

## **Pride versus Humility**

*(Detriment versus Virtue)*

A kingdom is a place where a king reigns. The kingdom of God is a place where His Spirit rules in the lives of the ones who have entered into His reign, His Body on Earth, as described in the Gospels. Lk 17:21 — The kingdom was “in the midst” of the Pharisees, “among them.” The majesty of God — the royal majesty — was among them, but is only perceived by the humble or poor in spirit.

Lk 17:20-24 — The kingdom is coming without signs to be observed, which means the “signs and wonders” people want to see to prove to themselves (Jn 2:23). But the kingdom comes with an *observable* love and unity which only those described in Jn 7:17 can see.

Mt 3:2 was saying that the royal majesty of the heavens had approached. Verse 3 — John was announcing that the rule of God’s King was about to come and overthrow the power and rule of evil. The kingdom was near because the King was near. His presence introduced the power and authority to rule and reign — a royal dominion, the kingdom of God, a new world, the potential hope to mankind that man would no longer be held hostage to the First Death (Gen 2:17; Heb 10:13) and to the deadening effect of the oppressive human governments and their political systems.

Lk 1:76-79 — He called them to repent because the majesty of heaven was about to come. Majesty means the greatness and dignity of the Sovereign, His supreme authority and power. Lk 1:17 was the preparation for this majestic rule in the coming age. In Mt 3:2 and 4:17, “at hand” was as Lk 17:21 — “in their midst” — the inauguration of His reign, which awaits consummation. It was a season to prepare for its final, glorious, majestic arrival and consummation (Lk 1:17; Mal 4:6).

The preparation for His majestic arrival was as Mt 4:18-19 — to leave everything behind to enter into the preparation period. Mt 3:3 — In preparation for the coming

kingdom one must do as commanded by its majestic King (Jn 12:25-26). Mt 4:18-20 — These men had already met Him, but now was the call to discipleship (Lk 14:26,33; Mk 10:17,21,38-40). This preparation for the coming rule was obedience to the gospel of the kingdom (Mk 1:14-15). To believe in this gospel was to enter into the reign of the Majestic One as Mt 4:18-20, to leave their secular employment or occupations to follow Him (Mt 4:21-22). Leaving their occupations, livelihood, and their fathers (Mk 10:28-30) was what all (verses 17,21) must do in order to have eternal life now and in the age of the kingdom to come.

Mk 10:28 — The words “left” and “followed” are the sign of the humility that is required to trust Messiah for His salvation. They understood what it meant to follow Him in order to have eternal life (Mt 10:34-38). No one could become a fisher of men without leaving his former employment (Mt 4:19-22). Mt 4:17 had arrived for them (Acts 2:37-38,40-41,44-45).

The good news of the kingdom was now being preached by the King, Yahshua, and Mk 1:15-20 was the response (Mt 28:20). The word “left” in Mk 1:20 (#863) is the same word translated “divorce” in 1 Cor 7:11-12, meaning to *depart*, no longer under the husband’s authority whatsoever, but under Messiah altogether. There is no salvation apart from this meaning (Mt 4:19-22). We are no longer under any obligation or restraint of any former boss, parent, or persuasion of this world (Jn 12:25; Mk 1:20). We are free to follow under the power and pressure of a new Master, the Majestic One, in order to also become one whom He calls majestic (Ps 16:1-3).

The rich young ruler asked for eternal life in Mk 10:17, but would not put his trust in the One who could give him what he wanted (verses 21,28-30). But he trusted in his own security (verse 22). The majestic ones who trust in Him, leaving all things to follow Him to do His will — in them is all His delight (Ps 16:3). Verse 2 — “To Yahweh His majestic ones have confessed, ‘You are my Sovereign, Ruler, Master, Adonai.’ You have said to Yahweh, ‘You are my Master.’” This is salvation (Rom 10:9-10).

Mt 3:16-17 — We must know and have the same unshakable certainty He had of who He was and what His mission was. This is essential in order to be able to do His will, for He called us out of this evil world order and into His rule and reign to serve Him there (Jn 12:25-26; Acts 2:38,40-41).

