

HUMBLE FIRE

Guarding the Apostolic Pentecostal Church
from the Spirit of Pride



WRITTEN BY
ELDER KEITH JOEL WALKER



HUMBLE FIRE

*GUARDING THE APOSTOLIC
PENTECOSTAL CHURCH FROM
THE SPIRIT OF PRIDE*

Written by
Elder Keith Joel Walker

whpctuttle.com

Preface

My booklet is written for Apostolic Pentecostal pastors, leaders, fivefold ministers, and congregations who desire to guard their ministries and hearts from the subtle and dangerous spirit of pride. It blends biblical teaching, practical counsel, illustrative stories, pastoral resources, and liturgies for repentance and restoration. Use this material prayerfully, under accountability, and adapted to your local context.

Contents

1. Opening meditation and aim
2. Definition and biblical foundation
3. Case studies from Scripture (brief expositions)
4. Sermon: “Humble Fire” (full manuscript)
5. Illustrations and folklore to make the truth vivid
6. How pride attacks the fivefold ministries
7. Symptoms, roots, and fruits of pride (personal and corporate)
8. Church safeguards, accountability structures, and leadership covenants
9. Practical remedies: repentance, restoration, and discipleship pathways
10. Liturgies, prayers, confessions, and a service order for humility
11. Small-group study and discussion guide

12. Leader's action checklist (30/60/90 day plan)
13. Recommended readings and closing benediction

Opening Meditation and Aim

Aim: To awaken conscience, increase humility, restore healthy authority and unity, and protect the apostolic and Pentecostal testimony from the corrosion of pride. Pride can masquerade as zeal, conviction, or rightful protection of ministry. We seek the cleansing fire that humbles and refines, not the consuming fire that destroys.

Definition and biblical foundation

- Pride (biblical): self-exaltation, independence from God, arrogance, boasting, and refusal to submit to God's authority.
- "Spirit of pride": a principled spiritual influence or internal disposition that lifts self above God and others (James 4:6; 1 Peter 5:5).

Key verses: Proverbs 16:18; James 4:6–10; 1 Peter 5:5–6; Philippians 2:3–11; Matthew 23:1–12; Daniel 4; 2 Chronicles 26.

Case Studies from Scripture (short expositions)

- Uzziah (2 Chronicles 26:16–23): Success without

humility led to a presumptuous act and immediate judgment. Lesson: success without sanctification breeds presumption.

- Nebuchadnezzar (Daniel 4): Pride produces delusion; God humbles sovereigns so they may acknowledge His sovereignty.
- Saul (1 Samuel 15): Partial obedience rooted in self-will leads to rejection from God's purpose.
- Korah (Numbers 16): Rebellion and covetousness of office end in the destruction of the faction and loss of divine order.
- Haman (Esther 5–7): Hatred and self-exaltation end in humiliating reversal.
- Pharisees (Matthew 23/Luke 18): Religious pride undercuts genuine righteousness and witness.
- Ananias and Sapphira (Acts 5): Appearance and self-exaltation before the church brought swift judgment and harmed corporate witness.

Full Sermon Manuscript: “Humble Fire”

Opening: Greeting, scripture reading (James 4:6–10; Proverbs 16:18; Philippians 2:3–11).

Proposition: The same fire of God that destroys pride also refines the humble; the church must welcome refining humbling to preserve apostolic witness.

I. The Problem: Pride's disguises

- Pride comes disguised as zeal, rightful leadership, giftedness, or necessity. Read Proverbs 16:18; James 4:1–6.
- Examples: when correction is resisted; when a leader’s word becomes final law; when ministry growth becomes personal reputation.

II. The Danger: What pride does to the church and ministry

- It fractures unity (Korah; Acts 5).
- It corrupts testimony (Ananias & Sapphira).
- It silences other ministries (fivefold marginalization).
- It invites God’s opposition (James 4:6) and public humiliation (2 Chr. 26; Dan. 4).

