

# Thinking more of God



## GOING DEEPER

### DISCUSSION GUIDE

February 11, 2018

## Discussion Guide

### It's HARD TO BE HUMBLE

#### CONNECTING:

45 MINUTES

(THE FOLLOWING QUESTIONS ARE INTENDED TO PROVIDE YOUR GROUP WITH A WAY OF CONNECTING WITH ONE ANOTHER SO THAT YOU MIGHT PARTNER IN THE WORK GOD IS DOING IN YOUR LIVES.)

- IN WHAT WAYS DID GOD MOVE IN YOUR LIFE THIS WEEK? IN WHAT WAYS DID YOU RESPOND TO HIM?
- WHAT WAS YOUR BIGGEST CHALLENGE THIS WEEK? IN WHAT WAYS, IF ANY, DID YOU INVITE GOD INTO THIS CHALLENGE?
- HOW HONEST HAVE YOU BEEN WITH US? (GRACIOUSLY THANK GROUP MEMBERS FOR THEIR HONESTY IF THEY STATE THEY HAVE HELD BACK.)

#### GETTING STARTED:

10 MINUTES

- WHAT DOES IT TAKE TO BE HUMBLE? COULD YOU ELABORATE?

#### DIVING INTO THE TEXT:

60 MINUTES

(THE FOLLOWING QUESTIONS ARE INTENDED TO PROVIDE YOUR GROUP WITH A SIMPLE ROAD MAP THROUGH THE TEXT. FEEL FREE TO USE THESE QUESTIONS IN WAYS THAT BEST FIT YOUR GROUP AND THE DYNAMICS OF YOUR OWN MEETING.)

- USING THE NOTES, TALK ABOUT WHAT HUMILITY IS AND COMMON MISUNDERSTANDINGS SURROUNDING IT.
- READ PHILIPPIANS 2.1-11 ALOUD, SLOWLY. IMAGINE HEARING THESE WORDS AS A CONGREGATION STRUGGLING TO UNDERSTAND WHAT IT LOOKS LIKE TO BE THE CHURCH IN PRACTICE. READ THE TEXT ONCE MORE, ALOUD.

- ACCORDING TO PAUL, WHAT ROLE DOES HUMILITY PLAY IN FUNCTIONING AS THE CHURCH?
- READING WHAT PAUL SAYS ABOUT HOW CHRIST MODELED HUMILITY, HOW MIGHT YOU DEFINE HUMILITY?
- HOW MIGHT THIS VIRTUE BE IMPORTANT TO THE PROPER FUNCTIONING OF THE CHURCH?
- DO YOU FEEL THE VIRTUE OF HUMILITY IS GENERALLY PRESENT AMONG THE PEOPLE OF GOD? COULD YOU ELABORATE?
- HUMILITY HAS BEEN DEFINED AS THINKING MORE OF GOD. IT HAS ALSO BEEN SAID TO START WHEN WE STOP TRYING TO BE GOD. WHAT, IF ANYTHING, ABOUT THIS WAY OF UNDERSTANDING OF HUMILITY MIGHT MAKE TAKING UP THIS VIRTUE DIFFICULT? EASY?
- WHAT MIGHT IT LOOK LIKE TO PRACTICE THE VIRTUE OF HUMILITY? WHAT ROLE, IF ANY, MIGHT CHRIST-CENTERED COMMUNITY PLAY IN TAKING UP THIS VIRTUE?
- CONSIDER TAKING SOME TIME TO TALK ABOUT YOUR OWN STRUGGLES WITH HUMILITY AND HOW OTHERS IN YOUR GROUP MIGHT ENCOURAGE AND SUPPORT YOU ON YOUR JOURNEY TO TAKE UP THE LIFE OF CHRIST.

## CONTEXT AND BACKGROUND

### *HUMILITY*

HUMILITY IS ONE OF THE MOST IMPORTANT CHRISTIAN VIRTUES, A VIRTUE DRAWN FROM THE LIFE OF JESUS HIMSELF (MATTHEW 11.29; PHILIPPIANS 2.7-8). AUGUSTINE SAID, "IF YOU ASK ME WHAT IS THE FIRST PRECEPT OF THE CHRISTIAN RELIGION I WILL ANSWER, FIRST, SECOND AND THIRD, HUMILITY." HOWEVER, HUMILITY HAS BEEN MUCH MALIGNED THROUGH THE AGES BECAUSE IT HAS BEEN MISUNDERSTOOD BY BOTH THOSE WITHIN AND OUTSIDE THE CHURCH.