So a kingdom is a place where a king rules, as in every *place* (Mal 1:11) where Ps 133 is *actual*. Eternal life is no place else, in no other place. In Jn 12:26 the word *there* refers to “where I am.” The word *there* means at or in that place where He is served. Paul took “in every place” in 1 Tim 2:8 and 1 Cor 1:2 from the prophecy in Mal 1:11, applying it to his ministry. “In every place” in Hebrew means a particular locality, outside the natural boundaries of the land of Israel (Mal 1:5).

1 Tim 2:8 and Jn 13:34-35 and Jn 17:21-23 are fulfilled in Acts 4:32-37, as they leave family and employment, occupations and possessions to follow the Master whom they confess as Mt 16:16-18. Otherwise the gates of Hades would overtake this place of refuge where disciples are sent out from to swarm to new places where Yahshua will dwell also and can be served by His followers (Jn 12:26).

The kingdom of God is where God reigns in the lives of His majestic ones who serve Him night and day (Acts 26:7), in one of the tribes of Israel (Jer 31:1) where He is the God of all the tribes/clans/families of Israel. They alone are His people on the Earth. God is Spirit and can only be seen in His majestic ones who are on the Earth (Ps 16:3), not speaking of those who have already gone to be with Him, but those who are still on Earth, the ones who are enduring for Him, for His cause, His very representatives who pray to see and demonstrate Mt 6:9-10.

The Edah is the witness of unity in the place we now live where there is no resistance to His commandments and will being done (Mt 6:9-10). Wherever there are those who bring honor and glory to the Father (1 Pet 4:11) and the Son by the working of the Spirit in the hearts of those who love Him, our Master is enthroned on the praises

of them, of Israel His people. They are all honored (Jn 12:26), held in high esteem as Ps 16:3 says prophetically.

In Jn 12:26 *wherever* means in the places where there are those who serve the King, and in the places where the Spirit of the King is enthroned — there is the kingdom of God as it is now expressed on Earth as a foretaste of its coming fullness (Mt 21:43; 24:14).

### **The Greatest Virtue and the Greatest Detriment**

What is the greatest virtue one can have in the places where Messiah can be and is served (Acts 26:7; Jn 12:26)? And what is the greatest detriment one can express to destroy these places where He is (Mt 18:1-4; 1 Cor 3:16-17)? How does one build with inferior materials?

If pride is the greatest detriment, then humility is the greatest virtue. Detriment means something that causes damage, harm, or loss. Virtue is a particular efficacious or beneficial quality producing the desired effect. We must then judge ourselves rightly (1 Cor 11:28-32).

Humility, as the Master, our King, says in Mt 18:4, is the virtue which enables Him to grant grace to His servants to do His will (Eph 2:10; 4:12,16). No one can do His will apart from this. The word *humble* in Mt 18:4 (#5013) describes a disciple who is devoid of all arrogance and self-exaltation, one who is willing to do His will and to submit to Him without any resistance, even as Isaac (Gen 18:19).

Pride is the greatest sin and detriment in the Body, since it is Satan's sin and the hardest sin to admit and confess, or even to see in yourself. Humility is the greatest quality for the Body's upbuilding, and the hardest virtue to admit for one who is humble, since it is the greatest virtue (1 Pet 5:5-7; Jms 4:6-7). One who is humble will never admit it, for he does not see it in himself. Pride and humility are noticed by your brothers (Jn 12:26). To wear the "most humble" pin is to be disqualified from wearing it.

To resist Satan is to throw off pride; to submit to God the Father is to be humble before your brothers (1 Pet 5:6). Then and only then can you resist Satan's sin of pride (1 Jn 3:8), which is the cause of all the strife, wars, and turmoil.

It was humility that allowed us to surrender to our Savior, Yahshua (when we saw His humility, as He Himself did as 1 Pet 5:6), and to admit that He is Sovereign. We acknowledged His having laid claim on our life, and admitted that we are nothing apart from Him. We saw that we were fallible, divided, fallen, lost, separated from God, and that He is the Master of all. We had to see that we were sinners and that we needed Him in order for us to be redeemed (bought with the price He paid for us).

