

# A Declaration of Those Things Which Are Most Surely Believed Among Us

An Expositional Study of **The Gospel According to Luke**

**Chapter 17- Luke 17:1-10**

**278- The Chaos of Humility- Part 1**

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May 17, 2015

## **Luke 17:1-10**

**1** He said to His disciples, "It is inevitable that stumbling blocks come, but woe to him through whom they come!

**2** "It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble.

**3** "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him.

**4** "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

**5** The apostles said to the Lord, "Increase our faith!"

**6** And the Lord said, "If you had faith like a mustard seed, you would say to this mulberry tree, 'Be uprooted and be planted in the sea'; and it would obey you.

**7** "Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, 'Come immediately and sit down to eat'?

**8** "But will he not say to him, 'Prepare something for me to eat, and *properly* clothe yourself and serve me while I eat and drink; and afterward you may eat and drink'?

**9** "He does not thank the slave because he did the things which were commanded, does he?

**10** "So you too, when you do all the things which are commanded you, say, 'We are unworthy slaves; we have done *only* that which we ought to have done.'"

To the Glory of God

Now G. K. Chesterton was a British writer, poet, and theologian who died in 1936. In 1925- he published a book entitled, *The Everlasting Man*, which, according to CS Lewis was instrumental in bringing about his conversion. In that book- Chesterton attacked the evolution of the science fiction writer, H.G Wells. And one of the frequent themes throughout his book was the value of godly humility and how evolution was the epitome of human arrogance and pride.

During the early 1900's, Chesterton became a very vocal opponent of Eugenics that was becoming popular in England. Eugenics teaches that certain races are mentally and emotionally and intellectually inferior, and therefore- society should prevent these races from having children by law. In 1917 Chesterton wrote, *The Evils of Eugenics*, and in that book- he once again cried out against the human expression of arrogance, called Eugenics, and he put forth that genuine humility demands mercy and compassion.

In 1906- Chesterton wrote, a hymn, *O God of Earth and Altar*, that detailed his cry for godly humility. The first verse goes like this:

O God of earth and altar,  
Bow down and hear our cry,  
Our earthly rulers falter,  
Our people drift and die;  
The walls of gold entomb us,  
The swords of scorn divide,  
Take not Thy Thunder from us,  
But take away our pride.

Chesterton also saw the scourge of "Post Modernism" that had become so popular in the world he lived as being yet another manifestation of the pagan and destructive pride of Man, and so he campaigned vigorously through his writings for men to turn to God in brokenness and die to self and live humbly- trembling under the mighty Hand of God.

In 1908, Chesterton wrote *Orthodoxy*, where he looked over the horizon and described the beginnings of what has now become our "Post-Modern Culture". And one thing he saw 107 years ago was the hijacking of the words "arrogance" to refer to genuine Biblical conviction and "humility" to refer to doubt. And he wrote this:

“What we suffer from today is humility in the wrong place. Modesty has moved from the organ of ambition. Modesty has settled upon the organ of conviction- where it was never meant to be. A man was meant to be doubtful about himself- but completely undoubting about the Truth. That has been exactly reversed. Nowadays the part of a man that a man does assert is exactly the part he ought not to assert - himself. And the part he doubts is exactly the part he ought not to doubt - the Divine Reason. . . . The new skeptic is so “humble” that he doubts if he can even learn. . . . There is a real humility typical of our time; but it so happens that it's practically a more poisonous humility than the wildest prostrations of the ascetic. . . . The old humility made a man doubtful about his own efforts- which made him work harder. But the new humility makes a man doubtful about his aims- which makes him stop working altogether. . . . We are on the road to producing a race of Man too mentally modest to believe in the multiplication table.” (Orthodoxy [Garden City, NY: Doubleday and Co., 1957], pp. 31-32)

And we have seen this Post Modern confusion over words and terms manifested most recently in the resentment over Christians expressing the firm Scriptural conviction that human sexuality has already been defined by God in sacred Scripture, and therefore- all expressions of human sexuality outside the one single Standard of one naturally born man being united with one naturally born woman under the Covering of Holy Matrimony- is sin. And because it is sin- *none* of those expressions- whether they be pornography or adultery or incest or polygamy or homosexuality- they *cannot* be celebrated, they *cannot* be participated in, and they *cannot* be commended- but they must be confronted and condemned, and those who engage in such things should be called to repentance and Salvation in Jesus Christ.

