

“Learn in Us”

1 Corinthians 4:6-21

There are some very puzzling verses in this text that, once understood within the context, will demonstrate what our example to others is supposed to be. People are watching us – both the unbelievers that we have contact with, as well as the believers with whom we have fellowship. That is especially true of those believers that we are in a position to disciple, or to lead in a teaching capacity. How we lead, how we live, will play a critical role in the lost coming to Christ, and a critical role in other believers learning to walk with Christ so the lost they come into contact with can see Christ in them.

Although there is some harshness to the tone of this portion of the letter to the Corinthians (specifically, to the leadership – pastors, elders), there is a tenderness to it as well. It’s an important contrast to note. It gives us an example to show that even though the Scripture can seem harsh, and preaching the truth can seem harsh, it is to be done with compassion and love. There is no case to be made for hatefulness, or a hateful attitude, in preaching or teaching the Word of God.

The Corinthian believers, and specifically the leaders in the church, were to use the Apostle Paul and Apollos as examples to follow, and they were to imitate their leadership within the church.

I. SUBMISSIVENESS – VS. 6-8

A. “Submissiveness” is defined as “inclined or ready to submit or yield to the authority of another; unresistingly or humbly obedient.” In this case, it’s not so much as submitting to the authority of another as it is recognizing that one is no

better than another when it comes to service for the Lord.

B. Recognizing the authority of Scripture – vs. 6 – “above that which is written”

J. B. Phillips translated this verse like this:

“I have used myself and Apollos above as an illustration, so that you might learn from what I have said about us not to assess man above his value in God’s sight, and may thus avoid the friction that comes from exalting one teacher against another.”

Kenneth Wuest (great Greek scholar of the past generation) gives it like this:

“And these things, brethren, I referred to myself and Apollos, things true of the whole class [of servants of the Lord Jesus] to which we belong, doing this for your sakes, in order that you may learn from our example not to go beyond the things that stand written, to the end that you do not bear yourselves loftily, one on behalf of one individual [teacher] as against another of a different character.”

1. If one doesn’t recognize the authority of Scripture, as well its inerrancy and infallibility, then they will not have a proper view of their position in Christ and among other believers – that’s the precise matter which is dealt with in the first four chapters of this letter.
2. “And these things” – primarily, what is dealt with from chapter 3, verse 5, up to this point – but it also takes into account the whole of the first four chapters and the issue of division

3. "I have in a figure transferred to myself and to Apollos" – The ESV reads, "I have applied all these things to myself and Apollos"
 - a) The phrase "I have in a figure transferred" is all one word in the Greek and means to "exchange (or change) the outward fashion or form" (Vincent). It is used as a figure of speech here, where Paul is putting he and Apollos in place of those illustrated in the previous passages.
 - b) The use of the planting and watering analogy (3:5-8), that of building on the right foundation and the right kind of building (3:9-23), and that of being the right kind of ministers and stewards (4:1-5) – Paul uses himself and Apollos as examples of these things, applying them to themselves first, so others can see in them what they are to learn.
4. "For your sakes" – it's always for the sake of others that they did what they did, and it's for the sake of others that we are to do what we do today.

Ephesians 5:21

²¹ Submitting yourselves one to another in the fear of God.

Romans 12:4-5

⁴ For as we have many members in one body, and all members have not the same office:

⁵ So we, being many, are one body in Christ, and every one members one of another.

