


A Path and A Posture for True Humility

2026-03-29 – Philippians 2:5-11

	<p>As the Apostle Paul writes to the church in Philippi, he encourages these believers to live lives worthy of the Gospel of Christ, rejoicing in the suffering they are experiencing. As they rejoice, Paul commands them to embody humility in their interactions with one another, imitating and glorifying Christ, before Whom every knee will bow. Join us this week as we look at Philippians 2 and examine how Christ provides us with true humility.</p>
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Well, good morning, Cornerstone Church. It is great to be here with you this morning.

Dear Heavenly Father, Lord, we just come to you this morning. I just pray that you would prepare our hearts for the preaching of your word, Lord, that you would prepare my heart to preach it, Lord. I just pray that my words would reflect accurately your word. You bless each and every one of us, Lord, that you would prepare our hearts for the coming week as we think ahead to the final words of Christ to his disciples on Thursday. And we think of his death, his willing self-sacrifice on Friday. Think of the time of darkness on Saturday, which felt like the world had ended for his followers. But then we get to the glorious Sunday, Lord, when you raised your son from the dead, and we celebrate that as well, Lord. I just pray that you would prepare our hearts as we look ahead, and that you would direct our hearts towards praise of you, worship of you, that we would recognize that everything we do must be for your glory 365 days a year. We pray this in your son's holy and precious name. Amen.

So this morning we will be in Philippians chapter 2. And just prior to today's passage in Philippians chapter 1, the apostle Paul is writing to the church in Philippi, and he is writing about different difficulties that he himself, as well as this church and other churches are going through, including persecution, struggling, suffering, and saying that even in the midst of these difficulties, they have great cause to rejoice. And why does Paul say this? Because he knows the one he serves, and he knows the hope that he has.

We look at chapter 1, verse 20, where Paul writes, ***“My eager expectation and hope is that I will not be ashamed about anything, but that now, as always, with all courage, Christ will be highly honored in my body, whether by life or by death. For me to live is Christ, and to die is gain.”*** (Philippians 1:20–21)

Now in light of these words about rejoicing in the Lord, about serving him faithfully, Paul begins to transition near the end of chapter 1 and the beginning of chapter 2 about humbly serving one another. The first part, the first four verses of chapter 2, Paul talks about that specifically. What does it look like for us to serve one another? Be of one mind. Do not think of yourself more highly than you ought. Treat others as more important than yourselves. But it isn't until verse 5 that we begin to see how these commands are connected to the person of Christ.

So this morning we'll be in Philippians 2 verses 5 through 11. It'll be 7 verses. And this is a section commonly known as the Carmen Christi, which maybe you've heard that term before, maybe you haven't, but it's Latin. It means the Christ hymn, the hymn to Christ. Commonly understood that in the early church, this would have been one of those creeds or confessions commonly recited among many different

believers across a wide area of the church. Kind of think of it like Amazing Grace, right? It's common. Most of us know "Amazing Grace, how sweet the sound." It's something that's commonly recited. It illustrates a common faith and unity in this confession. But of course, the difference is Amazing Grace, as beautiful of a song it is, as much as we may love singing it, isn't inspired scripture versus this Christ hymn most certainly is.

Now, we're going to be dividing this passage into two primary sections. As I said, it's 7 verses. So I want you to take the first verse and think of it like a heading. So verse 5, a heading, an umbrella under which we'll have two primary sections split evenly into three verses. And in these, you'll see that Christ provides us with a path and a posture for true humility. **A path and a posture.** Christ provides us an example, but more than an example, of what true humility looks like. But not only that, he is the one before whom we kneel in humility.

So if you please turn with me to Philippians 2, verses 5 to 11, if you haven't already. I'm going to read the whole section and then we will go forward in our study of it. Philippians 2, beginning with verse 5 says, and this is the CSB translation—if you have anything else, the wording may be a little different, that is okay, but this will be the CSB translation:

“Adopt the same attitude as that of Christ Jesus, who, existing in the form of God, did not consider equality with God as something to be exploited. Instead, he emptied himself by assuming the form of a servant, taking on the likeness of humanity. And when he had come as a man, he humbled himself by becoming obedient to the point of death—even to death on a cross. For this reason, God highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee will bow—in heaven and on earth and under the earth—and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.” (Philippians 2:5–11)

Now, as I said before, verse 5 functions like a heading for the section to follow. Paul says, **“Adopt the same attitude as that of Christ Jesus.”** So there we have a command. We need to examine what is this attitude? What is this mindset of Christ Jesus? And the remaining verses will go into that. But keep this in mind that this is related to a command of humility. That as we consider the life that Christ lived, we consider his nature, who he truly is. This affects our interactions with one another.