IN THE ANCIENT WORLD, HUMILITY WAS NOT UNDERSTOOD TO BE A VIRTUE. THE WORD ITSELF REFERRED TO SOMEONE WHO WAS FROM A LOW SOCIAL POSITION OR SOMEONE WHO WAS POWERLESS AND UNIMPORTANT. WHILE PRIDE WAS UNDERSTOOD TO BE SOMETHING TO BE AVOIDED, HUMILITY WAS NOT VIEWED AS THE SOLUTION TO PRIDE. HUMILITY WAS FORCED UPON PEOPLE (HUMILIATION), OFTEN BY FORCES BEYOND THEIR CONTROL. THE ANCIENT PERSON VIEWED THE WORLD THROUGH AN ANTHROPOCENTRIC (PERSON-CENTERED) LENS. THEREFORE, THE SOLUTION TO PRIDE WAS TO ELEVATE THE WORTH OR STATUS OF AN INDIVIDUAL WITHOUT IMPINGING UPON THE WORTH AND STATUS OF ANOTHER, SOMETHING WHICH WAS INCREDIBLY DIFFICULT WHEN HONOR AND STATUS WERE UNDERSTOOD TO BE IN LIMITED SUPPLY.

THE JEWISH PEOPLE AND LATER THE CHURCH, VIEWED THE WORLD THROUGH A THEOCENTRIC (GOD-CENTERED) LENS. THEREFORE, THE SOLUTION TO PRIDE WAS NOT THE ELEVATION OF PEOPLE BUT THE ELEVATION OF GOD. THIS VIEW MADE ROOM FOR A NEW UNDERSTANDING OF HUMILITY, ONE IN WHICH HUMILITY WAS UNDERSTOOD TO BE THE ELEVATION OF GOD BY PEOPLE WHO RIGHTLY RECOGNIZED THEIR PLACE BEFORE GOD AS CREATURES DEPENDENT UPON THE REDEMPTIVE LOVE AND MERCY OF GOD (PSALM 8.4-5). IN THIS THEOCENTRIC UNDERSTANDING OF THE WORLD, A PRIDEFUL PERSON REFUSED TO RECOGNIZE GOD'S SOVEREIGNTY OR HIS RIGHTFUL PLACE IN THE WORLD; THAT IS, A PRIDEFUL PERSON SOUGHT TO BE A GOD UNTO HIMSELF (PSALM 10.4). HUMBLE PEOPLE SOUGHT TO DEPEND AND TRUST UPON GOD, UNDERSCORING THIS DEPENDENCE WITH OBEDIENCE TO GOD'S WILL (ZEPHANIAH 2.3; 3.12). THROUGH HUMILITY, ONE COULD MAINTAIN A PROPER RELATIONSHIP WITH GOD, BUT A LIFE OF PRIDE LED ONE TO USURP GOD'S AUTHORITY WHICH BROUGHT ABOUT A FALSE UNDERSTANDING OF THE WORLD AND DESTRUCTION IN LIFE (JEREMIAH 9.16; PROVERBS 16.18). HUMILITY WAS THEREFORE UNDERSTOOD TO BE CENTRAL TO THE BASIC RULE OF LIFE FOR THE PEOPLE OF GOD (PROVERBS 3.34; 11.1-2;

MICAH 6.8).

MODERN STRUGGLES WITH HUMILITY COME FROM TWO SOURCES. THE FIRST SOURCE IS AN ANTHROPOCENTRIC VIEW OF THE WORLD. WHEN ONE SEES THEMSELF OR OTHERS AS THAT WHICH IS MOST IMPORTANT, THEN HUMILITY CANNOT BE VIEWED FAVORABLY BECAUSE, BY DEFINITION, HUMILITY INVOLVES THE ELEVATION OF ANOTHER. THE SECOND SOURCE OF STRUGGLE ARISES FROM THE FALSE ASSUMPTION THAT ELEVATION ANOTHER REQUIRES THE DEBASEMENT OF ONESELF; THAT IS, TO ELEVATE GOD REQUIRES ONE TO ENGAGE IN THE PRACTICE OF SELF-DISPARAGEMENT. GOD IS GREAT, BUT PEOPLE ARE WORMS! THIS VIEW MARKS AN IMPORTANT CONFUSION TO BE AVOIDED. HUMILITY DOES NOT REQUIRE DEBASEMENT OR SELF-DISPARAGEMENT. RATHER, HUMILITY IS ABOUT PROPERLY RECOGNIZING ONE'S PLACE IN THE WORLD. GOD IS GREAT AND THEREFORE HE MUST BE ELEVATED AND OBEYED. HOWEVER, PEOPLE ARE GOD'S PRECIOUS CREATION. WHEN PEOPLE UNDERSTAND THEMSELVES TO BE GOD'S CREATION AND LIVE OBEDIENTLY TO HIS COMMANDS THEY DISCOVER THAT GOD ELEVATES THEM IN RESPONSE, GRANTING THEM HONOR AND GLORY.