III. The Cure: Humility as a Gospel Fruit and Strategy

- Root theological truth: Christ’s humility (Philippians 2:5–11) is our pattern.
- Practical marks: quickness to repent, eagerness to serve, willingness to be corrected, multiplication of leaders.
- Spiritual disciplines: private confession, submission under accountability, servant leadership in practice (washing feet, sharing leadership, financial transparency).

IV. Steps to Pursue Humility (applied to fivefold ministry and local church)

- Confess and repent corporately.
- Install accountability: elders' council, visiting apostolic oversight, peer review for prophets.
- Rotate honors, public recognition of lay leaders, mentoring programs for younger ministers.
- Teach and model servant ministry in pulpit and practice.
- Regular humility audit: questions to ask when expansion or success comes.

V. Response: A Call to Practical Repentance

- Lead congregation in a corporate prayer of repentance and a practical sign of humility (service projects, leader acts of service, public confession).
- Invite those who need counsel or restoration to meet with elders.

Conclusion: Blessing and benediction; challenge to live Philippians 2:12–13 with fear and trembling, empowered by the Holy Ghost.

Illustrations and Folklore

Use short, memorable stories to make the point:

- Icarus: pride that disregards God’s order ends in ruin.
- The Frog and the Ox (Aesop): trying to be what God did not design you for destroys you.
- The Emperor’s New Clothes: pride keeps people silent; humility speaks truth.
- Biblical vignette: Nebuchadnezzar’s humbled praise (Daniel 4:34–37) as the restoration pattern.

How Pride Attacks the Fivefold Ministries (practical specifics)

- Apostles: craving jurisdictional control; unwilling to be corrected by peers.
- Prophets: prophetic words used to dominate or to gain prestige; prophetic “unaccountability.”
- Evangelists: showmanship valued over discipleship; counting converts but not making disciples.
- Pastors: paternalism, controlling caregiving, protecting reputation.
- Teachers: doctrinal pride, hair-splitting that excludes and does not build.

Each role needs a tailored accountability and a humility practice (mentoring, peer review, testing of words, rotation of leadership areas, measurable discipleship outcomes).

Symptoms, Roots, and Fruits (concise)

Symptoms (personal): Resists correction, demands honor, feels indispensable, protects image.

Symptoms (corporate): Leader-centered culture, lack of transparency, favoritism, silenced criticism.

Roots: Unrepented ambition, insecurity, cultural celebrity influence, unchecked success, love of praise, spiritual warfare influences.

Fruits: Division, scandal, loss of anointing, marginalization of others, spiritual decline, false security.

Church Safeguards and Accountability Structures

- Elders' council with written responsibilities and periodic reviews.
- External apostolic oversight and peer accountability among ministers.
- Financial transparency and audits.
- Testing prophetic words publicly and privately; a healthy prophetic council.
- Mentorship and mandatory retreats focusing on humility and spiritual health.
- Written leadership covenant (sample below).

Sample covenant highlights: mutual submission, confession covenant, review process, rotation of honors, financial transparency, third-party mediation clause.

Practical Remedies: Repentance, Restoration, Discipleship Pathways

- Immediate steps: private confession to God; public confession where harm occurred; meeting with elders; temporary removal from public leadership if necessary.
- Restorative steps: counseling, mentorship, service assignments, accountability reporting, restitution if required.
- Ongoing discipleship: humility curriculum (study Philippians 2, James 4), serving outside the church, cross-cultural mission service to dethrone self-exaltation.
- Deliverance and spiritual warfare: may be appropriate in certain cases but only under wise pastoral and apostolic oversight. Never substitute deliverance for repentance and discipleship.

Liturgies, Prayers, and Service Order for a “Day of Humility”

Service order (sample):

- Opening worship (emphasize Christ’s sacrifice and servanthood).
- Scripture reading: James 4; Philippians 2; 1 Peter 5.
- Short sermon (use “Humble Fire” manuscript).
- Corporate confession (read responsively).
- Time for private prayer and counseling rooms for confession and pastoral counsel.
- Acts of service (leaders wash feet of laypersons; leadership serves in practical ways).
- Communion with a focus on remembrance and humility.
- Commitment cards: leaders sign a renewed covenant for accountability.

