paul’s life and the lives of the other apostles were on stage for everyone to observe. The Romans would execute criminals in a public amphitheatre, and many Christians and leaders had been executed publicly in them.

Sarcastically, Paul said that they were fools for Christ’s sake. In contrast, he said that the Corinthians were prudent in Christ. In the sense of the word of the cross, he was a fool for Christ’s sake. From a worldly standpoint, he was a fool and the Corinthians were wise and prudent. Next, Paul said that they are weak, but the Corinthians were strong. They were distinguished, but they were without honor.

(1 Cor 4:10) “We are fools for Christ’s sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without honor.”

Paul and the other apostles were frequently traveling to share the gospel. They were not living a life of glamor and royalty. They were hungry, thirsty, and poorly clothed. They were roughly treated and homeless. In contrast, the Corinthians had supposedly already arrived and received all the future blessings in Christ. Some in the church today have the Corinthian mindset, that all of the riches in Christ are here today, and if you do not have them, you are in sin or lack faith. Paul and the apostles were men of faith, and not in sin, yet they did not have all the wealth and luxuries in this life. God promises to meet our needs, but that does not mean that we will live in palaces as kings.

(1 Cor 4:11) “To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless;”

Paul continues, saying that they toil, working with their own hands. It was not beneath Paul to work. He told the Thessalonians that he worked day and night so that he would not be a burden to them. He did it to be an example to them. To the Corinthians, working hard with their own hands, doing manual labor, was something beneath them. Paul is offering himself and the other apostles as examples of humility, who are willing to work hard with their own hands.

(1 Cor 4:12) “and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure;”

(2 Thess 3:7–9) “For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, {8} nor did we eat anyone’s bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; {9} not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example.

This week I was having a conversation with a pastor. He is under the belief that when God calls you to the ministry, He will provide for you, and you should not work a secular job. If you work a secular job, you will be too tired to do pastoral work. I told him that I have planted four churches and I have worked to support myself while doing most of this kingdom work. He said that I was born into a family that had a family business, and that I was different. This man did not know that I was working 60-70 hours a week for my job, and was traveling thirty-four weeks a year. This man did not know that I routinely got up around three in the morning to pray, read, and study before work, and that every spare hour I had was spent studying or ministering to people. Paul has been my model. This man had counseled another man to just trust God and not to continue working a secular job. The man only had about a second-grade education, and his manual labor did not pay much, so that played into his counsel. I disagreed with his counsel, and told him that when the church reached a size that could support him, he could then consider not working with his own hands. The Corinthian mindset is still prevalent in the church today.

Paul said that when they were reviled, they blessed, and when they were persecuted, they endured. When they were slandered, they tried to conciliate. The responses of the apostles were out of humility. Paul is offering them an example of true humility and how to respond in difficult situations. He is contrasting their attitude of humility with the arrogance of the Corinthians.

(1 Cor 4:12-13) “and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; {13} when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now.”

Paul said that they have become the scum of the world and the dregs of all things. The scum and the dregs are two different words that refer to the filth and defilement that are cleaned off and thrown away. The scum of the world was also a term used to refer to the wretches and outcasts of the world. Paul was frequently run out of town for preaching the gospel of Christ, and in that sense, he was an outcast. In Iconium, both the Jews and Gentiles attempted to mistreat and stone him. At Lystra, the Jews came from Antioch and Iconium, stirred up the crowds, dragged him out of the city, and stoned him. Paul was considered as the scum of the world. In contrast, the Corinthians were arrogant and thought very highly of themselves, as the elite of the world. They lacked the humility of Paul and the other apostles. Paul is wanting them to see the contrast, and to mimic, copy, pattern, and follow their example of humility. He uses sarcasm, which would not be acceptable in many pulpits today, but Paul used it very effectively.

(Acts 14:5–19) “And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, {6} they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; {7} and there they continued to preach the gospel... {19} But Jews came from Antioch and Iconium, and having won over the crowds, they stoned Paul and dragged him out of the city, supposing him to be dead.”

The church of Corinth was not the only church that needed this message. Paul challenged the Philippians to do nothing from selfishness or empty conceit, but with humility of mind to regard one another as more important than themselves. They were not to merely look out for their own interests, but were to also look out for the interests of others. They were to have the same attitude as Christ Jesus, who emptied Himself, taking the form of a bond-servant, and humbled Himself by becoming obedient to the point of death on a cross.

(Phil 2:3–8) “Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; {4} do not merely look out for your own personal interests, but also for the interests of others. {5} Have this attitude in yourselves which was also in Christ Jesus, {6} who, although He existed in the form of God, did not regard equality with God a thing to be grasped, {7} but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. {8} Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.”