And the most common response by our Post Modern American culture to this conviction is that Christians are simply arrogant, and that true humility should tolerate radical departures from the clear and repeated Commands and Teachings of the Lord God in Scripture.

And we reject that re-defining of terms, and we reject the normalization of behavior that was originally condemned and judged by the Owner and Creator of the Universe and was re-condemned by the Lord Christ Himself. And yet we are called to be humble.

So if true genuine humility is *not* merely compliance with the relativism of people who are determined to vanquish any restraint on

any behavior- what is it? What does true and genuine humility look like?

And the reason we need to ask this question, and the reason that this matters, is because The God Who holds our eternity in His Hands has said this:

**1Peter 5:5**

***GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.***

... and this:

**Luke 14:11**

**For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.**

And so as genuine believers- we *want* to be humble and we pray to be humble and we value true humility and we aspire to be humble and broken people because we know that God has said:

**Isaiah 66:2b**

**... to this one I will look, To him who is humble and contrite of spirit, and who trembles at My word.**

We are living in the time when “up” has become “down”, and “right” and has become “wrong”, and there is no difference between the holy and the profane. So we do not seek to live our lives weighed down by the ever-changing re-defining of words and terms like the pagan world does. But we *do* seek to be humble. And so we do not rely the confused masses to define humility for us- but we rely on God the Holy Spirit to define true and genuine humility for us in the pages of Scripture.

So we are pleased to know that 2,000 years ago- the Gentile Dr. Luke quoted the Incarnate God in the first ten verses of the 17<sup>th</sup> Chapter of his Gospel Record to give us at least four aspects of true and genuine Biblical Humility that we should see and believe and apply to our daily lives:

1. Humble people do not wish to offend others unnecessarily (**Luke 17:1&2**)
2. Humble people forgive (**Luke 17:3&4**)
3. Humble people confess their own weakness and need for God (**Luke 17:5&6**)
4. Humble people seek no recognition for their Service to God (**Luke 17:7-10**)

Now several renowned theologians who work in some of the most respected Seminaries in the world- who labor every day to train young people to lead Churches in the future have said that the first ten verses of **Luke 17** are a collection of disjointed statements that really have nothing in common. A few of these men have even stated that some of these statements attributed to our Lord here- especially the phrase “**Be on your guard**” that begins verse 3- which several of them teach that Jesus never actually said- but which I will tell you is the key to understanding this entire passage.

Now beginning back in Chapter 14:7 and going all the way to Chapter 16:31- Jesus has given back to back Parables- one right after the other- to the people who were standing around Him that were divided into three different groups:

- A. The hypocritical Pharisees- who were trying to find fault with Jesus
- B. The 12 Apostles- who were being trained by Jesus
- C. Those who were following behind Jesus listening to Him (the *mathetes*)

And as we have found out- this third group- the students, the learners, Luke calls them “**disciples**”- the Greek word is *mathetes*- were comprised of three kinds of people:

- ✓ Genuinely saved people who loved Jesus and were seeking to learn from Him
- ✓ People who were on their way to being saved
- ✓ People who were on their way to walking off- leaving Jesus standing in the middle of the road

So Jesus has just finished giving these people a series of Parables and now He is going to actually teach them Divine Truth- directly. Now it helps if you get the context of all that we have covered here. We need to remember that ever since Chapter 9:51- Jesus has been meandering His way towards Jerusalem to be killed in a horrible and agonizing way by Crucifixion, and where He will rise triumphantly from the dead on the third day.

And we were in **Luke 9:51**- back in November of 2012. And so even though we have been *journeying* with Luke for 30 months since then- this section of Luke's Gospel Account from Chapter 9:51- all the way down to Chapter 19:28- actually only covers a few weeks in the Life of our Savior.

And during this time, Jesus' focus has been on teaching the Gospel of the Kingdom in the broadest sense. And He has done that to very large crowds of people. So Jesus is *not* moving in a direct line to Jerusalem. It would never take Him this long to get there- certainly not 30 months- but, in reality, only a matter of a few weeks. But we are not simply following Jesus on the road to Jerusalem in this Study- we are trying to understand what He said and what He *meant* by what He said- so that our love and devotion and obedience to Jesus will grow- which is why it is taking us longer.