Sample corporate confession: “Lord, we confess pride in our hearts. Forgive our love of honor, our resistance to correction, and our use of ministry for self. Create in us clean hearts and renew right spirits.”

Small-Group Study and Discussion Guide (6 sessions)

Session themes: 1) Understanding Pride; 2) Biblical cases and correction; 3) Pride in ministry roles; 4) Repentance and restoration; 5) Building a humble culture; 6) Action plan and commitments.

Each session: Scripture reading, short teaching, discussion questions, takeaway exercise, prayer.

Sample questions: When have I been defensive

instead of repentant? How do we test prophetic words in our church? What structures would protect us from power abuse?

Leader's action checklist (30/60/90 days)

30 days:

- Call a leadership meeting to discuss pride and review the covenant.
- Begin a humility teaching series.
- Open confidential pastoral counseling hours.

60 days:

- Form or strengthen an elders' council or apostolic oversight group.
- Implement financial transparency steps and a simple audit.
- Launch mentorship pairings across ministries.

90 days:

- Conduct a "humility audit" with outside apostolic review if possible.
- Publish ministry roles and rotation plans.
- Plan a "Day of Humility" liturgy and service project.

Recommended Readings and Resources

- Read Philippians, James, Proverbs chapters on pride.

- Augustine, *Confessions* (on pride and humility).
- Contemporary: books on spiritual leadership, servant leadership, and deliverance that are consistent with apostolic theology.
- Consult trusted apostolic overseers for deliverance & restoration training.

Appendix A — Sample Leadership Covenant (short form)

- We submit to one another in the fear of God (Eph. 5; 1 Pet. 5).
- We accept correction and meet with peers twice yearly for review.
- We practice financial transparency.
- We will rotate honors and recognize lay contribution.
- We agree to a restoration process if sin or abuse is found.

Appendix B — Prayers, Brief Confessions and Pastoral Scripts

- A corporate prayer of repentance (3–4 paragraphs).
- A leader's private confession script for daily use.
- Pastoral restoration interview questions and next steps (outline).

Appendix C — Short Sermon Outlines
(3 additional micro-sermons)

1. “The First to Fall” — Pride moves fastest; humility secures ministry (text: Proverbs 16:18; 1 Peter 5:5).
2. “The Tested Prophet” — Testing prophetic words with humility and counsel (text: 1 Cor. 14:29; 1 Thess. 5:20–22).
3. “Success’s Danger” — Managing growth without self-exaltation (text: 2 Chronicles 26; Daniel 4).

Closing Benediction

May the Lord grant us hearts like Christ’s — humble, obedient, and ready to serve. May He deliver our ministries from anything that exalts self above Christ. May grace and truth guard our testimony and cause the humble to be exalted by God for His glory. Amen.

Tales, Fables and Folklore Illustrating
the Spirit of Pride

- Icarus (Greek myth): Icarus ignores limits and flies too close to the sun because of overconfidence; his wings melt and he drowns. Moral: overreaching pride and self-reliance bring ruin.
- Narcissus (Greek myth): Narcissus falls in love with his own reflection and dies. Moral: self-idolatry/pride consumes a person.

- The Frog and the Ox (Aesop): A frog tries to puff up to the size of an ox and bursts. Moral: trying to be greater than one's God-given place leads to destruction.
- The Tortoise and the Hare (Aesop): The hare's overconfidence leads to defeat. Moral: prideful self-assurance undermines purpose.
- The Emperor's New Clothes (Hans Christian Andersen): Vanity and fear of admitting error lead people to uphold a lie. Moral: pride prevents confession and truth.
- King Midas (Greek myth): Midas' wish for everything to turn to gold (greed/pride) brings ruin. Moral: misplaced desire and self-indulgence destroy blessing.
- The Tale of the Fisherman and the Goldfish (Pushkin / folktale motif): The wife's escalating demands (pride/ambition) lead to loss of everything. Moral: insatiable pride undoes previous blessings.
- Biblical-type moral tales: the Tower of Babel (Gen 11) — unified pride ("make a name") leads to confusion and dispersion; the book of Esther — Haman's pride leads to his execution (Esther 3–7).