Now verse 6 begins our first primary section where we see that Christ provides us a path for true humility. Verse 6 says, **“who, existing in the form of God, did not consider equality with God as something to be exploited.”** Now, depending on whether you've maybe memorized this verse or have one in front of you, and the KJV it describes as **“did not consider it robbery.”** NIV says **“something to be used to his own advantage.”** What we're seeing here might look a little confusing at first. What does it mean that Christ is in the form of God, yet he did not exploit this equality for his own advantage?

Now, as we go through the passage, if you remember me reading a little bit later on in verse 9, we talk about God elevating Jesus. So equality, yet God elevates Jesus. How are we to understand the relationship between God and Jesus, or rather, Father and Son? And it seems that there are three primary interpretations that are out there. And not to show all my cards in the beginning, but the first two I'm going to describe are wrong, they're unbiblical. We don't believe those as Christians, but it's worth considering because these are arguments you may hear. These are criticisms that come against Christians.

The first one being, well, okay, it says here that Christ is in the form of God. Does that mean that Jesus is a God, but he's not God-God? Right? That we have Father and Son as two separate gods that exist together, but they're not the same God. Now, you might hear this from different groups like the Mormons who preach a version of this. Now, when we look at the Old Testament as well as the New Testament, this is immediately done away with. Now, look at Deuteronomy 6 verse 4. It's commonly known as the Shema. It's something that the Israelites would recite daily. And it begins with, ***"The Lord our God, the Lord is one."*** (Deuteronomy 6:4) We get to the New Testament, 1 Timothy 2 verse 5, ***"the Lord is one."*** (1 Timothy 2:5) There is one God. And we see this throughout the pages of Scripture, where God repeatedly asserts that he is the only God.

We can talk about the story of the Exodus, in which, yes, the priority of God is rescuing his people from slavery. When we look at the plagues that are sent against the nation of Egypt, we see each of them specifically designed to prove that their so-called gods are not true gods at all. When we get to the New Testament, we see Paul describe these gods as such. They are pseudo gods. They may seem like it. They may be demonic influence, whatever it might be. It may appear to have some divine power, but they are not true gods at all. There is only one God, so that viewpoint is untenable.

So what is the second viewpoint? Again, this one's going to be wrong. But something you might see in Jehovah's Witnesses, different groups like that, where they say, okay, no, we only have one God. There's not multiple gods. Yeah, we agree with you on point one. There's not multiple. We're not polytheists. And when we get to verse 9, it talks about God elevating Jesus. What is being described there is that Jesus is some elevated angelic being. Or maybe just a human, but such a righteous human that God elevates into this place, even to the point that people worship Him, with the worship do only to God. Now again, when you reach a certain point with that argument, you see the issues that are in there. We look at Isaiah 42:8, which says, ***"I am the Lord, that is my name. I will not yield my glory to another or my praise to idols."*** (Isaiah 42:8) Again, we look at stories like the Exodus, we can talk about Elijah and the prophets of Baal. God repeatedly asserts that no, worship only goes to him. You see that in the first commandments. ***"Do not worship graven images. Worship the Lord your God and Him alone."*** We do not worship a separate semi-divine being called Jesus. So that viewpoint is out as well.

So what is the third primary option? And this is the biblical option, this is the Christian option. It is that Father and Son are both God, not separate gods. They're both God. There's a distinction in person because we don't say the Father is the Son. But yet they are united in essence, in their very nature. Now why is this important? Why is this important to spend a lot of time on? Because I brought up a lot of other verses while we're still only in the second verse of the passage. This is important because as we consider the humility of Christ, we need to understand where he came from. Not in the sense of creation, like he has a beginning. But where did he come from? How could he humble himself from a high position if we can't even begin to describe where this high position is? He is Lord of all, Creator of all, Sustainer of all. He is the true King of the universe.