Now in reality- the land of Israel is very tiny. So Jesus is going all through the land- back and forth and up and down- and He is going through towns and villages and cities and throughout the countryside. And everywhere He goes- He is doing six things:

- ✓ He is preaching the Gospel of the Kingdom
- ✓ He is forgiving sins and saving souls
- ✓ He is performing miracles, and organically and healing sick bodies, and casting out demons to give Divine Credibility to this radical Gospel of Love
- ✓ He is fulfilling the OT Promises about the Messiah
- ✓ He is training the Apostles to take over when he leaves and to establish Christianity on the earth
- ✓ He is earning perfect Righteousness by never sinning

And along the way He draws massive crowds- tens of thousands of people- all flocking to hear Him and touch Him and to be touched by Him. In fact, in **Luke 12:1**- the good doctor says:

**Under these circumstances, after so many thousands of people had gathered together that they were stepping on one another...**

And the language here would indicate that there were multiple tens of thousands of people that came to hear Jesus. And so this sight would have been breathtaking, and the sound of that many people calling out to Jesus must have been thunderous.

But as time goes on- Jesus' focus narrows and He goes back and forth between directing His teaching at the Apostles and the disciples- who among them were His true followers whom He was preparing for future ministry, and the Pharisees and the scribes- who were the guardians of the false demonic Jewish religion.

And Jesus' Words were particularly biting to these men because they were the pied-pipers of the reigning theology of Israel that dominated the land and the minds of the people because these are the men who had taught their religion in the synagogues- and there was a synagogue in every place where there was even a small group of Jewish people.

And so we need to see that on the one hand- Jesus' Focus and Teaching and Encouragement and Revelation is directed to the saved disciples and the Apostles, and on the other hand- His Anger and Condemnation is directed toward the Pharisees. And the Parables and Teachings in these Chapters contain both- which is *why* Jesus said some of the things He said and *why* He *didn't* say other things that we normally would have thought He would say. Jesus is making a clear distinction between the Divine Truth that He is giving and the doctrine of demons that the Pharisees were peddling.

So it was against the dark background of the Pharisees who were marked as false teachers and lovers of money- that Jesus puts forth the Light of true Salvation and true Discipleship. So everything the Pharisees were- Jesus didn't want His disciples to be. And everything the Pharisees were not- Jesus wanted His disciples to become. And never was this distinction more clear than with the issue of humility.

Now for many of us- Humility might just be “mild-mannered niceness”. Many people back then, as well as now, like to think about Mr. Humility as being all buttoned up and soft-spoken- cloaked in the quiet gray sweater his grandmother made, sitting by the modest fireplace of a friend’s home, patiently greeting and warming a crowded room of other virtues.

So in many minds- Humility is the unnoticed nice guy- who deflects all the praise and makes everyone else feel good. But Dr. Luke gives us four reasons here in Chapter 17 to reconsider that portrait.

First of all- for the genuinely born again believer- the concept of “human virtue” is better understood as “godly fruit”. And rather than thinking of the so-called human virtue of humility as being something coming from deep within the individual or something that a person could work real hard to have- redeemed sinners have learned from the “logic of Scripture” that the true godly fruit of Humility is a *product*, it is a *result*- that Humility is the normal and natural *response* of having God the Holy Spirit living and walking inside them- Who sovereignly *limits* their behavior and *restricts* their individual freedoms, and He does that by *transforming* our desires and our loves- so that genuinely saved people are more “slave-like” in their relationship with Jesus Christ.

And at the same time- the ongoing Work of the Holy Spirit remaining in us is that He makes Jesus to be irresistible. He sovereignly opens our eyes as we spend time in the “Product of the Spirit” – the Holy Scriptures, and as we spend time in His Presence in Prayer- so that we see the very Glory of God in the Face of Jesus Christ. And having seen that magnificent Image- we are changed- it is *impossible* to stay the same after having seen that Image- and so we are changed- from one realm of Glory to the next!

And that change- that transformation- is the normal and natural result of being born again and having God the Holy Spirit dwell within you- revealing Jesus Christ to you. And therefore- it does this wondrous and sovereign Work great injustice to call the visible results a “human virtue” instead of marveling at the Beauty of the Lord in transforming the ugliness of sin and depravity into broken humble vessels that truly delight themselves in the Lord.

