

**Sermon Transcript from October 16<sup>th</sup>, 2016  
God Is God and I'm Not (We Value Humility)  
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We are in a series now on our vision statement. So, we're in a vision and values series that we started last week. Here's the vision of our church. If you are new to our church, if you've not been to Welcome to Reality or if you have been a part of this church but don't know it yet, here it is. Our vision statement, it's on our website and we communicate this all sorts of ways when we do events. It's like the grid that we see everything through as a church. Here it is. The first part of this has been our vision from the very beginning, since before the church was even started. This was the vision. Then, we added the second part of it just a couple years into the church. It's this:

"We are a community following Jesus, seeking renewal in our city."

A community following Jesus, seeking renewal in our city. I love that. I love the simplicity of it. I also think it's very profound as well. I hope that you would commit it to memory. A few years ago, we wanted to know what it would feel like in the culture of our church, in our lives, like felt experience or collective experience of what it would feel like to live into this vision. What would it be if that's the vision? We say that. We're a community following Jesus, seeking renewal in our city. What does that feel like? What is the culture that accomplishes this vision? So, we did a whole deep dive into what we discovered were our values.

So, right now we're in a series on our values. It's a four-week series on the four values, our expressed values as a church. And they are this:

Faith, humility, hospitality and rootedness.

Faith, humility, hospitality and rootedness. What we believe it feels like to be a community following Jesus, seeking renewal in our city. That experience. How we know if we're actually doing those things as if we as a people are living into faith – as we talked about last week – as we're living into humility, as we're cultivating hospitality and rootedness. That's what we think the experience should be like to be a part of the mission or the vision of our church. So, these values shape the way that we see everything. If you're in a community group, these values are not new for you. You've gone through these in community group. For some of you, they are.

So, what we're doing every week is we're stopping, we're taking one of these values and we're kind of extrapolating on it. What are we talking about when we talk about this value? What are we talking about when we talk about humility? That's today. What are we talking about when we talk about faith? That was last week.

So, today, I want to talk about the value of humility. Now, to teach on humility is really a fool's errand, because who in the world wants to teach on humility? And I won't talk long, because humility is one of the shyest of virtues. When you start talking about humility, it goes away. Have you ever noticed that? Has anyone ever called you humble? Someone walks up to you, "Oh my gosh, you're so humble."

You're like, "What? Oh, yeah. I was."

And it's gone. Humility is gone. As soon as you start talking about humility, it's shy. It's like, "Oh, don't talk about me," and it leaves. So, this sermon won't be very long. I promise. But, let me read to you a text of where we're coming from, where we're launching from.

John 1:19. It's about John the Baptist. And then we'll go to John 3:22.

John 1:19: "Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was. He did not fail to confess, but confessed freely, 'I am not the Messiah.'

"They asked him, 'Then who are you? Are you Elijah?'

"He said, 'I am not.'

"Are you the Prophet?'

"He answered, 'No.'

"They finally said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?'

"John replied in the words of Isaiah the Prophet, 'I am the voice of one in the wilderness, 'Make straight the way for the Lord.'"

John 3:22-30: "After this, Jesus and his disciples went into the Judean countryside, where he spent some time with them, and baptized. Now John the Baptist was also baptizing at Aenon near Salim, because there was plenty of water, and people were coming to be baptized. (This was before John was put in prison.) An argument developed between some of John's disciples and a certain Jew over the matter of ceremonial washing. They came to John the Baptist and said to him, 'Rabbi, that man who was with you on the other side of the Jordan—the one you testified about—look, he is baptizing, and everyone is going to him'

"To this John replied, 'A person can receive only what is given them from heaven. You yourselves can testify that I said, 'I am not the Messiah but am sent ahead of him.' The bride belongs to the bridegroom. The friend who attends the bridegroom waits and listens for him, and is full of joy when he hears the bridegroom's voice. That joy is mine, and it is now complete. He must become greater; I must become less.'"

That is God's Word. Let's pray.

Lord, I'm reminded of Your words in Matthew where You say that anyone who is weary and heavy laden to come to You and find rest and then You offer us Your yoke, Your teachings, and You say, "Take my yoke upon you." And You said, "Take my yoke upon you and learn from me, for you are gentle and humble in heart."