1 Corinthians 12:12

¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

5. "That ye might learn in us not to think of men above that which is written"

a) "That you might learn in us" – All through Paul's writings his use of himself and his ministry team as examples to follow is found – that is the case here. The leadership of the church at Corinth that had gone off course were being counseled here to learn (understand by observation) from Paul and Apollos what ministry was supposed to look like and then, as we will see, they are directed to imitate that ministry example.

b) "Above that which is written" – they were not to go beyond the boundaries set by the Word of God for ministry and service, and specifically, they were not to go outside of the teachings and examples of Paul and Apollos (the founder and pastor of the church, respectively).

c) "That no one of you be puffed up for one against another"

(1) *"No one of you" – speaking, again, directly to the leadership of the church, and to those that felt they had "arrived"*

(2) *"Be puffed up" – this word comes from one that is used for a pair of bellows at the time (the instrument that was used to force air into a fire to cause it to flame, or flair, up). They were not to "puff themselves up" to make themselves look better than anyone else.*

1 Corinthians 5:6

⁶ Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1 Corinthians 8:1

¹ Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

1 Corinthians 13:4

⁴ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

(3) *"For one against another" – there was serious conflict in the church because there were those that considered themselves better than others. This is still a problem in the church today – there are groups (cliques, if you would) that think they are more blessed of God, and because of that they feel it is up to them to make sure everyone else stays in line. That is a very bad principle by which to minister!!*

C. Recognizing the authentication of the gift – vs. 7

1. This continues the thought from the last phrase of verse 6, and is dealing with the spiritual gifts that the believers in the church at Corinth had, and how some thought their gift was more valuable than others. The verses we read from Romans 12 and 1 Corinthians 12 demonstrate this to be unbiblical and inherently dangerous.
2. "For who maketh thee to differ from another" – "Who made you better than your brother?" (BBE) – "What is so special about you?" (CEV) – "Who makes you superior?" (ISV) – "Who makes you different than somebody else?" (Phillips)

3. "And what hast thou that thou didst not receive?" – "What have you got that was not given to you?" (Phillips)

a) This is pointing to the spiritual gifts that they received at salvation. The ones that were being confronted in this letter were truly born again by the Spirit of God – they just had lost sight of what they had in Christ, and what they were to do with what they had.

b) No one gift is any more valuable or important than any other. There may be gifts that are more obvious, but there are none that are more important – no matter what anybody says. Again – Rom. 12 and 1 Cor. 12 point to this.

Romans 12:4-5

⁴ For as we have many members in one body, and all members have not the same office:

⁵ So we, being many, are one body in Christ, and every one members one of another.

1 Corinthians 12:12

¹² For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.

4. "Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" – "And if anything has been given to you, why boast of it as if it were something you had achieved yourself?" (Phillips) – there is no cause for pride and boasting in something that was given to us, if we had no part in earning it. The gifts of the Spirit were given to us by grace, with no merit

of our own, and were done simply for the glory of God. That is our motivation.

D. Recognizing the attributes of the Kingdom – vs. 8

1. Knowing Who it is we serve, and why, and knowing that the Kingdom (Millennial) where the bride of Christ will reign has not come yet – It seemed that the leadership of the church in Corinth, in the absence of Paul and Apollos, were confused on when the Day of the Lord would be, and they were living as if it was already there. Paul was saying here that he wished it was, he wished they were right (and he explains why in the following verses – because the life of a servant of Christ was a difficult one in this life).
2. Most that have written on this verse consider it sarcastic irony, or satire, where Paul is almost mocking the ones he's writing to that were putting themselves above others because they thought themselves superior. Although that may be part of it, I don't believe that is the proper interpretation within the context of the passage. I believe that it is not just irony, but a statement of fact concerning the leading believers in the church – they had become "full of themselves" – both with their spiritual gifts and with riches. That is where the boasting came from.
3. Henry Alford gives it this way: "You behave as if the trial were past, and the goal gained; as if hunger and thirst after righteousness were already filled, and the kingdom already brought in." (Alford,

Henry. "Commentary on 1 Corinthians 4:4". Greek Testament Critical Exegetical Commentary.

<https://www.studylight.org/commentaries/hac/1-corinthians-4.html.1863-1878.>

4. "Now ye are full, now ye are rich, ye have reigned as kings without us"

a) "Now ye are full" – "full of secular wisdom" (Adam Clarke)

Wuest: "Already have you become completely satiated with the result that your state of complete satisfaction persists through present time?"

b) "Now ye are rich" – "both in wealth and spiritual gifts" (Clarke)

Wuest: "Already did you become wealthy?"