Pr 22:4 — By humility comes honor. Whoever is of the truth hears His voice (Jn 18:37; 8:31; 10:27). Only the humble can hear His voice, only His sheep (Jn 10:14). The truths of the Gospel of the Kingdom are only perceived or understood by the humble. No one who cannot or will not repent from Satan's sin can ever gain anything from God, because God resists the proud, but gives grace to those who will humble themselves at the hearing of His word (His voice; Jms 4:6). Those who humble themselves receive the grace to understand the secrets of the Kingdom (Mt 13:11,14,17,23). Only those who come as poor beggars will be able to see and understand (Mt 5:3).

Pride is the greatest sin of all (Ps 59:12-13; Pr 8:13; 16:18; 29:23). Pride was the fundamental sin of Satan. Pride says, "I can do it better than my brother" (Isa 14:12-14; Eze 28:12-19). Pride leads to the unforgivable sin of rebellion. There is no middle ground in the Kingdom (Mt 12:30). One is either for or against. It's all or nothing. The proud are against Him and His purpose (Zep 3:11), because they will not submit their lives to Him or to anyone else. Pride leads to self-sufficiency, making one unwilling to learn and receive from others.

Mt 18:3-4 was spoken by the Word of God incarnate. Children are as Pr 22:4, as all true Israelites are — trusting and teachable. They always want to learn from the Father and Rabbi. But once they become proud, due to self-sufficiency, they cannot live

in the Body of Messiah. 1 Cor 12:12-13 is not possible for children who become proud. Satan must be cast out of the Body (1 Jn 3:8; Acts 20:30).

The humble ask and keep on asking, for if they do not ask they cannot receive the good things of the Kingdom. If we think we have no needs, we are self-sufficient and have closed God off and out of our lives. This is why pride cuts off all of the necessities to build up the Kingdom with. By pride we sin against our Father and against ourselves. Mt 7:7-8 is a continuous action with the highest prize. Mt 18:1-4 is the one who is determined to achieve the goal (Phil 3:10-15) despite the obstacles which are in the way (1 Cor 9:25-27). Those who are fainthearted, who don't have the same unshakable certainty, will falter and fail to win the prize of the upward call. Those who keep on keeping on despite the hardships (Acts 14:22), problems, pain (1 Pet 1:6-9), and difficulties will be the overcomers (Rev 3:4; 2 Tim 4:7). Gal 6:9 — We must have the staying power to stay on course with one another on the concourse.

Lk 11:17-18 — This is a universal truth: the best of all plans can be destroyed if there is not unity. When there is division, plans cannot succeed. This is the reason for Rev 12:9 and the reason for Jn 17:25. The accuser of the brethren makes us focus on each other's weak points. Eph 4:2-3 — We break the most important key to the kingdom for ourselves and for others who are lost outside. They hear the gospel, but the Holy Spirit is withheld from them (Acts 8).

Unity is "Exhibit A" to the watching world, showing the supernatural signs of the truth. Without unity we are powerless to do anything that would accomplish His purpose or goal. Gen 11:6 is now in Messiah the power of positive unity. Nothing is impossible for us who live in unity.

Mt 20:20-23 is reserved for those who are the most humble, teachable, trusting (Mt 18:4; Lk 22:25-27; Phil 2:1-11; Mt 6:5-15; Mk 11:22-26).

What causes division among us (Mt 6:14-15)? Have you ever been forgiven? Are you being forgiven? Are you walking in the light? Unforgiveness blocks the road to

progress (Pr 28:13). If you have been forgiven you can forgive. If you don't forgive you can't be being forgiven. 1 Jn 3:21; 1 Jn 1:6 — This hardens into deep-seated resentment, the blame game, the victim spirit.

Forgiveness (forgiving and being forgiven) is the key to having confidence before God (1 Jn 3:21-22; 5:14-15; Heb 10:19-29; Lk 16:16). No one can serve two masters (Jn 12:26; Lk 16:13). One's attitude towards another master (such as money) indicates one's submission to or rebellion against the Master, the sovereignty or lordship of Messiah.