And I suppose the greatest crime against true Biblical Humility is to assume that we can labor to earn it or that we can work to develop it.



We can't. And the very idea that we can develop humility by what we do for ourselves- sins against it. To assume that we can do something that will create humility in us or that will develop the humility that supposedly is already in us- doesn't do anything but deceive us into thinking that by giving credibility to the very activity that elevates human pride that the result will be humility. It's like the man who labored so hard to be humble and he finally made it. And so he began to rejoice and take great pride in the fact that he was now humble.

You see the entire concept of so-called "human virtue" comes from an understanding of the way things work that is utterly pagan in its origin and contradictory to the most basic Truths found in Holy Scripture- which repeatedly and clearly tells us insulting things like this found in **Genesis 6:5**:

**Then the Lord saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.**

You see, the *reason* that the notion that fallen sinners can be saved or made humble by something that they do for themselves is so evil- is because the very effort that we make to earn God's Favor- builds up and glorifies, and yes, *worships* human goodness or human purity or so-called human virtue. And that always robs God of the Glory of the Majesty of His Grace whereby repentant sinners are truly saved.

And the Pharisees were marked by pride. It was their calling card. They were very proud of their religious achievement and attainment. And that is symbolic of *all* man-made religious systems that teach that the path of Salvation is paved by human effort. And it really doesn't matter what that human effort is- it is all ugly, dark, and hideous human pride and arrogance seeking to rob God of His Glory.

The Pharisees loved the chief seats that were reserved for people who had done great things. They loved to take the high place in the synagogue. They loved to be at the main table at the banquets. They loved to be called names of dignity and honor in the market place. They loved to be seen as exalting themselves above the people. Everything they did, whether it was their praying, or their fasting, or their giving, any kind of behavior, even the way they moved around, even the clothing that they wore all manifested this self-exaltation, this pride- the stench of human virtue.

They considered themselves to have achieved spiritual knowledge- and they were proud of it. They thought they had a special relationship with God- and they were proud of it. They saw themselves as having merited their religiosity and their self-righteousness acceptance with God- and they were happy about that. And they were the paragons of religion. They were the guardians of that which was divine in the 1<sup>st</sup> Century. They were the ones who had the authority to teach the Scriptures.

And they were aided, of course, by their partners, the scribes, who were the scholars that came alongside the Pharisees, and did the study, and they developed the system of theology that they taught and spread.

And so as you read through these Chapters of Luke- you can see a very clear contrast between the saved and the deceived in the final months of Jesus's Life as our Lord goes back and forth between these two groups. And you only need to just scan back a few chapters to see statements like,

**"And He said to the Pharisees....And He said to the disciples...And He said to the Pharisees...And He turned to the disciples...And He was with the disciples...And He was in the home of a Pharisee."**

So Jesus goes back and forth. And yet to the great discomfort of these religious hypocrites- Jesus is always center stage and they're not. He's always the main Person. And so when Jesus is teaching the disciples- the Pharisees are ever-present- always there looking for some way to trap Jesus and find a reason to execute Him. And when Jesus is speaking to the Pharisees- in many of those cases- there are the true disciples- who stand and hear Jesus condemn them.

And so there is this point and counterpoint that's going on- as on the one hand, Jesus calls those who have come to faith in Him to a life that is the opposite of what the Pharisees demonstrate. And the life of the Pharisees could be summed up as the manifestation of pride; pride about their achievements spiritually, pride about their attainment in terms of knowledge, pride about their position as leaders among the people. So Jesus calls his true disciples to be just the opposite- humble. So the defining character of the Pharisees is pride while the defining character of the disciples is to be humble.

And so as the 17<sup>th</sup> Chapter of Luke's Gospel Record opens- humility is the subject. Humility is what these 10 verses are about. And even though the word "humility" never appears here in any form- it is the dominant theme because of what Jesus says to His disciples in verse 1 and to the Apostles in verse 5 and following- that defines the very essence of true godly humility.