There is something about the way that we follow You, Lord, and the way that we take Your yoke upon us that we have to learn how to be lowly and humble, and we need help there, God. We all need help, especially the evangelical church today needs help with humility. So, teach us humility, God. Give us the strength to humble ourselves, to forget even the people around us and what people might think as we humble ourselves. Today, would you give me the wisdom to speak about this subject. I submit all of my capacities to You and I ask You, Lord, please lead me. And God, would You, together, teach us the Scriptures and teach us this value of humility as we embody it as a church community? I desperately want this church community to embody humility, Lord. Help us, God. Go before us. Give us Your Spirit. Lead us and teach us now. In Jesus' name, amen.

Humility is the second most frequently taught virtue in the New Testament. Humility is the second most frequently taught virtue in the New Testament. Second only to love. Humility, alongside of love, is the soil in which all the other virtues grow. So, any virtue that you want to grow in, it has to grow in the soil of humility. Andrew Murray, in his classic book on humility, says, "Humility is the only soil in which virtue take root."

If we are to grow up into Christ, if we are, as a community, to grow into maturity, if we are to tackle our weaknesses and our sins, if we are to grow into character and move towards character, to move towards Christ's likeness, it must grow in the soil of humility. Now, we talk a lot about love. Our culture talks a lot about love. And our culture receives and accepts the idea of love. So much so that love is a universally valued virtue today. Everyone values love today. And to be unloving, well that's the worst form of critique in our time. If you told anyone that they're being unloving towards any people group, that is a very bad form of critique.

But, what about humility? Humility isn't something we talk about a lot in our culture, church culture or otherwise. Humility is mainly seen as weakness, mostly. If you're humble, then you're weak. And it's not a desired virtue in our world of status and accomplishments and politics. And when humility is talked about in our culture, it's typically talked about in the form of not being humble. We all know this as the "humble brag," if you know what a humble brag is.

In confession, pastors are the worst at humble bragging. Like, the worst. Even when I'm even saying this, God save me from myself. This is what a humble brag is: it's a statement that initially sounds humble because it uses the word "humble." But, it's only

used to brag about something that you're a part of. That's what a humble brag is. Let me give you an example.

"I'm so humbled to be leading an amazing church that I'm a part of."

Okay? It says the word "humble" in it. "I'm so humbled that I'm leading an amazing church."

Translation: "My church is awesome because I am awesome."

"I'm so humbled to see that my music blesses so many people."

Translation: "Look how many people listen to my music."

I keep on going, but I won't go on because some of you are probably nervous that I'll quote something you've posted. So, I'll stop right there. But, instead, I'll use a biblical example. How about this one? "Thank You, God, that I'm not like other people."

This is an actual thing that's said in the Bible. Imagine this as a tweet. "Thank You, God, that I'm not like other people."

This is a quote from a parable by Jesus to some self-righteous people. It's about two men who walked into a temple to pray. And as they walk into the temple, one of them stands really close to the front and says, "Thank You, God..."

He stands. He's not kneeling. He's standing.

"Thank You, God, that I'm not like other people. Thank You that I'm not like the sinners and the tax collectors and all these other pagan people out here. Thank You, God, that I'm unique, that I'm special, that I'm different. Thank You, God."

That's him. And the scary thing about this parable is this man is basically saying, "Thank You, God, that I am so unique. Thank You, God, that I am so special. Thank You, God, that there is no one like me."

In 1950, the Gallup Organization asked high school seniors if they considered themselves to be a very important person. 1950. At that point, 12% of the people polled, the high schoolers polled, said "yes." The same question was asked in 2005 by the Gallup Organization. This time, 80% said "yes." That's how much it's jumped. We live, now, in a culture where everyone and everything is special. Everyone and everything is unique. And the thing about that is it's kind of true, but it's also very dangerous. This is what this man was saying when he was standing before God:

"God, thank You that I am unique."

And he actually points to someone. "Thank You that I'm not like him."

The person that he points to is a sinner, and this sinner couldn't even look up to heaven. He was on the ground and he was beating his chest, like kind of thumping it. And he was saying, "God, have mercy on me, a sinner."

That's all he could get out. "God, have mercy on me, a sinner."