So as we get to verse 7, we see ***"instead, he emptied himself by assuming the form of a servant, taking on the likeness of humanity."*** Now it's not common in our world, there are many testimonies similar, but it isn't something we commonly see where someone of tremendous wealth and reputation forsakes it all for the sake of the gospel. That's a tall task indeed. Yet one man who did this very thing has been in my mind for many years now. He was born in 1860, his name is C.T. Studd. You may be familiar—a famous missionary,

not to jump ahead in the story, but born in 1860 in England to a wealthy family. So born into status, born into means. Life was going pretty all right for him. And then when he was a teenager, he attended a D.L. Moody revival. It was there in England. And hearing the preaching of Moody, he came to faith in Christ. The Spirit reached his heart. He was brought to a place of repentance, came to faith in Christ.

But as the years went on, remember he's surrounded by wealth. As he got to college age, he was a famous cricket athlete at that time. As you think of the fame, the praise, and then the wealth of his family all coming together, you can imagine how easy it would be for him to be entangled in worldly pleasures, and that is exactly what happened. He later admitted that he had backslidden on his faith, that he had gone back on his commitment to Christ. But then he faced a crisis. A terrible illness had hit his brother. His brother was dying. And when he was faced with the mortality of such a close loved one, he was faced with this question as well. And he wrote this in his diary: *"What is all the fame and flattery worth when a man comes to face eternity? What is the praise? What is the wealth? What is the reputation worth when we stand before an eternal God?"* And he considered this question very seriously. And it brought him to a place where he repented of his sins. He gave up his athletic career. He gave up his inheritance, gave it all away. And he went on to become a Christian missionary, going internationally, even to the point of giving up his life, dying from illness for the sake of the gospel.

Now as we consider a man like C.T. Studd, don't misunderstand me, he is not a perfect man, he was not. You can read records of him, of personality problems and things like that, just like we could say about any of us. C.T. Studd is not our Messiah, but these testimonies from saints who have gone before us, whether we look 2,000 years ago, you can read the book of Hebrews chapter 11, we see all these stories of believers all the way—you can go Noah, you can go Abraham, and then all the way to at that point, the present day. But we can also look over the past 100 years, 200 years, 300 years, the saints who have gone before us as well as those who are in the room with us today. We maybe don't have testimonies quite like C.T. Studd, maybe more of wealth growing up and gave up an athletic career, and that's okay, but those whom the Lord has reached with his gospel, who have turned from sin and been brought to faith, we should encourage one another with these testimonies.

But in sharing these testimonies and looking at the stories of those who have gone before us, let us not miss that we have one far greater than C.T. Studd, myself, or any of us, one to look to see what humility truly looks like. And we see that in the person of Christ. We see in verse 7, ***"he emptied himself by assuming the form of a servant, taking on the likeness of humanity."*** Now first it says he emptied himself, and we should be clear because he did not forego his divinity entirely. I mean, people still worshiped him while he was on earth, and if he was not God in the flesh, that worship would have been inappropriate. You also think about his sacrifice. If he was not the God-man and was simply a man, his sacrifice on the cross would not have been sufficient to pay the penalty for the sins of the many.

Rather, what he emptied himself of was his divine rights to worship. At least we can call that a primary within this passage, primary point. He emptied himself of his right to be worshipped, his right to glory. How did he do that? By taking on the form of a servant. You look at the structure of the passage, we see sort of a stair-stepping down, where the Lord of all, creator of all, king of all, highest heavens, where they have all honor, glory, and praise, emptied himself. He forwent his divine right to be worshipped by taking on flesh. So now he was God in flesh, still God, but also fully man. And as we look around us, it might be tempting to see, okay, so now he's on our level. That's a pretty big change. I mean, distance between us

and God is already pretty great, but he doesn't stop there. It says he also assumed the form of a servant. So not only is he bringing himself down to our level. He humbles himself to that point, but even humbles himself one step below, serving those around him.

In youth group, we're going through John 13 through 17, and one of our first weeks in our study, we talked about Christ washing the feet of his disciples. A great act of humility. And I want you to consider the 12 men who were in the room with him. Now, all 12 were sinners. They were incomparable to the Lord of all creation. But one of them was going to betray him just a few short hours later. Another one of them was going to deny him a few short hours later. And even of the 11 who would go on, joined by Matthias later in the book of Acts, these men would go on and they would still have sin, still have shortcomings, still have problems. Yet Christ served them humbly all the same. But also Christ didn't just serve his closest followers, but he also served those who considered him their enemy. Look at his service to the Pharisees, and no, we don't see him washing their feet, but we do see him teaching them, rebuking them, trying to bring them to truth. He does not hate them, but he shows love to them all the same. Christ shows his humility by being a servant to all.