And this is the absolute opposite of what the Pharisaic religion brought forth. The Pharisees had developed scandalous spiritual hindrance to an art form. The Pharisees had no thought of forgiveness. They had nothing but contempt and disdain toward sinners. They despised sinners. They wouldn't associate with sinners, even so much as to teach them the Law. They wouldn't even allow them in their houses. They wouldn't have a social occasion in which the people in the category of sinner were ever anywhere near them. They had nothing but disdain for those people, mercilessly, without grace, and they offered them no forgiveness. Thirdly, they had no interest in recognizing their own weaknesses. That would be, in a sense, a self-confessed statement about one's spiritual failure. They wanted to exalt themselves. And, fourthly, they were eager to receive honor from everyone they could get it from all the time. Yet Pride leads the list of attitudes that God hates. Turn with me to read **Proverbs 6**,

### **Proverbs 6:16-19**

**16 There are six things which the Lord hates, Yes, seven which are an abomination to Him:**

**17 Haughty eyes, a lying tongue, And hands that shed innocent blood,**

**18 A heart that devises wicked plans, Feet that run rapidly to evil,**

**19 A false witness *who* utters lies, And one who spreads strife among brothers.**

Now the Hebrew phrase "**haughty eyes**" that God the Holy Spirit moved upon King Solomon to write here was used all over the Middle East in Hebrew, Moabic, and Aramaic cultures to denote: *someone consumed with pride and arrogance and self-righteousness*. And the word that was translated here as "**hate**" means: *to despise with intense passion*. So God hates haughty eyes; He hates pride. God despises it with great passion. Therefore- whatever instills pride within someone; whatever promotes self-righteousness, and whatever elevates human

arrogance- God also hates. So I tell you that God hated the religion of the Pharisees.

On the other hand, humility heads the list of attitudes that God loves. Humility allows God to hear your prayers. God resists the proud but gives Grace to the humble. So God hates pride and He loves humility.

And so, in reality, the human virtue of humility doesn't even exist. And yet as this false concept continually wars against the concept of godly fruit in men's minds- we come to understand that rather than take comfort in all the supposed virtues that we have obtained by the strength of our own will power- which doesn't do anything but create more and more self-righteousness in us- we can actually look to where Humility was personified. We can go past the "what" of Humility and see the "Who" of true and genuine Humility.

And His Name is Jesus. So Jesus was making a clear distinction here in the first ten verses of Chapter 17 between the arrogance that resulted from following the lies of the Pharisees and true genuine humility that flows from a soul who has been redeemed by a Grace that he cannot earn and that he does not deserve and that God is not obligated to give. Please turn with me to **Philippians 2**.

### **Philippians 2:1-13**

**1** Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,  
**2** make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

**3** Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

**4** do not *merely* look out for your own personal interests, but also for the interests of others.

**5** Have this attitude in yourselves which was also in Christ Jesus,

**6** who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

**7** but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.

**8** Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

**9** For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,  
**10** so that at the name of Jesus *EVERY KNEE WILL BOW*, of those who are in heaven and on earth and under the earth,  
**11** and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father.  
**12** So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling;  
**13** for it is God who is at work in you, both to will and to work for *His* good pleasure.

Here the Apostle Paul is confirming what Jesus taught and is exhorting the Church about true Humility. And so he describes Humility as:

- ✓ The very "Attitude" of Jesus Christ" (**Philippians 2:5**)
- ✓ Counting others more significant" than ourselves and "looking to the interests of others" (**Philippians 2:3&4**).

... this is the *function* of genuine humility. And then Paul teaches that the *essence* of Humility- the substance of this great godly fruit is not found anywhere inherent in the human vessel- but in Jesus Christ.

### **Philippians 2:6-8&13**

**6** who, although He existed in the form of God, did not regard equality with God a thing to be grasped,  
**7** but emptied Himself, taking the form of a bond-servant, *and* being made in the likeness of men.  
**8** Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.  
**13** for it is God who is at work in you, both to will and to work for *His* good pleasure.

Now for many hundreds of years- scholars and theologians have wrestled with what this actually means. This Passage is literally a glimpse into the unspeakable mysteries of the Incarnation. And

because that is true- we're bound to find more wonder here than simple answers. Now there's certainly nothing wrong with God-honoring pondering- but sometimes we just need to keep reading.

But without even diving into that glorious ocean- one thing we can know- is that Paul understood very clearly what he was talking about. And so he explains what he meant in the following verses.

"Not counting equality with God a thing to be grasped" is, as Paul writes, Jesus "making himself nothing, taking the form of a servant, being born in the likeness of men, humbling himself to the point of death, even death on a cross". Now what is that?