### **THE TEXT**

#### **PHILIPPIANS 2.1-11: *BE HUMBLE LIKE CHRIST***

THE ANCIENT CHURCH WRESTLED WITH MANY ISSUES, BUT NONE SO GREAT AS THE ISSUE OF WHAT IT MEANT TO BE THE CHURCH. THE CHURCH IS THE PHYSICAL REPRESENTATION OF THE INAUGURATED KINGDOM OF GOD, A PEOPLE LIVING UNDER THE REIGN OF KING JESUS. THIS PEOPLE WERE MEANT TO DEMONSTRATE TO THE WORLD THE SOCIETY AND WORLD GOD WAS MOVING TO CREATE, A WORLD ORDER WHICH WOULD ONE DAY REPLACE THE PRESENT WORLD ORDER. SIMPLY PUT, THE CHURCH WAS A NEW SOCIETY, GOD'S KINGDOM SOCIETY, WHICH FUNCTIONED IN A VASTLY DIFFERENT WAY FROM THE WORLD AROUND IT. THIS CREATES A DILEMMA FOR THOSE WHO FIRST ENTER THIS NEW KINGDOM SOCIETY, A DILEMMA ROOTED IN THE QUESTION OF WHAT IT MEANS TO FUNCTION AS THIS NEW PEOPLE LIVING UNDER THE REIGN OF KING JESUS. IF ONE HAS NEVER LIVED IN THIS NEW SOCIETY THEN THEY HAVE NO IDEA OF HOW THIS NEW SOCIETY IS TO FUNCTION OR WHAT THEIR PLACE WITHIN IT MIGHT BE. THEREFORE, THE EARLY APOSTLES—AND PASTORS THROUGHOUT THE AGES—SPENT A GREAT AMOUNT OF EFFORT HELPING THESE NEW KINGDOM COMMUNITIES UNDERSTAND WHAT IT LOOKED LIKE TO BE THE CHURCH, TO FUNCTION WITH GOD AND ONE ANOTHER AS GOD'S NEW KINGDOM SOCIETY. SUCH IS THE CASE WITH THE PEOPLE OF PHILIPPI.

PAUL REMINDED THE PHILIPPIANS THAT THEIR CITIZENSHIP LAY

WITH THIS NEW KINGDOM SOCIETY AND NOT WITH THE WORLD AROUND THEM (PHILIPPIANS 3.20). THIS MEANT THAT THEY ANSWERED TO A DIFFERENT AUTHORITY AND LIVED BY DIFFERENT RULES, A WAY OF LIFE BASED UPON THE PROCLAIMED GOSPEL OF CHRIST (PHILIPPIANS 1.27). BUT THE PHILIPPIANS WERE FINDING IT DIFFICULT TO LIVE AS A UNIQUE PEOPLE IN A HOSTILE WORLD (PHILIPPIANS 1.30). THE BONDS OF THIS NEW COMMUNITY WERE BEGINNING TO FRAY, PARTICULARLY IN THE WAY THEY RELATED TO ONE ANOTHER (PHILIPPIANS 4.2). THEREFORE, PAUL WRITES TO ENCOURAGE THIS COMMUNITY OF FAITH TO CONTINUE TO STRIVE TO BE THE CHURCH, A UNIQUE KINGDOM SOCIETY.