He wouldn't look up. He stood a far way off. He kneeled on the ground and he just said, "God, I don't even know if I can approach you, but would you have mercy on me, a sinner?"

And this is what Jesus said right after this. Luke 18:14: **"I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted."**

All those who exalt themselves will be humbled, and those who humble themselves will be exalted. Here's the deal. The atmosphere of our culture is so far from humility that I am tempted, as a preacher, to explain away what this man was doing, because it looks so undignified. There's part of me that goes, "Well, he did have a self. He did have a

person."

This man was laid out before God without word, so overcome by his own smallness that all he could say is, "God, have mercy on me, a sinner." And I feel like I have to give this guy some self-worth in your eyes or you won't even accept his words. I have to give this man on the ground some self-worth, because our first instinct is to deny him. Like, "Well, he doesn't have any self-worth, so he's not worth anything. This man can't be our standard for what humility is."

But, this is where humility has to start. Humility starts with humbling yourself. Being humble is not a thing. The Bible talks about humbling yourself. Being humble. You kind of move in and out of humility. I would imagine, I hope, that you are, if you are a follower of Jesus or if you're just a human, that you're on some sort of path to walking with more humility. But, where it starts is humbling yourself. It starts with standing before God and seeing God in all His holiness and all His beauty and His perfection and realizing that God is God and I am not. Seeing God in all He is and realizing, "God, You are God and I am not."

Dallas Willard put it like this:

"A vision of God secures humility. Seeing God for who He is enables us to see ourselves for what we are."

Seeing God for who He is enables us to see ourselves for what we are. This is exactly what this man on the ground was doing before God. And in relation to God, I am a human. In relation to God, I am limited. In relation to God, I am flawed. I'm a sinner. I've missed the mark. I've chosen my own way. I've thought of myself more highly than I ought. I've thought of my plans better than God's plans. I've thought of my ways better than His ways. My thoughts, higher than His thoughts.

When I stand before God and I see God for who He is, I realize that is true about me and I, before God, humble myself. I humble myself with my body. I humble myself with my mind and my heart. All of me comes before God and I bow low. I kneel. I lay my body out, if necessary. Face to the ground, if necessary, in reverence of God. This is why we try to, in a small way, capture this, in a small, tangible way, with these little carpets on the ground. If the most influential person in this room could come and kneel in humility before creator God, we think we've accomplished something today. We've set humanity under its proper order. "This is God. God is God. I am not, and I will humble myself before God."

Andrew Murray, in his classic work, his small book called "Humility," says, "Humility is simply acknowledging the truth of my position as creature and kneeling to God His place. Humility must start with our humanity."

So, think about this. When you think about humility, just think about the word "humanity." It's not that far off. They kind of go together. When you think of humility, think of humanity. You are a human. You are not God. You are a human made in the beautiful image of God, yes indeed, but you are not God. God is God. I am a human. You are a human created by God. Trying to be an exception to the human race only encourages arrogance. A lot of us, especially those that live in this town, think that we are the exception to the human race. The thought that you could be everywhere all the time, available to everyone all the time is God's job, not your job.

You're like, "No, I have to be available all the time to everyone."

That's actually the first thought that goes through my head when I – not regularly, but I try to do it as regularly as I can – turn off my phone once a week for Sabbath. I turn it off. The first thought I have when I turn my phone off is, "What if they need to get ahold of me? What if they need to get ahold of me?"

"Who's they?"

"I don't know. Just 'they.' My big break might come that day. I don't know. What if they need to get ahold of me?"

And then my second thought is, "Maybe I'm not that important," and that's probably a little bit closer to it. What if. So, we want to be available to everyone all the time. That's called omnipresence and you're not omnipresent. God is. So, when you realize, "I'm limited to time and space. I'm limited to actually working only a set amount of hours. I'm limited to 'I actually have to get sleep. I actually have to eat because I am a human and I have to run off these things.' I am not God. God is God and I am not God."