1 Corinthians 14:26

²⁶ How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

c) "Ye have reigned as kings without us" (in our absence – he comes back to this point at the end of the chapter). They reigned within the church as kings would, superior to those they felt beneath them.

Ye have reigned as kings, flourishing in the enjoyment of these things, in all tranquillity and honor; without any want of us: and I would to God ye did reign, in deed, and not in conceit only, that we also, poor, persecuted, and despised apostles, might reign with you." – Whitby (as quoted by Clarke)

Conclusion to this point: When we get to the place where we think we are better than someone else because we think our gift is of more value, or because we feel God has somehow put more blessing on us than others, we have become of little value to the ministry. It's only when we realize our place in His work, and in this church as it relates to all others, that we will accomplish the plan God has for us.

How are we at submitting to the will of the Lord, and then to submitting to one another?

II. SACRIFICE – VS. 9-16

A. Sacrifice of position – vs. 9-10

1. Their position of apostles gave them certain authority and responsibility as it related to the care of the churches and the care of the saints (as will be seen in the next chapter), but, in relation to one another, and in response to the division in the church at Corinth, he brings out the truth that they, regardless of position, were still considered to be nothing more than a "spectacle" to the world. As that relates to the leadership in the church at Corinth, who had set themselves up as kings, Paul is showing, by example, that no believer is to put himself in a position where he is viewed above others – and he uses terminology in this verse to show just what sacrifice looks like.
2. "For I think that God hath set forth us the apostles last"
 - a) "For" – "Introducing a contrast between the inflated self-satisfaction of the Corinthians

and the actual condition of their teachers. You have come to reign, but the case is very different with us, for I think, etc.” (Vincent)

- b) “God” – notice that he doesn’t say he thinks that the world has done this, but that God Himself has done this – as if to say to those that had misconstrued their position that they were in direct opposition to God.
 - c) “Hath set forth” – has “showed” us; or placed us in public view (Barnes)
 - d) “The apostles last” – “in state and condition, who though they were set in the first place in the church, yet were the least in the esteem of men; and were treated as the most mean, vile, and abject of creatures; were set or showed forth to public view, and made a gazing stock by reproaches and afflictions.” (John Gill)
3. The last part of the verse (as well as the term “last” in the first part) is a visual aid to the readers in Corinth that is missed by us today as to what they would have envisioned when they read this.

This whole passage is well explained by Dr. Whitby. “Here the apostle seems to allude to the Roman spectacles, that of the Bestiarii [fought with beasts] and the gladiators [fought with men], where in the morning men were brought upon the theatres to fight with wild beasts, and to them was allowed armor to defend themselves and smite the beasts that assailed them; but in the meridian or noon-day spectacles the gladiators were brought forth naked, and without any thing to defend themselves from the sword

of the assailant; and he that then escaped was only kept for slaughter to another day, so that these men might well be called *επιθανατιοι*, men appointed for death; and this being the last appearance on the theater for that day, they are said here to be set forth *εσχατοι*, the last." Of these two spectacles Seneca speaks thus, Epist. vii.: "In the morning men are exposed to lions and bears; at mid-day to their spectators; those that kill are exposed to one another; the victor is detained for another slaughter; the conclusion of the fight is death. The former fighting compared to this was mercy; now it is mere butchery: they have nothing to cover them; their whole body is exposed to every blow, and every stroke produces a wound," etc. (as quoted by Adam Clarke)

4. The word "spectacle" in this verse is where we get our word "theatre" from (*θέατρον*). The apostles were this "spectacle" to all – angels and men alike.