One way to feel humility's heart is to behold the Father's Response to Jesus doing this:

**For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name,**

*And there it is.*

So we see that true and genuine Humility- not the human virtue that the world so idolizes- but the godly fruit that is the product of the Spirit- true humility is manifested when Jesus is glorified and when human accomplishments are swallowed up in the magnificence of our Lord' Name and Acts.

Yet Jesus, in His full Deity, has had this Name the whole time- throughout all of eternity- it's just that since taking on human nature, *nobody saw it or said it*. Nobody recognized it. Jesus has forever been Lord- and He forever will be Lord- but when He left Glory for earth- He traded the sound of angels' worship for the insults of sinful men. He exchanged the heaven-tuned chorus for hell-tainted cursing. So even though Jesus had *always* been known as "the Blazing Center of His Father's Affection"- scoundrels started calling the Prince of Life horrible names- anything except "Lord". And Jesus loved us and His Father enough not to stop it- even though He had the power to do so.

And this is where the Glory of Jesus' Humility shines the best: Our Lord *consciously* refused to vindicate His Own pristine Identity- yielding that Declaration to His Father after He raised Him from the dead. Jesus already knew Who He was. And He knew the Father knew Who He was. And He knew that one day, through the path of His

Suffering as the God/Man- *everybody*- saved or damned would know Who He is.

But the path of Humility for Jesus meant that a whole lot of people would call Him something different. And that is the scene painted for us in the Gospels- most vividly, on the Cross.

Have you ever noticed in the Gospels, leading up to the Cross, that every speaker is saying something *wrong* about Jesus? The only two voices to speak the Truth are Judas and Pilate- who both declare that Jesus is innocent- even though the former said it too late and the latter was too much of a coward to do anything about it (**Matthew 27:3–4, 19, 23; cf. Luke 23:14–15, 20–22**).

They all simply get it wrong, from Peter's denial, to the soldier's taunts, to the robber who hung beside Him, to every passerby of Golgotha. Matthew tells us what they did by using three different verbs:

- ❖ They *derided* Him
- ❖ They *mocked* Him
- ❖ They *reviled* Him (**Matthew 27:39, 41, 44**).

And what did they attack? Jesus' Identity. Who He was. "*If you are who you really said you were, then show us now. So, you're the Son of God, well let's see it. You trust God, do you? Well, where is His Favor now?*"

Can we even begin to understand how incredibly twisted sin made the world in these moments? It was absolute chaos. The only truly righteous Man to ever live was killed as a criminal and an imposter. Yahweh in the flesh- the One Who deserves only our ceaseless worship, was instead derided. Yahweh in the flesh- the One Who deserves only our highest praise, was instead mocked. *Yahweh in the flesh*- the One who deserves only our unashamed adoration, was instead reviled.

And what did Jesus say to all this? Do we know what He did? He *didn't* ask for the twelve legions of angels who were armed and ready for His Call (**Matthew 26:53**). He *didn't* make any appeals that were within His right. He stayed silent- except for His forsaken scream, "***My God, My God why have You forsaken Me?***" How can we even begin to comprehend the depths of this Humility?

So I say to you this morning that it was *in* the mayhem- when the worst Event in the history of humanity befell Him, when utter

pandemonium broke out on the earth- it was there and then that we see the most glorious demonstration of what it means to be truly humble. It was in that gruesome sight that we see the paradoxical wonders of our great King.

And so it will be for us- most of the time. Jesus told us in **Matthew 10:24:**

**The disciple is not above his Master.**

Therefore- I tell you this morning that the situations that will require us to be humble the most- will be far from tame. We will not be called upon to manifest the fruit of humility sitting here in Church on Sunday morning- but in the unbecoming, frustrated moments- when the stress shoots high and our experience feels so grossly disproportionate to the Peace that awaits us over there. It'll be when we're angry over something or feeling wronged by this or that or when we find ourselves too easily offended than we'd ever dare admit. Humility must rise up within us when we're left to our own thoughts, left to fume or forgive, and when no one else is watching us- except our Savior Who lived and died and rose again to pave the way.

And dear friends- this is the chaos of humility. And it is what makes humility so beautiful.

Amen. Let's pray.

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The Grace of our Lord Jesus Christ be with your spirit. Amen. Be watchful and quicken your pace. Soli Deo Gloria. For the Glory of God alone.