The first part of grasping humility is realizing that God is God and you are not. You are a human. Trying to be the exception to the human race not only leads to arrogance, but it leads to burnout. And I'm not just talking about your body burning out. I'm talking about your soul as well. Your soul will run thin and it will burn out when you think that you are the exception to the rule. I can take caffeine and drugs and this and that and this and this and this and eat all this stuff and I can stay awake and I can crank this out and I can do this. When you think that you are the exception to the rule, burnout is inevitably right at the door. When you think that you are an exception and you don't need to sleep, that you can work seven days a week without a day off, when you think you can keep your whole house in order all the time with a smile on your face and beautiful Instagram photos updated on your feed, that sort of stuff.

A book I read this last week called "Humble Roots" by Hannah Anderson, she writes about humility. It's a great book. A perspective on this topic from a woman, a wife and a mother, which I don't have that perspective. She writes that our culture holds inhumane expectations on our work. Inhumane in the way that no human could do them and thus they are not fitting to place them on a human. But, we place them on ourselves. And she writes this. It's not on the screen. I'm just going to quote it. She writes from a different perspective than I do. So, I welcome it, and this is what she says:

"But, the marketplace isn't the only context that honors us when we push past normal human boundaries and encourages us to put confidence in ourselves. It happens in the home as well. No longer is it enough to have a good marriage, you must have the best one. No longer is it good enough to feed, clothe and protect your children from general harm, you must dress them on trend, preferably in clothes hand-made from vintage fabric or knit from organic wool. You have to make all their food from scratch, locally sourced of course, and teach them to read by age four. And woe to you if you make the wrong choice of whether to breast or bottle feed, whether to immunize or not, whether to send them to public or private school. Future generations depend on your decision and we will not be held responsible if and when you make the wrong one."

So, she writes this. I hope that's a mom clapping. It's a mom like, "Yes!"

And I read that and I'm like, "Yeah." Then there's all these other pressures that I don't know about, but I know every single one of us feels this inhumane pressure to be superhuman. Humility says, "Just stop all of that madness. Stop the madness."

I'm not superhuman. I'm very human. I'm very limited and I'm very flawed. Let's start there. Humility starts with our humanity. It starts with our limitations that we are not God, that we are not Messiah. And this is why I wanted to turn you to John the Baptist. When John the Baptist started his ministry, he started it by telling people who he was not. I've always admired John the Baptist.

**"Now this was John's testimony when the Jewish leaders in Jerusalem sent priests and Levites to ask him who he was."**

"Who are you, John?"

He says, "I'm not the Messiah."

I love this. "Who are you?"

"Uhh, I'm not God. Let's start there. Nice to meet you. I'm not God."

"Well, who are you?"

"I'm not the Messiah."

"Well, who are you?"

"I'm not your Savior. If you're looking for a Savior, I'm not your guy."

Can you imagine – now, I don't suggest you do this, because you probably won't get the job – if you went into your interview this way? "Who are you?"



"I'm not your Savior, man."

Like, probably wouldn't get hired. But, even when we do interview, this is kind of the thing. Like, "I'm the person you need to hire if you want to save your company. I'm that person. I'm the one that you can't live without."

We all kind of take this pressure on us. John the Baptists starts like, "I'm not the Messiah. I'm not your Savior."

This is the beginning of humility. It starts with the proper assessment of our limitations, of our own humanity. David Brooks, a columnist for the New York Times, wrote a book on humility called "The Road to Character." Oh my gosh. This is a long book, kind of. It's long in the sense that it's like taller and wider than most books. But, anyway. It just reads really long. He even says in his own book, "Just read the first and last chapters and you're going to be fine."

So, do that. Buy this book and read the first and last chapters. You will not be disappointed. Okay? He says this in his book:

"Humility is the awareness that there's a lot you don't know and that a lot of what you think you know is distorted or wrong. This is the way humility leads to wisdom, because wisdom isn't a body of information, it's the moral quality of knowing what you don't know and figuring out a way to handle your ignorance, uncertainty and limitation."

That is so good. Humility starts with an awareness that you don't know a lot and what you think you know is probably wrong. You're like, "Wait, how do you know anything then?"

That's where wisdom starts. What Brooks is saying is that humility is a pathway to wisdom because wisdom is learning how to be a human and live with limitations, ignorance and uncertainty. The Old Testament wisdom writers would say it like this:

"The beginning of wisdom is the fear of the Lord."