HE BEGINS BY ENCOURAGING THEM TO BASE THEIR CONDUCT FIRST ON THEIR RELATIONSHIP WITH AND EXPERIENCE OF CHRIST. IF THEIR FAITH RELATIONSHIP WITH CHRIST WAS GENUINE, THEN THE PHILIPPIANS WOULD GREATLY ENCOURAGE PAUL IF THEY WOULD COME TOGETHER AROUND A COMMON PURPOSE AND WAY OF BEING AS THE CHURCH; THAT IS, PAUL LONGS FOR THEM TO REAFFIRM A COMMON COMMITMENT TO BE THE UNIQUE PEOPLE OF GOD. HOWEVER, IT IS HARD TO BE THE PEOPLE OF GOD, PARTICULARLY HARD TO AFFIRM A COMMON PURPOSE AND COMMITMENT. PAUL REMINDS THEM THAT SUCH A TASK REQUIRES SETTING ASIDE OLD WAYS OF BEING BASED ON THE VALUES OF THE WORLD AROUND THEM. THEY CANNOT SEEK THEIR OWN ADVANCEMENT OR GLORY IF THEY ARE TO BE A UNIFIED COMMUNITY. INSTEAD, THEY MUST TAKE UP THE VIRTUE OF HUMILITY WHICH WOULD ENABLE THEM TO SEE THE VALUE OF OTHERS AND TO PURSUE THE ADVANCEMENT OF THE NEEDS AND INTERESTS OF OTHERS.

IT IS THIS STATEMENT ABOUT HUMILITY TO WHICH MANY POINT CLAIMING HUMILITY TO BE A PRACTICE ROOTED IN SELF-DISPARAGEMENT. PROPERLY HUMBLE PEOPLE ARE PEOPLE WHO DO NOT SEE THEMSELVES AS HAVING WORTH OR VALUE. PROPERLY HUMBLE PEOPLE SET ASIDE THEIR WORTH AND VALUE BELIEVING THAT OTHERS AROUND THEM HAVE GREATER WORTH AND VALUE. THIS UNDERSTANDING OF HUMILITY IS BASED ON A MISREADING OF THE TEXT. IN THIS STATEMENT, PAUL IS NOT DEFINING HUMILITY BUT ASSUMES A DEFINITION OF HUMILITY WHICH MAKES THE ELEVATION OF OTHERS POSSIBLE. THE BIBLICAL UNDERSTANDING OF HUMILITY IS TO WILLFULLY LEAD A LIFE WHICH ELEVATES, TRUSTS, AND OBEYS GOD. THE OPPOSITE OF HUMILITY IS PRIDE WHICH IS TO WILLFULLY LEAD A LIFE WHICH EXCLUDES GOD. SIMPLY PUT, TO BE PRIDEFUL IS TO BE A GOD UNTO ONESELF. HUMBLE PEOPLE UNDERSTAND THEMSELVES TO BE WONDERFUL CREATIONS OF GOD, BUT THEY RIGHTFULLY SEE GOD AS THEIR CREATOR. IN OTHER WORDS,

HUMILITY IS TO THINK MORE ABOUT GOD RATHER THAN LESS ABOUT ONESELF. WITH THIS UNDERSTANDING OF HUMILITY IN MIND, PAUL IS ABLE TO ENCOURAGE THE PHILIPPIANS TO ELEVATE OTHERS AROUND THEM RATHER THAN SEEKING TO ELEVATE THEMSELVES. HUMILITY MAKES THIS POSSIBLE BECAUSE THE HUMBLE PERSON COMPLETELY TRUSTS GOD FOR HIS NEEDS AND HAS NO AGENDA OTHER THAN GOD'S OWN. HUMILITY IS KEY TO MAKING LIFE AS THE NEW COMMUNITY OF GOD POSSIBLE. ONLY WITH HUMILITY CAN THIS NEW COMMUNITY RIGHTLY LIVE UNDER THE REIGN OF KING JESUS, AND ONLY THROUGH HUMILITY CAN THEY PUT DOWN THE PURSUIT OF SELF-GLORIFICATION WHICH THREATENS TO TEAR THE FABRIC OF EARTHLY RELATIONS ASUNDER.

PAUL NOTES THAT THE VIRTUE OF HUMILITY IS FOUND IN THE LIFE OF CHRIST HIMSELF. IN HIS HUMANITY, CHRIST MODELED HUMILITY IN ITS PERFECT FORM. HE DID THIS BY CHOOSING TO ELEVATE THE FATHER. THIS IS SURPRISING BECAUSE JESUS HIMSELF IS EQUAL IN STANDING WITH THE FATHER, BUT AS HE IS MOVING TO TAKE ON A HUMAN FORM, JESUS WILLFULLY SET ASIDE HIS STANDING AS GOD AND EMPTIED HIMSELF OF POWER AND GLORY. SIMPLY PUT, JESUS DID NOT SEEK TO BE GOD BUT TOOK THE PROPER PLACE FOR ONE CREATED BY GOD. IN THIS STATE, HE MODELED HUMILITY (THE ELEVATION OF GOD) THROUGH HIS FAITHFUL OBEDIENCE TO THE WILL OF GOD EVEN WHEN THIS OBEDIENCE LED TO HIS PHYSICAL DEATH. IN RESPONSE, GOD EXALTED JESUS, RETURNING HIM TO HIS HIGHEST PLACE AND RESTORING HIS GLORY AND HONOR.