Conclusion and Applications (1 Cor 4:16-21)

The Corinthian church had become arrogant. Their divisions and strife indicated their spiritual immaturity, fleshliness, and arrogance. Their prideful attitude of superiority was yet another indication. Paul’s admonition was about their arrogance. His solution and exhortation was to be imitators of himself. In verse sixteen, he summarizes by saying, “Therefore I exhort you, be imitators of me.” He wanted them to imitate their servant’s heart. He wanted them to learn from how the apostles wanted to be regarded, as the lowest of the slaves, underoarsmen, and also as faithful stewards. He wanted the Corinthians to develop a fear of the Lord, and let the Lord be the judge of God’s servants. He wanted the Corinthians to learn to have humility.

(1 Cor 4:16) “Therefore I exhort you, be imitators of me.”

Paul sent Timothy to them to remind them of his ways. In 1 Corinthians 16:10, Paul said, “now if Timothy comes...” Scholars say that Paul had sent Timothy prior to sending the letter, but Timothy was probably traveling by land. The people carrying the letter to the Corinthians were probably going by ship, which was much faster, and Paul expected the letter to get there before Timothy’s arrival.

(1 Cor 4:17) “For this reason I have sent to you Timothy, who is my beloved and faithful child in the Lord, and he will remind you of my ways which are in Christ, just as I teach everywhere in every church.”

(1 Cor 16:10–11) “Now if Timothy comes, see that he is with you without cause to be afraid, for he is doing the Lord’s work, as I also am. {11} So let no one despise him. But send him on his way in peace, so that he may come to me; for I expect him with the brethren.”

He told them that Timothy was his beloved and faithful child in the Lord. As a beloved and faithful child of Paul's, he would have been trained in the ways of the Lord. He would know Paul's ways and would know Paul's heart. He would be able to represent Paul to the church and remind them of his ways. Paul's commendation of Timothy also would give credibility to Timothy. The things that Timothy would remind them of were not just instructions for their church; Paul taught these principles and ways in every church.

Paul ends with a true admonition or warning, saying that some have become arrogant, as though Paul was not going to come to them. Paul promises to come, and to deal with those who are arrogant. He was going to find out, not the words of the arrogant, but their power. He said, "For the kingdom of God does not consist in words but in power."

(1 Cor 4:18-21) "Now some have become arrogant, as though I were not coming to you. {19} But I will come to you soon, if the Lord wills, and I shall find out, not the words of those who are arrogant but their power. {20} For the kingdom of God does not consist in words but in power. {21} What do you desire? Shall I come to you with a rod, or with love and a spirit of gentleness?"

He asks them a question, "Shall I come to you with a rod, or with love and a spirit of gentleness?" Paul was willing to bring correction to the church when he came, but he would much rather come with love and a spirit of gentleness. Discipline is actually a sign of love. God tells us in Proverbs 3:12 and Revelation 3:19 that the Lord loves those that He reproveth and disciplines. Paul is encouraging them to be zealous and repent, so that he does not have to come and discipline them.

(Pr 3:12) "For whom the LORD loves He reproveth, even as a father corrects the son in whom he delights."

(Rev 3:19) "Those whom I love, I reprove and discipline; therefore be zealous and repent."

As a church, our takeaways are the following. First, we want to be a church that serves others and that sees ourselves as servants. We want to be willing to be the least of the servants, the huperetes. Second, we want to be good stewards. As servants and stewards, we want to be a faithful church. Third, we want to have a fear of the Lord, and have a clear conscience. Fourth, we want to walk humbly with the Lord. In Micah 6:8, the Lord tells us what He requires of us. He wants us to do justice, love kindness, and to walk humbly with Him. We don't want to walk with an air of superiority; we want to have grateful, humble hearts.

(Micah 6:8) "He has told you, O man, what is good; and what does the LORD require of you but to do justice, to love kindness, and to walk humbly with your God?"

Prayer

Father God, thank You for Your word, and the instructions that You have given to us. You wrote this letter for the Corinthians, but You also sent us this letter. Help us to regard ourselves as servants and stewards. Help us to be faithful. Help us to walk in the fear of the Lord. Help us to walk with integrity and with a clear conscience. Help us to walk humbly with You and with others. Help us to learn Your ways and walk in Your ways. I ask this in Jesus' name. Amen.

Introduction (1 Sam 2:3, Is 16:16, James 4:16, 1 Sam 2:3, Ps 31:18, Ps 94:4, 1 Cor 13:4, 2 Pet 2:18, Rev 13:5, Neh 9:10, 9:16, 9:29, Ps 119:21, 119:51, Ps 31:18, 101:5, 119:69, 119:78, James 3:14, Pr 28:25, 6:16-19, Rom 1:28–30, 2 Tim 3:1-2, 1 Cor 4:1–21)

1. **Imitate my servant's attitude.** (1 Cor 4:1-2, 4:6)

2. **Imitate my fear of God's judgment.** (1 Cor 4:3-6, Acts 23:1, Acts 24:16, 1 Cor 5:2–3, Tit 1:10–11)

3. **Imitate my humility.** (1 Cor 4:7-16, 2 Thess 3:7–9, Acts 14:5–19, Phil 2:3-8)

Conclusion and Applications (1 Cor 4:16-21, 1 Cor 16:10–11, Pr 3:12, Rev 3:19)