Use: These stories make spiritual truths vivid — pride leads to overreach, vanity, delusion, isolation, and sudden fall.

Selected Rashi (Rabbi Shlomo Yitzhaki)
Perspective on Pride
(summary/paraphrase)

Rashi's approach is exegetical and moral; below are paraphrases of Rashi's comments on pride-related episodes (Rashi's commentaries are usually terse, practical, and rooted in midrashic tradition):

- Genesis 11:4 (Tower of Babel — “Let us make a name”): Rashi treats the motive as human pride and desire for renown; they sought to centralize glory and oppose God's command to fill the earth.
- Numbers 12:1–2 (Miriam and Aaron opposing Moses): Rashi explains Miriam's action as jealous pride, wanting equal status. Pride led to her punishment (leprosy) to humble her.
- Numbers 16 (Korah's rebellion): Rashi comments that Korah's rebellion was rooted in pride and envy toward Moses' leadership and resulted in immediate divine judgment (earth swallowing the rebels).
- 2 Chronicles 26 (Uzziah/Azariah): Rashi notes Uzziah became proud because of his many successes and presumptuously entered the sanctuary; his pride led to leprosy and loss of kingship rights.
- Isaiah 14 / Ezekiel 28 (pride of powerful rulers): Rashi treats the language of “you who lowered the nations” and “your heart was proud” as literal and moral pride that brought the fall of the rulers (applied

midrashically to prideful exaltation).

- Proverbs passages (Rashi on wisdom literature): Rashi — when commenting on Proverbs — stresses that pride opposes the fear of the Lord; worldly boasting is seen as folly that precedes ruin.

Note: These are paraphrases to capture Rashi's repeated theme: pride is a motive for rebellion against God and others, and God's response is humiliation/justice to restore proper order.

Old Testament (and immediate NT) examples: pride that destroyed ministry or brought ruin (These are case studies for preaching/study — Scripture references given.)

- Korah, Dathan and Abiram — rebellion against divinely appointed leadership (Numbers 16). Root: envy/pride; Result: swallowed by the earth or consumed by fire; leadership nullified.
- Saul — partial obedience, self-justifying pride; God rejects him as king (1 Samuel 13; 15). Result: loss of kingship and tragic decline.
- Uzziah (Azariah) — proudly enters the temple to burn incense; struck with leprosy (2 Chronicles 26:16–23). Result: cut off from priestly or temple access and public ministry curtailed.
- Nebuchadnezzar — proud “I, Nebuchadnezzar”

exaltation; loses his kingdom temporarily until he humbles himself (Daniel 4). Result: loss of sanity/status until repentance.

- Haman (Book of Esther) — proud hatred and exaltation leads to execution (Esther 3–7). Result: total reversal.
- Balaam — a prophet who fell into covetousness and led Israel into sin (Numbers 22–24; later condemnation in Num 31:16, 2 Peter 2:15–16; Jude 1:11). Root: love of reward/self-interest; Result: moral collapse and negative legacy.
- False prophets — those who prophesy from their own heart or for gain (Ezekiel 13; Jeremiah 23; Micah 3) — pride in speaking presumptuously brings rejection and condemnation.
- Ananias and Sapphira (Acts 5) — lying to the Spirit before the church (a mixture of pride, fear of reputation, and deceit); both fall dead. Result: devastating lesson to the early church and a serious ministry consequence (fear/respect for the Spirit).

What Pride Destroyed Among Prophets and Prophetic Ministry (Old Testament spiritual pride)

- False authority: claiming messages not from the Lord, or interpreting visions to exalt self (Ezekiel 13; Jeremiah 23).
- Doctrinal error and immorality: prophets who traded truth for gain or popularity (Balaam's story,

Jeremiah's adversaries).