PAUL'S WORDS HERE FORM SOME OF THE MOST BEAUTIFUL AND POIGNANT CHRISTOLOGY IN THE ENTIRE NEW TESTAMENT, BUT THIS WAS NEVER HIS POINT. HIS POINT IS ACTUALLY MUCH MORE PRACTICAL. PAUL IS ARGUING NOT ONLY FOR A PROPER UNDERSTANDING OF HUMILITY BUT ALSO FOR HOW HUMILITY WORKS SO THE PHILIPPIANS MIGHT PURSUE IT. HUMILITY IS THINKING MORE ABOUT GOD, ELEVATING HIM TO HIS RIGHTFUL PLACE AND CHOOSING TO LIVE IN FAITHFUL OBEDIENCE TO HIS WILL. IN RETURN, GOD CARES FOR HIS PEOPLE, HONORING AND ELEVATING THEM. SINCE THIS IS THE CASE, THE PHILIPPIANS CAN TAKE UP THE VIRTUE OF HUMILITY AND PUT DOWN PRACTICES WHICH ELEVATE THEMSELVES. THEY CAN TRUST GOD TO HONOR AND CARE FOR THEM.

## REAL LIFE WITH BLAKE:

IT IS HARD TO BE HUMBLE, PARTICULARLY WHEN HUMILITY IS ALL ABOUT HOW TERRIBLE YOU ARE, AND THIS IS WHAT I HAVE ALWAYS THOUGHT HUMILITY TO BE. IN MY MIND, HUMBLE PEOPLE LOOK AROUND AND SEE EVERYONE ELSE AS BETTER THAN THEMSELVES. THEY PUT THEMSELVES ON THE BOTTOM, DEFERRING TO THOSE AROUND THEM WHO HAVE GREATER WORTH AND VALUE, WHICH IS EVERYONE! TRY THAT ON FOR SIZE FOR ANY LENGTH OF TIME AND YOU WILL REALIZE JUST HOW HARD IT IS. IT IS HARD TO LIVE YOUR LIFE TRYING TO SEE YOURSELF AS ONE WHO HAS NO WORTH OR VALUE IN COMPARISON TO OTHERS. I HAVE WANTED TO BE HUMBLE. IT IS IMPOSSIBLE TO BE LIKE CHRIST UNLESS WE ARE HUMBLE, BUT I HAVE LONG STRUGGLED TO TAKE UP THIS VIRTUE OF SEEING MYSELF AS WORTHLESS. IT SHOULD PROBABLY COME AS NO SHOCK THAT WE WOULD FIND DIFFICULT ANYTHING WHICH DEFINES US AS WORTHLESS. TO SAY WE ARE WORTHLESS DENIES THE DEEP REALITY OF BEING CREATED IN GOD'S OWN IMAGE. OR TO QUOTE A COMMON PHRASE, "GOD DON'T MAKE NO JUNK!" TO DEFINE HUMILITY IN THIS WAY CUTS AGAINST THE WAY WE ARE MADE. THAT MEANS THERE IS A REALLY GOOD CHANCE THAT HUMILITY DOESN'T HAVE ANYTHING TO WITH US BEING WORTHLESS. SO, WHAT DOES HUMILITY ACTUALLY INVOLVE?

I AM DISCOVERING THAT HUMILITY IS NOT ABOUT THINKING LESS ABOUT MYSELF, BUT IT IS ABOUT THINKING MORE ABOUT GOD. I DON'T HAVE TO SEE MYSELF AS WORTHLESS TO BE HUMBLE. I JUST HAVE TO SEE GOD AS MORE, AND IN SEEING GOD AS MORE I RESPOND BY YIELDING TO AND DEPENDING UPON GOD. IN OTHER WORDS, MY HUMILITY STARTS WHEN I STOP TRYING TO BE GOD, TAKING CARE OF EVERYTHING AND DEPENDING COMPLETELY UPON MYSELF. HUMILITY STARTS WHEN I STOP TRYING TO MAKE MY WAY IN THE WORLD AND ALLOW GOD TO DEFINE AND MAKE MY WAY.