"We are exhibited on the theater to the world; we are lawful booty to all mankind, and particularly to the men of the world, who have their portion in this life. Angels are astonished at our treatment, and so are the more considerate part of men. Who at that time would have coveted the apostolate?" (Adam Clarke)

B. Sacrifice of prosperity – vs. 11-13

1. Considering what was alluded to in verse 9, verse 10 emphasizes the difference between what Paul felt was to be the true nature and attitude of leadership in the

church (and of all believers, for that matter) and what the leaders of the church in Corinth actually demonstrated.

a) There's an interesting distinction in this verse in the words "for Christ's sake" and "in Christ."

(1) *"We are fools (foolish) for Christ's sake" – "on account of Christ, - our connexion with Him does nothing but reduce us to fools)" (Alford)*

(2) *"But (whereas) ye are wise in Christ" – "have entered into full participation of Him, and grown up to be wise, subtle Christians" (Alford)*

(3) *The distinction – the apostles did what they did for the cause of Christ, for the sake of the cross; the leaders of the church at Corinth (and by extension, the believers themselves in the church) used their position "in Christ" to better themselves in society – it wasn't "for Christ's sake" they did what they did, it was for their own sake "in Christ" they did what they did.*

b) The position of the apostles as it related to the world and society, and the position we are to have in our lives today as believers is given in the words "fools," "weak," and "despised."

(1) *"Fools" – where our word "moron" comes from – they were seen as foolish to the world*

(2) *"Weak" – without strength – powerless, as the world saw them*

(3) *"Despised" – without honor – a low character of reputation, as the world*

saw them

- c) The leaders, however, were taking pride in their position in the community – much like Lot did in Sodom (look how that ended for him). They were looked at as “wise” by the believers in the church, as well as to those in the community. They were considered “strong” because of their position of wealth and authority (vs. 8); and they were considered “honourable” because of it. All of these are in direct contrast to what they were supposed to be.
2. Verse 11 gives a further description of this sacrifice of prosperity, dealing with their physical well-being.

- a) “We both hunger, and thirst, and are naked” – they were physically suffering because of their sacrifice “for Christ’s sake”
- b) “And are buffeted” – It is said of Jesus, at His trial prior to the crucifixion that he was “buffeted” – the word means to strike a blow with the fist (Robertson), and is apparently referencing occasions when the apostles were physically assaulted.

[Matthew 26:67](#)

⁶⁷ Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

- c) “And have no certain dwellingplace”
 - (1) *No place to live – uncertain of where they would be sleeping or living from day to day*
 - (2) *Translated “homeless” in some versions of the Bible – they were never certain of what was next for them in their life*

3. Verse 12, in further description, deals with their status in ministry

- a) "And labour, working with our own hands"
– they did not rely on anyone else for the needs – they worked for them on their own

"Greeks despised manual labour; St. Paul glories in it" (Robertson and Plummer)

Acts 20:34

³⁴ Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

1 Thessalonians 2:9

⁹ For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

2 Thessalonians 3:8

⁸ Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

1 Timothy 4:10

¹⁰ For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

- b) "Being reviled, we bless" – "reviled" signifies vehement abuse, scolding, berating" – the verb "being" is a present, passive participle, and it indicates it's something they were enduring then, and both had been, and will continue to be.

"So far are we from vindicating to ourselves places of earthly honour and distinction,

that we tamely submit to reproach, persecution, and evil repute;—nay, we return blessing, and patience, and soft words.” (Alford)

Matthew 5:44

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Luke 6:27

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

- c) “Being persecuted, we suffer it” – the word for “persecute” is one that means to pursue with the intent to persecute. The apostles were run out of many places and chased after in order to be imprisoned, with the precise intent to persecute them.

C. Sacrifice of potential – vs. 14-16

1. Paul wanted the believers in the church at Corinth to know that he had sacrificed all, including the potential for fame and glory, in order to bring them the “new birth,” and become their spiritual father.
2. He only wanted them to follow his example, so they too would understand what sacrifices would be required for the world to hear the gospel.

III. SERVICE – vs. 17-21

In the previous two messages from this text we have seen the direction of the Holy Spirit as He directed Paul to write this letter to help the believers in the church at Corinth know what their relationship to

others is (submissiveness), and how their life as a believer would be one of sacrifice (of position, of prosperity, and of potential). We saw how the leadership was to be the example to follow in relation to these issues.