- Loss of credibility: prideful behavior undermined prophetic credibility and made people reject the true prophetic word (1 Kings examples; Jeremiah 23).
- Divisiveness: prophetic or priestly pride caused factionalism (Korah's revolt).

Result: ministries curtailed, prophets ostracized or punished, the prophetic office discredited among the people — a serious spiritual loss for a nation.

Symptoms of pride to watch for in personal life and the local Apostolic Pentecostal church
(Short, observable signs that often precede spiritual damage.)

Personal (leaders and ministers)

- Inability or unwillingness to accept correction or rebuke.
- Quickness to justify or rationalize sin; defensiveness.
- Desire for recognition, special titles, front-row seating, constant affirmation.
- Dominating conversations/prayer/sermon time; speaking over others.
- Isolation from peers and mentors; avoiding accountability.
- Spiritual performance orientation (measuring spirituality by signs, gifts, or numbers).

- Resentment when others are lifted or when someone else is anointed.
- Preoccupation with image, appearances, or numbers (attendance, offerings) rather than spiritual health.
- A sense of indispensability: “the church will fall apart without me.”
- Frequent comparisons: measuring oneself against others to feel superior.

Corporate / local church symptoms

- Cult of personality around a leader(s); leader-centered culture rather than Christ-centered.
- Lack of shared authority or flattening of accountability; one-man rule.
- Dismissal of legitimate concerns as “slander” or “rebuke from the enemy.”
- Cliques, favoritism, or “elite” groups inside the church.
- Hidden sin tolerated because the leader’s reputation must be protected.
- Frequent public displays of superiority (title usage, honor language) rather than servant leadership.
- Decline of genuine worship, prayer life, discipleship; emphasis on spectacle or gift display instead.

Roots of pride (spiritual and psychological)

- Unrepented personal ambition and desire for status.
- Insecurity and the attempt to compensate through achievement/recognition.
- Theological error: equating spiritual gifting or success with personal worth.
- Unchecked authority: lack of accountability structures encourages self-exaltation.
- Cultural influences (celebrity culture, consumer Christianity).
- Spiritual warfare: persistent demonic influence that promotes self-glorification (Eph. 6:12 framework).
- Success without humility training—when a ministry grows but leaders are not disciplined in humility.

Fruits (what pride produces in
a fivefold ministry and local church)

- Division and schism; splinter churches and hurt families.
- Loss of spiritual power and anointing; ministries become performative.
- Scandal (moral, financial, doctrinal) that damages witness.
- Loss of trust and congregational disillusionment; reduced fruit (conversions, discipleship).
- Suppressed gifts: underlings or other fivefold ministries are marginalized.
- Unhealthy authority structures and abuse of power.
- Legalism, or alternatively, chaotic license

(depending on leader's orientation).

- Stagnation or decline as a church rests on past reputation instead of faithful obedience.

Specific ways pride targets each of the fivefold roles (Apostles, Prophets, Evangelists, Pastors, Teachers)

- Apostles: craving for jurisdictional power, control over churches, church planting for reputation rather than mission.
- Prophets: prophetic overreach, delivering words for personal gain, ignoring validation and accountability of prophetic words.
- Evangelists: craving applause, showmanship that emphasizes conversion numbers rather than discipleship.
- Pastors (shepherds): paternalistic control, refusing counsel, protecting reputation above people.
- Teachers: pride in intellectualism, hair-splitting theology that undermines fellowship, using teaching as a platform for personal elevation.

Practical Safeguards and Remedies for Leaders and Churches

Structures and disciplines to prevent or address pride:

- Accountability structures: regional oversight,

boards, peer councils, spiritual fathers/mothers.