NOT ONLY AM I DISCOVERING WHAT HUMILITY IS, BUT AS I PRACTICE PUTTING IT ON I AM DISCOVERING GOD'S WISDOM IN CALLING ME TO HUMILITY. PLAYING GOD IS EXHAUSTING. IT TAKES ME TO PLACES WHERE I FACE THINGS BEYOND MY CONTROL, EXPERIENCES WHICH THEN MANIFEST THEMSELVES PHYSICALLY IN MY RESPONSES OF FEAR, JEALOUSY, RAGE, JUDGMENT, ANXIETY, AND MORE. I GRASP AND STRIVE, PUSH AND SHOVE, ALL TO NO AVAIL. IN THE END, I AM WORN OUT AND OTHERS AROUND ME ARE WOUNDED. BUT WITH HUMILITY, I DO NOT NEED TO GRASP OR STRIVE, PUSH OR SHOVE. I HAND MYSELF OVER TO GOD AND DEPEND UPON HIM AS I LIVE IN FAITHFUL OBEDIENCE. IT DOESN'T TAKE LONG BEFORE FEAR, JEALOUSY, RAGE, AND ALL THEIR COMPANIONS BEGIN TO FALL AWAY BECAUSE I DON'T NEED TO CONTROL THINGS. I AM NOT GOD. LIVING IN THIS WAY IS

NOT ALWAYS EASY. I THINK MY DEFAULT POSITION IS TO PLAY AT BEING GOD. BUT AS I PUSH INTO COMMUNITY, I HEAR THE STORY REPEATED WHICH REMINDS ME I AM NOT GOD, NOR DO I NEED TO BE GOD, AND I CAN RELAX AND PUT ON HUMILITY ONCE MORE.

## REAL LIFE WITH YOU:

WHAT DOES IT TAKE TO BE HUMBLE? MANY TIMES THE ANSWER WE ARE GIVEN HAS SOMETHING TO DO WITH TAKING UP A HEALTHY SENSE OF SELF-DISPARAGEMENT FOLLOWED UP BY A CONSIDERABLE DOSE OF SELF-LOATHING. IS IT ANY WONDER THAT WE STRUGGLE WITH HUMILITY? OUR PROBLEM WITH HUMILITY IS NOT THAT IT IS HARD BUT WE HAVE MISUNDERSTOOD IT. HUMILITY HAS NOTHING TO DO WITH THINKING LESS OF OURSELVES AND EVERYTHING TO DO WITH THINKING MORE ABOUT GOD. ONE WAY TO THINK OF IT IS TO UNDERSTAND OURSELVES AS BEGINNING TO TAKE UP HUMILITY WHEN WE BEGIN TO STOP PLAYING GOD. HUMILITY IS ABOUT MAKING ROOM FOR GOD TO BE GOD IN OUR LIVES. HUMILITY IS NECESSARY ON THE JOURNEY OF FAITH. IT IS THE BEDROCK OF A LOVING RELATIONSHIP WITH GOD AND OTHERS. THE CHURCH CAN'T EXIST WITHOUT IT, AND NEITHER CAN WE. WITHOUT HUMILITY, WE ARE LEFT TO PLAY GOD AND PLAYING GOD IS EXHAUSTING. IS IT ANY WONDER THAT JESUS ENCOURAGED US THAT IN COMING AND TAKING UP HIS LIFE OF GENTLENESS AND HUMILITY WE WOULD FIND REST FOR OUR SOULS. SO, WHAT DOES IT TAKE TO START PICKING UP HUMILITY? WE BEGIN WHEN WE START PUTTING DOWN OUR NEED TO DO IT ALL, TO BE GOD. THIS CAN BEGIN WITH A SIMPLE BREATH PRAYER LIKE, "YOU ARE GOD, AND I AM NOT." OR WE CAN PRACTICE PAUSING BEFORE RESPONDING TO PROBLEMS TO ASK GOD FOR HIS WISDOM AND GUIDANCE. WHAT IS MOST IMPORTANT IS LEANING INTO A FAITH COMMUNITY WHICH REAFFIRMS GOD'S GOODNESS, FAITHFULNESS, AND ROLE AS SOVEREIGN LORD IN OUR LIFE.



SENIOR  
PASTOR  
**BLAKE**  
SHIPP

 [twitter.com/blake\\_shipp](https://twitter.com/blake_shipp)

©2018 UNION CENTER CHRISTIAN CHURCH