Which means, He is God, fear Him, you are not God. You are limited in your wisdom, your scope and what you see and what you don't see. You are very limited. You are a human. So, wisdom literature, in every single aspect from suffering to doing righteousness to whatever it is, Ecclesiastes to Job to Proverbs, all these different wisdom literatures talk about the same thing. The begging of wisdom is the fear of God. God is God and you are not. And sometimes you don't understand. And I believe, even in our values, every one value kind of funnels into the next one. Faith funnels into humility. To have the faith to go, "God, I trust You know what You're doing. I don't see it all."

But, humility starts with me saying, "I don't know it all, and what I do see, my vantage point is probably skewed. So, God, I will trust You."

So, John the Baptist says, "I'm not the Messiah."

He knew who he wasn't. But also, there's a second part of humility and I think this is very important as well. He knew who he was. He knew who he was.

John 1:22: **"Finally they said, 'Then who are you?'"**

"Guy, come on. I know you're sounding super humble right now. Who the heck are you? Give us an answer back so we can take it to those who sent us. What do you say about yourself?"

And it says, **"John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the wilderness, 'Make straight the way of the Lord.'"**

What John the Baptist is saying is, "I am a voice. I have a voice. I have a place in this story. This is an important story, and I'm a very important part of it. I'm just not the Messiah. I'm not God, but I have a voice. I am a voice."

This wasn't John self-erasing. A lot of us equate humility to self-erasing, especially if we

grew up in a shame culture environment. Humility is not self-erasing. It is not saying that you don't have a self. Meaning you think your opinion doesn't matter or you don't have a voice or you don't have a self or you walk around saying, "I am nothing," and you've shrunk to where you're not even a person anymore. That is not humility. You have done the very opposite of what humility requires if you do that. You have not honored your own humanity. You have to honor your own humanity.

"I am human. I was placed here by God with meaning and purpose given to me by God. I actually have a voice. I actually have a role to play. I actually have a part in all of this stuff that God is up to. I have a part. I'm not the Messiah. I'm not God. But, I am a voice."

Humility is living with the realization that you are limited and endowed at the same time. That you are a limited human, yes. You are limited. But, you're also an endowed human. We are all horribly limited people, but we are especially endowed by God as His image-bearers to carry on His plan for the world. You are given special authority by God to carry on His vision and His plan for the world. So, there's a sense that you are not God and you are limited, but there is a sense that you have great responsibility as well.

John the Baptist, in all humility, was able to balance these two things really well. "I'm not the guy that you think I am. I'm not the Messiah. That's not who I am. I'm not God. I'm very limited in what I do. But, I am a voice. I am one pointing to the Messiah. I am one that has a call and a purpose. So, I'm asking you now."

And he had the confidence to wear weird clothes and eat locusts and wild honey and stand on a river bank and yell at people to repent. He had the confidence and the fortitude to do that because he knew who he was not, but he also knew who he was. "I'm not the Messiah. I am a voice, though. I am somebody. I do have a place here. I'm not going to self-erase to act like I don't have needs or act like I don't have a voice or act like I don't have a place here. I do have a place here and I do have a purpose of being here. I'm just not God."

And John the Baptist's part of the plan was to be a voice for Jesus, and he was. And he also knew this too. Look at John 3:27. They said, "Hey, John. It looks like the guy that you said was coming behind you, it looks like all these people are following him and less people are following you. They're all going to be baptized by him. Aren't you John the Baptizer? Jesus is baptizing more people than the baptizer. What's up with that?"

And then John said this to them. He said, **"A person can only receive what is given to them from heaven."**

"I've been given a certain amount of influence in this life and only a certain amount and I'm going to live within the limits that God has given me. You yourselves can testify that I told you, 'I am not the Messiah but I was sent ahead of Him.' Remember I told you this? I told you that I wasn't Him, but He's Him."

And he said this: **"He must become greater; I must become less."**

That is beautiful. What does that mean though? Does that mean I must become less of a person? I must erase? I'm like, "I'm nothing. I'm nothing, guys. God is everything." To where when people compliment you it's like, "Oh, that wasn't me. That was God. It was all God."

Like, "I'm pretty sure you had something to do with it as well."

"No, no. It was honestly all God."