In this final section of this portion, we find that our service will be more valuable, more effective, if we have the first two issues under control. If we understand that we are no better than anyone else, and that we are in the spiritual battle together with the rest of the body of Christ (both here, in our church, and around the world through missions); and if we understand the sacrifice others have made so we can have the light of the gospel, and how we must sacrifice in order for others to hear as well, then we will be far more capable of serving faithfully and effectively.

A. In learning – vs. 17

1. Paul had learned a great deal about ministry following his conversion some 25 years prior to the writing of this letter, and it was what he had learned that he wanted the believers in the church to follow
2. “For this cause” – points to what immediately precedes – “be ye followers of me”

“In order that you may the better imitate me by being put in mind of my ways and teachings” (Alford).

3. “Have I sent unto you” – In order for the leadership (pastors, teachers, deacons, elders) of the church in Corinth to know what they were to do, and for them to understand the leadership of Paul, he sent Timothy to them to help them understand

their responsibility

4. "Timotheus, who is my beloved son, and faithful in the Lord"
 - a) "Timotheus" – The Greek spelling for "Timothy" – no reason can be found for the use of this word at times and the name "Timothy" at times in the KJV, but they are the same person
 - b) "My beloved son" – a personal convert of Paul who became as close to him as his own biological son would be
 - c) "Faithful in the Lord" – Timothy had demonstrated in his life his desire to imitate the behavior and teaching of Paul, but only in as much as that behavior and teaching was found to be "in the Lord." His faithfulness was to the Lord first, resting in His work, and then to Paul second. This faithfulness was then to be a testimony for which others could emulate.

2 Timothy 2:2

² And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

5. "Who shall bring you into remembrance of my ways which be in Christ"
 - a) This is the third reference in this text to Paul's example and how it is to be followed. The other two were in vs. 6 ("learn in us") and in vs. 16 ("followers of me").
 - b) "Who" – Timothy
 - c) "Shall bring you into remembrance" – "Timothy, by being himself a close imitator of the Christian virtues and teaching of his

and their spiritual father, would bring to their minds his well-known character, and way of teaching, which they seemed to have well-nigh forgotten" (Alford).

- d) "Of my ways which be in Christ" – it wasn't his ways that matter – it was that his ways, his actions, his pattern of example, were anchored in Christ, and His work on the cross

6. "As I teach every where in every church"

- a) "Teach" (διδάσκω) – present, active, infinitive – "am teaching" – to instruct by word of mouth
- b) "Every where in every church" – "The faith he delivered everywhere was one and the same; the Son of God, preached by him, was not yea and nay; the trumpet he blew always gave a certain sound; the rules prescribed by him, and orders he laid down, for the conduct of life, and government of churches, were exactly alike in all places; he taught no doctrines at Corinth, nor enjoined the observance of any rule, but what all other churches were taught and directed to; his plan of doctrine and discipline was the same everywhere" (Gill).

B. In leading – vs. 18-20

1. Not out of pride or arrogance – vs. 18

- a) "Some" – this, again, is speaking of the teaching leadership in the church
- b) "Are puffed up" – inflated – translated "arrogant" in several versions
- c) "As though I would not come to you" – the ISV translates this – "as though I were not

coming to evaluate you”

- d) It would seem that those to whom this whole portion of the letter was written considered themselves above reproach or reprimand since Paul had delayed his coming – they felt that confirmed what they were doing and teaching.