- Mentorship and regular pastoral supervision; external reviews at intervals.
- Culture of mutual submission (Eph. 5–6; 1 Peter 5) and transparent leadership covenants.
- Confession, regular repentance services, and pastoral counseling for leaders.
- Rotation of honors and service roles to avoid personal aggrandizement.
- Teach and model servanthood: Christ-centered leadership training; regular study of Philipians 2 and Matthew 20:25–28.
- Financial transparency and external audits to prevent greed/cover-up.
- Evaluate fruit: discipleship depth, transformed lives, humility, not merely numbers.
- Training in handling prophetic words and apostolic authority (testing prophecies, weighing ministry fruit).
- Rituals of humility: leader Sabbaths, retreats where leaders serve one another, “thank you” times for lay leaders.
- Deliverance and spiritual warfare where appropriate, coupled with discipleship and repentance — always under wise oversight.

Practical, Short “Health Checks”
(questions leaders/churches can use)

- When corrected, is the immediate response repentance or defensiveness?
- Do we have external accountability? How often are leaders reviewed?
- Are ministries built around a person or around obedience to Scripture and the Great Commission?
- Are gifts and ministries encouraged in others (multiplication) or minimized to protect the leader?
- Does our corporate prayer and worship cultivate humility and dependence on God?

Short Pastoral Prescriptions and Actions

- Regular preaching/teaching on humility (Philippians 2; James 4:6–10; 1 Peter 5:5–6).
- Confession liturgies and repentance services.
- Formal mentoring plans for every leader (younger leaders paired with seasoned, humble elders).
- Establish a “council of peers” that is empowered to speak into leadership and to receive reports confidentially.
- Encourage testimony culture: leaders regularly share failures and lessons learned.
- Teach accountability as loving discipline, not assault on ministry.

I. Short English definition

- Humility: a modest, lowly, or correct view of oneself before God and others; freedom from arrogance or self-exaltation; a teachable, servant heart that submits to God’s authority and values others above self (Philippians 2:3–8; James 4:6).

II. Hebrew word study

- Main Hebrew noun: anavah (אָנָוָה) — “humbleness, meekness, lowliness.”
- Root and sense: from anav / anaw (אָנָו) — “humble, meek, lowly.” The word frequently describes the “poor/humble ones” (anawim) who trust God rather than their own strength.
- Connotations: humility, dependence, lack of pretension; often paired with “fear of the LORD” as the soil where blessing grows (Proverbs 22:4; Micah 6:8).

Key Hebrew usages:

- Micah 6:8 — “to walk humbly (לִלְכוּת אָנָוָה) with your God.”
- Psalm 37:11 — “But the meek (אָנָוִים, anavim) shall inherit the land.”
- Psalm 25:9 — “He leads the humble (אָנָוִים) in what is right.”
- Note: “anavah” often overlaps with “meekness” in English translations; it points to dependence on God and absence of self-exaltation.

III. Greek word study

- tapeinophrosynē (ταπεινοφροσύνη) — “humility, lowliness of mind.”
- Composition: tapeinos (low, humble) + phren (mind) → “low-mindedness” in the sense of modest thinking about oneself (e.g., 1 Peter 5:5; Colossians 3:12).
- prautēs / praus (πραΰτης / πραῦς) — “meekness, gentleness.”
- Connotation: strength under control; gentleness in attitude and action (Matthew 11:29; Matthew 5:5).
- tapeinos / tapeinos (ταπεινός) — “lowly, humble.”
- Used in passages urging humility of heart and mind (Matthew 18:4; Philippians 2:3).

Key Greek usages:

- Matthew 11:29 — Jesus calls himself “gentle and lowly (πραῦς καὶ ταπεινός) in heart.”
- Matthew 5:5 — “Blessed are the meek (πραεῖς, praeis), for they shall inherit the earth.”
- 1 Peter 5:5–6 — “Clothe yourselves with humility (ταπεινοφροσύνη), for God resists the proud but gives grace to the humble.”

IV. Short theological summary

- Hebrew emphasis: humility = dependence on God, absence of self-exaltation; the humble (anawim) are

often the faithful remnant blessed by God.