But then we get to verse 8 and we see that no, he does not stop on that stair step down to just being a servant, but even to enduring the worst that this world has to offer. It says that ***“he humbled himself by becoming obedient to the point of death.”*** We'll stop there for a second. Now, oftentimes we can be a little bit desensitized to the idea of death. I mean, if it happens to a close loved one, a friend, certainly not so much. But when we read these headlines of natural disaster kills even 5 people, it's kind of like it goes over our heads. And maybe there's more sensitive here today. We don't feel so much the way, but I think that's a little more common. Oh, this war is going on, this many people dead. And it kind of just goes over our head. And maybe some of that is just coping mechanism in a fallen world. After all, we can't break down into tears anytime these things happen, otherwise we'd be constantly in tears, but at the same time, we need to remember that this is not the way things should be. Death was not a part of the original creation. It is a marker of a fallen world. And while in practice, yeah, we can't just be in tears all the time, when we consider the reality of death that our Savior experienced, it should bring us pretty close to it.

I realized that the innocent one, the Lord of all, who served those around him, he gave up his life willingly, but at the same time he was still killed. That was the charge Peter brought in the book of Acts, saying, “you did kill him.” And when we think about how he paid the penalty for our sins, in many ways it is us killing him also. He was obedient to the point of death. He experienced the worst that this world had to offer. But it wasn't just any kind of death. Because I think we can agree that not all deaths are made equal, right? If I'm walking down the street with my wife and son, and this random person comes up with a weapon, tries to rob us, and there's a struggle, and I end up dying in the process, it's a tragedy. I don't think anyone is saying it isn't a tragedy. But at my funeral, where I hoped there would be at least some tears, the general sentiment would be, he did the right thing. He was courageous. He gave his life to protect his wife, his child, who's a good father, good husband. That would be the sentiment around that kind of death, and that's appropriate.

Now I want you to flip it and imagine that I'm the one robbing, which I do hope is a little hard to imagine, but I'm the one robbing, I have the weapon, and there's a struggle, and I'm killed in the process. What would be the sentiment around that? It would be still sadness, probably for my closest loved ones, but also a great degree of why would you do that? And maybe even for some, you kind of get what you

deserved. You did a shameful thing, you did a sinful thing, you tried to inflict violence on someone else, and you reaped what you sowed. Not all deaths are made equal, are they? When you see here in verse 8, that he was obedient to the point of death, even death on a cross, we see an exclamation point there. Of he didn't just die any death, but he died the most humiliating death of all. Dying on a cross, being mocked, being scorned, being accused of being an insurrectionist, wasn't true. Being accused of being a blasphemer, that wasn't true. Being accused of all of these things that he did not do. He was humiliated. He willingly gave himself as a sacrifice, but he humbled himself in the process.

As we think about what Christ offers us in these three verses, we see that he provides us with a path for true humility. Now, we can look at him as an example of true humility. That's not inappropriate. When we think about examples, it might be easy for us to think, okay, well, C.T. Studd, the man I just described, you know what, there are really positive things we can pull from him. He's an example of humility, but you know what, there's some elements of that we don't necessarily want to take away. Okay, fair. But when we look at Christ, we're not holding him at arm's length, but we are following after him. We see him providing a path, a path well tread by his works of humility that we see as he has come from the highest of highs to the lowest of lows. We take up our cross and follow after him. Remember verse 5, the heading for this passage: ***“Adopt the same attitude, the same mindset.”*** As we consider our Lord, who is Lord of all, who is King of all, that He humbled Himself to the point of utter humiliation, willingly for our benefit. Why would we not have the same attitude if He is the one we follow?