2. Not to be demonstrated only in words – vs. 19a

- a) “But I will come to you shortly, if the Lord will” – part of the point of this letter was to let them know he was still going to personally make his way to Corinth – some of what he had to do could not be done in a letter, or would be better done in person
- b) “And will know, not the speech of them which are puffed up”

(1) The word for “speech” here is “logos” – and simply speaks of the words they used

(2) “His concern would be, not so much to observe their masterly language, the eloquence of their speech, the quaintness of their expressions, the cadency of their words, how nicely they were put together, and how fitly pronounced...” (Gill)

- c) Words matter – how we speak, how we teach, the ability we have to be understood and clear – but that seems to be all that mattered to the Corinthian leadership, and as will be seen, that wasn’t all that important at this point to the church

3. To be demonstrated in power – vs. 19c-20

- a) “But the power” (vs. 19c) – it wasn’t in

words that proof of ministry was found, but in the demonstration of their faith – in the power of the gospel that they preached to change lives, in the demonstration of the use of their spiritual gifts that they so readily bragged about.

“The Corinthians were given to words; they delighted in eloquence; they were addicted to disputations. The Apostle Paul, who fulfilled his ministry by language, written and spoken, was not the man to disparage words. But no man was more impatient of mere words—of words with no reality, no force, no conviction. He had reason to complain of his converts at Corinth, and was resolved to bring matters to an issue with them; and it should be a contest, not of barren verbiage, but of spiritual force.” (Pulpit Commentary)

b) “For the kingdom of God” – Luke 17:20-21

Luke 17:20-21

20 And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, **The kingdom of God cometh not with observation:**

21 **Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.**

It could not be said of a self-righteous, Christ rejecting pharisee, that the kingdom of God, as to its spiritual content, was within him. Our Lord’s whole answer, designedly enigmatic to the Pharisees had a dispensational meaning. The kingdom in its outward form, as covenanted to David and described by the prophets had been rejected by the Jews; so that, during this present age, it would not "come with

observation" (lit. "outward show") but in the hearts of men.

Below are notes from a message I preached on that passage in Luke 17.

(1) By being part of the true Kingdom of God is done by being born-again on the inside, not just making a show of spirituality on the outside, as did the Pharisees (and as those leaders in Corinth were doing with their speeches)

(2) The Pharisees, in their frustration with what Jesus was teaching, became indignant and "demanded," if Jesus was God, they wanted to know when the Kingdom of God would be established – their intent was the earthly kingdom as prophesied in the OT

(3) The answer Jesus gave was not the answer they wanted but was an answer they, and every lost person, needed –

(a) The Kingdom of God isn't going to come "with observation" – it won't be visibly seen

(b) But it comes "within you" – it is dealing with a change of heart, and the fact that the kingdom of God that Jesus spoke of was that part of God that salvation brings to every person who believes on Christ – it is speaking of soul-salvation

c) "Is not in word" – not in their speeches and their abilities and their wisdom

1 Corinthians 2:4

⁴ And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

- d) "But in power" – the word for power here (and in the previous verses) is the word we get our word "dynamite" from – power, ability that is demonstrated

Romans 15:19

¹⁹ Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

1 Thessalonians 1:5

⁵ For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

- e) The Kingdom of God, the ministry of the church, is to be seen and not just heard.

C. In loving – vs. 21

1. Paul ends this first section of the book that deals with the division in the church that was caused by pride and arrogance with a question for the leadership – "When I get there, do you want me to come with a heavy hand, with the rod of discipline, demonstrating my authority in a dramatic way; or would you rather I come with love and in a spirit of meekness and compassion?"
2. Wuest puts it this way: "What are you desiring? With a stick shall I come to you or in a love that has as its impelling motive the benefit of the one loved, the exercise of which love demands self-sacrifice, and in the spirit of meekness?"

Galatians 6:1

¹ Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

1 Thessalonians 2:7

⁷ But we were gentle among you, even as a nurse cherisheth her children:

James 3:17

¹⁷ But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Conclusion: How are we at submitting to authority, as well as to one another? How are we at willingness to sacrifice, ready to do what is necessary for the sake of the cross? And, how are we at service – is it done with the thought of learning more ourselves, and then teaching others? Is it done with the principle of leading others, and being led ourselves? Is it being done in love – with the benefit of the one loved in view? If not, then we need to change our mindset and behavior so that it is.