- Greek emphasis: humility includes an internal lowliness of mind (tapeinophrosynē) and an outward gentleness/meekness (prautēs) — both are virtues shaped by Christ’s example (Philippians 2).

V. Characteristics of the spirit of humility (what humility looks like in a person or church)

1. Dependence on God

Regular prayer, reliance on God rather than self, recognition of God’s sovereignty (Micah 6:8; Psalm 25:9).

2. Teachability and Openness to Correction

Quick to receive counsel and to repent rather than defend (Proverbs 12:1; James 1:19).

3. Gentle, controlled strength (meekness)

Strength under control; not weak but not self-assertive (Matthew 11:29; Matthew 5:5).

4. Service Orientation (servanthood)

Seeks the good of others; prefers to serve and to lift others (Philippians 2:3–8; John 13).

5. Low view of self in the proper sense

Does not boast, does not seek preeminence; avoids entitlement (Romans 12:3).

6. Gratitude and contentment

Thankful for God's gifts; not driven by envy or ambition (1 Thessalonians 5:18).

7. Willingness to confess and be accountable

Practices private and public confession; welcomes oversight (James 5:16; 1 Peter 5:5).

8. Patience and gentleness in relationships

Not quick to anger; responds with humility and kindness (Ephesians 4:2).

9. Prioritizes unity and reconciliation

Seeks peace, bridges differences, refuses factionalism (Ephesians 4:3).

10. Promotes others and multiplies leaders

- Invests in raising up others rather than building personal following (2 Timothy 2:2).

VI. Fruits and outcomes of the spirit of humility

- God's favor and grace (James 4:6; 1 Peter 5:5–6).
- Restored relationships, unity, and healthy leadership succession.
- Greater spiritual fruit and witness (meekness and authenticity draw people).
- Exaltation by God in His timing (Luke 14:11; Matthew 23:12).
- Protection from falls that come through pride

(Proverbs 16:18 contrasted).

VII. Contrast: spirit of humility vs spirit of pride (quick points)

- Humility receives correction; pride resists it.
- Humility serves; pride demands to be served.
- Humility promotes others; pride elevates self.
- Humility trusts God's timing; pride needs immediate recognition.
- Humility builds unity; pride causes division and secrecy.

VIII. Key Scripture references to study

- Old Testament: Micah 6:8; Proverbs 22:4; Psalm 25:9; Psalm 37:11; Isaiah 57:15 (God dwells with the contrite and lowly).
- New Testament: Matthew 5:5; Matthew 11:29; Matthew 18:1–4; Philippians 2:3–11; James 4:6–10; 1 Peter 5:5–6; Colossians 3:12; Ephesians 4:2.
(Use these for memorizing and preaching.)

IX. How to cultivate the spirit of humility (practical disciplines)

1. Regularly meditate on Christ's humility (Philippians 2) and on Scripture's warnings about pride.
2. Practice daily confession and keep an

- accountability partner who can speak truth lovingly.
3. Serve routinely in lowly tasks (practical service dismantles entitlement).
 4. Rotate honors and responsibilities in ministry; intentionally promote others.
 5. Keep success in check with gratitude and stewardship (financial transparency, mission focus).
 6. Pray for a contrite heart; seek the Spirit's work of humility (ask God for brokenness, not shame).
 7. Fast and practice silence to reduce self-centeredness and increase sensitivity to God.
 8. Teach and model humility in leadership training, sermons, and small groups.
 9. Receive correction cheerfully and set up formal feedback channels in the church.

X. Very short pastoral prayer/affirmation
(for personal use)

“Lord Jesus, You are meek and lowly of heart; teach me Your humility. Break every proud inclination, make me teachable, make me a servant. Let my life exalt You, not myself. Amen.”

XI. Application for leaders and churches
(brief)

- Leaders: appoint trusted peers for mutual correction; confess publicly when necessary; model

servanthood.

- Churches: encourage servant ministries, rotate visible honors, and make humility a tested mark in leader development and ordination.

Written By Elder Keith Joel Walker