However, as we see in the remaining 3 verses, Christ not only provides us with a path for true humility, but he also provides us with a posture for true humility. Verse 9 begins with, ***“For this reason, God highly exalted him and gave him the name that is above every name.”*** We'll pause there for a second. Now, as I said before, when we see this, we're not seeing God exalting a mere man. And maybe this even bears stating as well that when we see God and Jesus in this passage, there seems to be a distinction. There is a distinction, but the point is to make a distinction between Father and Son. When we get to verse 11, we see God the Father. We see this repeatedly in the New Testament. Think of it as shorthand. When we see God, it's not necessarily exclusively talking about God the Father. But here in this passage, it's appropriate. Because in verse 6, Paul just called Jesus God. So the point is a distinction between Father and Son, but not a distinction between Jesus a not-God and actual God.

So when we see here that God highly exalted Him, it's the Father highly exalting Him and giving Him the name that is above every other name. Now two points here, because there are two actions that are described here. The first is that Christ was highly exalted by his Father. Well, how are we to understand this? If we don't take the Jehovah's Witness view that, okay, he's just a man and now he's kind of like a semi-God, what does this mean? Well, first thing probably worth pointing out is that even in his exaltation, Christ does not exalt himself. We even then see his humility—that he does not take for himself what he rightfully deserves, but his father bestows it on him.

The second is the giving of the name that is above every name. Now first, what is this name? We get to Exodus 3:13–14, we see Moses speaking with the Lord, and the Lord has commissioned him to go to the Pharaoh of Egypt to command him in the name of God to let his people go, to let the nation of Israel go from slavery. And so Moses has a lot of questions, a lot of concerns, and one of them that he brings, which is a reasonable question to ask. He says to the Lord, “Okay, but when I go to the people of Israel, say, yeah, I was sent by the God of our fathers, what am I to say your name is?” Then we see in Exodus 3:14, ***“the***

Lord said to Moses, 'I am who I am.' And he said, 'Thus you shall say to the sons of Israel, "I am has sent me to you."' (Exodus 3:14) So the name of God, I am—Yahweh—that's the name that is here being described.

But this does not mean here in verse 9 that Jesus did not possess this name, because again, Paul already said that Jesus is God. He did not exploit his equality with his father, but he is in fact God. So he already possessed the name I am. We see this in John 8:58 in which Jesus is speaking to the Pharisees and he says, *"before Abraham was, I am."* (John 8:58) He's making a claim about his eternity with the Father. *"The Father and I are one."* (John 10:30) We see that elsewhere in John. Where Christ is describing how he is the pre-existent one, existing in an eternity past with his Father. And really, multiple facets to the name I am. And not to put it too short, but at least a large element of it is God's eternity. Who is God? He is the one who is. He was in eternity past. He is presently and he will be forever. The one who was and is and is to come. Christ claims his name in the book of John. So this is not a giving of a name that he did not previously have or own. Rather, this is a marker of recognition across the whole world.

And when we get to verse 10, we see what this recognition, this worldwide recognition, will look like at a future date. Verses 10 and 11 say, *"so that at the name of Jesus every knee will bow—in heaven and on earth and under the earth—and every tongue will confess that Jesus Christ is Lord, to the glory of God the Father."* (Philippians 2:10–11) Interesting that Paul says there "at the name of Jesus," which means that the name above every name, maybe it's not so much the etymology of I am, Yahweh, it's more so this is the person, this is God, and someday the whole world will recognize that he is who he claimed to be. We see a picture pointed in a day to come in which every knee will bow and every tongue will confess that he is Lord. And we see how total of this reign is in the day to come.

But what we see here is something we might describe as the already and not yet. Now this concept, the already not yet, can go in a lot of different ways. We'll kind of keep it concentrated for here. A pointing to a future event, a not yet. A future day is coming and we don't know when it will come, but the day of humility, which every creature—and it doesn't just say Christians here. It says, in heaven, we're speaking of angels. It says, on earth, which means all people, and under the earth, even those who have died, will bow the knee and confess that Jesus is Lord. But I also want you to pay attention at the end of verse 11, what does it say there? It says, *"to the glory of God the Father."* As I said previously, okay, God the Father, that explains the shorthand, but why is this little phrase included here? Because I think when I was younger, growing up, reading the Bible, sometimes I would be tempted to think that these little phrases are inserted just to sound nice. Because don't we all sometimes do that in our prayers? It's not right. But we fall into these Christianisms where it's, oh, for the glory of God, or, you know, things like that. And often we do genuinely mean it, but sometimes it can sound a little bit nice. At least I'll confess sometimes I do that. But Paul isn't doing that here. It's not for the sake of this just sounding nice. This is inspired scripture. This is the Holy Spirit of God speaking God's words.