"But, in the middle you kind of made a mistake."

"Oh, that was me. But then God took over right after that."

Like, that doesn't make any sense at all. And I know what you're saying. You're like, "Oh, God's given me the strength."

I get that. But, God is actually using you as a person with your gifts, your personality and everything. And John isn't saying here, "I've become nothing." He's not saying, "I must become less of a person." He's talking about influence.

"Everyone is following Jesus now and they're not following you."

"Well, yeah. He must become greater; I must become less."

He is saying that if he is losing influence but more people are following and listening to Jesus, then his life has joy. He's like, "Yeah, my life is not as influential as it once was. But, more people are following Jesus now and I'm full of joy."

He gets joy when the thing he was trying to accomplish gets accomplished even though he was not the one who accomplished it. Does that make sense? Let me say that again. John the Baptist gets joy when the thing he was trying to accomplish gets accomplished even though he was not the one who accomplished it. That's humility. Think of it like this. It's very possible to be passionate and very hardworking because you love the thing you are working towards or working for. Your field of work. You're really passionate about that. If you pursue excellence in let's say art or music or technology or business or medicine, it might be because you actually love the field of work that you're in and you want your field to be advanced and you love the field.

So, for example, you love to write songs and you love songwriting and that brings you joy and you love to see when others do well at songwriting as well. And if your drive and your competitiveness is joy-driven, if it's joy-driven competitiveness and songwriting, then you will be almost as happy when your friend writes a hit song than if you do. You'll be almost as happy. So, imagine your field and you're like, "I have passion for my field." Then you will celebrate when someone makes an advancement in your field and it was not you. That's humility. Because, you're after this thing together. This is exactly what John is doing. His whole hope was that he was a forerunner to Jesus and he wanted Jesus to be glorified. And he does, but the glorification of Jesus means the lessening of the influence of John the Baptist. And he's like, "That brings me joy, because I know who I am and I knew what I was here to do and I know that I only have a short time to do it. And if God lets me do it in this amount of time and then my influence goes away, then I'm okay with that."

For me, I know that if my passion, if my deep, deep passion is to see San Francisco impacted by the Gospel of Jesus, it doesn't matter if it's from me or another church or another person on our staff. Like, it doesn't matter. And guys, pride seeps in and goes, "But, you didn't do the thing."

And you know that seeps into every one of us. Or maybe, if it doesn't seep in on you, then you are truly a humble person, and that's awesome. And by saying that, I probably made you un-humble. But, whatever.

This is humility. There's a lot more to say about humility, but I would like to just stop right here and give you what humility might look like in our community. Because, I ran out of time last week and I didn't get to talk so much about faith. But, I want to talk about what it looks like here. I want to start with a quote by a book that my wife and I read this last summer that we just were deeply, profoundly impacted by called "The Relational Soul."

In the book, it says this: "Humility is the virtue that confronts our exaggerated privatization as well as our superficial platitudes. It postures the soul and dependency on God by opening the soul to Scripture and spirit. Humility ultimately says, 'Thy will be done.' Humility ushers in a life of confession and repentance. Repentance without humility is artificial self-righteousness that will never expose the deep motivations of the soul. True humility leads both individually and as a community to open-heartedness and truth-telling."

My hope – our hope, not just my hope. Our hope. The hope of the leaders, the elders, the pastors and ministers of this church is that our church would walk in humility; towards humility. That we would have moments when we humble ourselves in front of people. When we admit we're wrong in front of people. Where we admit that I submit this to you as my opinion, not as someone who has all the facts, because only God has all the facts. So, here's a couple ways that we can practice humility as a church, and you can apply this directly to your community group or your community. And we hope that if you're a part of this church that you're living in some kind of community. That you would apply this to your community.

First, slow to speak and quick to listen. Humility looks like being really slow to speak and quick to hear people, by asking them maybe more questions. You are more interested in what others have to say than getting your point across. You ask a lot of questions. You leave your Messiah complex at the door and you walk in with a willingness to learn to live without it. You want to learn from other people in the room. You don't think that you're the smartest person in the room. A dependence on God because you know your own limitations.

That you have tried to find your voice that God has given you in this community.

I'd also say this: if you are someone who out of your own personality or the way that you were raised in your culture or whatever and you just don't speak or talk in community, that you're just not the person that speaks up, and you think, "Well, that's really humble that I don't ever talk," it's not. I'm sorry to destroy you right now. It's not that humble. We need you. We need your voice. We need your voice in community group. If you're like, "Well, there's other people that want to talk," they don't need to talk as much. And you know they don't. Everyone knows they don't. So, speak up. Or, when someone calls on you, just start speaking. Start talking. Start having a voice in this community.

Also, another way is expressing joy when others do well, even at the cost of your own influence. Expressing joy when someone else does well, even at the cost of your own influence. Humility is heavy territory to wade in. And when you talk about it, it tends to go away. I think, sometimes, even this however long I've been talking, there's a chance that we're less humble than when we walked in because we're just talking about it now. And we're like, "Oh, I'll be humble."

And if you walk in a group and go, "I'm not talking because I'm humble," you're not being humble. So, I don't know what to do. I can just say practice it. That's what we're here to do. So, how can humility thrive in this church without completely losing ourselves? Because, when we start actually moving towards humility as a church, it feels unnerving. It starts to feel like, "Well then, if I don't have the answers, then does anyone have the answers?" It starts to feel like, "Well, if I'm not right here, is there a right way?"

You almost sort of feel like nothing's there to catch you. How in the world do you have the fortitude to continue to press into humility as a church? How do we have this fortitude? This is how: humility can only live if we honor the inverse logic of the Kingdom of God. So, humility can only live if we honor and recognize that Christ's Kingdom, the Kingdom of God, is an upside-down Kingdom. That's the only way it can thrive. Secular society works on economic logic. Effort leads to reward, input leads to output, investment leads to profit. But, we worship a savior who teaches an inverse logic, which is actually the moral logic of the universe, by the way, and it's not an economic one.

The logic of Jesus is you have to give to receive. You have to surrender to something outside of yourself to gain strength within yourself. You have to conquer your desires to get what you crave. Success leads to the greatest failure, which is pride, and failure leads to the greatest success, which is humility. In order to fulfill yourself, you have to forget yourself. In order to find yourself, you have to lose yourself. This is the logic of the Kingdom of God. And we can move forward in humility and not lose the self that God's given us if we honor this. If we honor the inverse logic that when I lose myself to You, God, I will find my true self. When I give my life to Jesus, I will become more human. When I've forgotten about myself, myself shows up. This is the inverse logic of the Kingdom of God. This is actually the moral logic. There is no other logic than this logic. And I think, if you're not a follower of Jesus, you know this is true logic. And you know that the logic of our economy does not work. You know there's holes in it and it makes evil people. You know this logic is the logic. You know it to be true.

So, I'll end with an invitation to follow this Savior. He said, "If you are weary and heavy laden, come to me and I will give you rest. Take my yoke upon yourself and learn from me, for I am lowly and humble in heart and in me you'll find rest for your souls."

That's our Savior. Let's pray.

Lord, I ask that You would make us people who know how to humble ourselves, that do humble ourselves and that start to cultivate a life of humility. Make us wise, God, wise people to navigate our culture, our city, our nation, our world right now. I want to invite people this morning, Lord, that just have that Messiah complex even if they are Christians. I've just been struck by studying the life of the disciples. They were so committed to You. They weren't going anywhere. They were following You. They even said they'd die for You. But even right after that, they wanted to be great and they had this pride in them. And Jesus, You said, "The greatest among you shall be the servant."

I think of us, Lord. A lot of us are committed to You. We would die for You. We'd go anywhere to follow You. All that stuff. But then, we still wrestle with pride. We still want to be great. The greatest in the Kingdom of Heaven. We want to do the best ministries in the church and leave the low stuff to other people. We want to do the best work in the city and leave the low stuff to other people. God, would You make us different? God, that's the wisdom

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of the world. That is just how everything operates. But, may it be different with us, God. May that inverse logic of the Kingdom of God work in us deeply. May the greatest person among us be the servant, the one who kneels to wash another's feet, the one who serves tirelessly in our kid's ministry.

This kind of stuff, Lord. Teach us this logic. Make us humble. In Jesus' name, amen.