So what is the purpose of this phrase here at the end? We've just described how Christ has humbled himself, becoming a man, becoming a servant, obedient to the point of death, even death on a cross. And because of this, the Father has highly exalted him, given him, made the whole world recognize that he is the I am, every knee bowing, every tongue confessing that he is Lord. What Paul is pointing out here is that the purpose of all of this is the glory of God. As we consider how Christ provides us with a posture of true humility, I think that's where we need to start. Remembering that our humility is not to look nice because sometimes in doing things that are outwardly humble, it can be for appearances. I've seen him

like a humble person before others, but when we do it for the glory of God first and foremost, it changes the internal aspect of our hearts as well.

The posture that Christ gives us is knees bowed before him. And as we look ahead to the day to come on which every knee will bow, we are in the already. The not yet is yet to come. The already in which we are situated is where we are presently bowing our knees and confessing Christ as Lord imperfectly. We are not doing it without sin, without struggles, without doubts. That day will come without those. But in the meantime, yes, sin remains for Christians. Yet at the same time, by the power of the Spirit, we do bow our knees and we do confess Christ as Lord. We are in the already. And we see it across the world with believers everywhere.

Now how does this point us to Paul's command of humility? Because the first section hopefully is a little more direct. We see the example, but more than an example, the path that Christ has tread for us, we follow after Him. We follow a person. But here we see that Christ provides us with a posture of true humility, even with him being exalted. He does not exalt himself and he seeks after the glory of his father. But he gives us a posture. We look ahead to the end. We see that every knee will bow and every tongue will confess. And in the meantime, because of the hope that is within us, in our relationships with one another, we seek to embody those actions now—where we do bow our knees before our Lord, where we do confess Him. And knowing that a day is coming in which every person will confess Jesus as Lord, but not all will confess Him as Savior. Today we do confess Him as Savior and Lord, and this impacts our relationships with one another. What we receive from Christ is not only a path of humility, but a posture of humility. And as we consider our interactions with one another, our relationships, not only within this church, outside the church, before unbelievers, with believers from other churches, we must remember that humility is a marker of our identity before Him, in Him. Many in the day to come will bow before Him as a matter of necessity. But today we do it as a matter of identity. This is who we are. It is something we do, we must do. We must show humility to one another. But it is part of who we are. If we are in Christ, the King of all who humbled himself by taking on flesh, becoming a servant, and dying on a cross, we must do the same.

Therefore, in summarizing Philippians 2:5–11, we see first that Christ has provided us with a path for true humility. We see the example that he has set before us to know we are not worthy of praise as he is. We are not at the highest of highs as he is. Nor can we reach the lowest of lows as he reached. We cannot die for the sins of another. We look to him as the one we should imitate, we should emulate. We see him paving a path for us to walk on. We follow after him, especially in our relationships with one another. And similarly, we look to Christ for a posture of humility. We kneel before him, and as we kneel before him, we might glance side to side and see our brothers and sisters there too. That we are worshiping the same king, we're confessing the same king, and as we look around our world, we see many who do not presently confess him as Lord, that a day is coming which they will, because he is Lord of all. And because he humbled himself, even to the point of death, even death on a cross, we are able to confess him as Lord and Savior. Christ provides us with a path and a posture for true humility.

Would you please pray with me?

Heavenly Father, Lord, we thank you. We thank you for your word. We thank you for your grace. Lord, we thank you for all that you have done in this body of believers, all that you are doing, all that you will do. Lord, we thank you for

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the humility of your Son, who has made a way for us, not only giving us an example to follow, principles to have, but you have given us a person in your Son, Lord, one we can follow after, one we must follow after in his humility. Lord, we thank you also that you have given us a posture of true humility, and we confess that so often we allow our pride, our own desires and sins to get in the way, where we don't recognize this identity that you have given to us. Lord, we thank you, and we pray that you would direct our hearts to you, who concentrate our minds on the sacrifice of your Son, who willingly gave himself in humility to pay the penalty for our sins. Lord, we pray that you would keep our hearts and minds in unity, you direct our love towards you, and that in all things, by the power of your Spirit, we would give glory to you. Lord, we pray this in your Son's holy and precious name. Amen. Amen.