

***REDISCOVER JESUS, PART 54: "A HEART OF HUMILITY"***  
**LUKE 14:1-14**  
**Ps. Jeffrey Susila**

**Personal Introduction**

Hi everyone. If you don't know me, I'm Jeff. I'm a pastor at HMCC of Jakarta. And it's my privilege to be preaching the Word of God for us today.

Before we begin, please take out your own copy of God's Word and any note-taking materials you need, whether physical or digital. For reference, I'll be preaching from the English Standard Version (or ESV).

Now if you're using digital devices, please turn off all notifications and put aside any distractions as best as we can, so that we can give our hearts and our full attention to the preaching of God's Word.

**Sermon Series Introduction**

We're currently in Part 52 of our sermon series called "Rediscover Jesus," where we're going through the Gospel of Luke together.

So let's get right into today's sermon: "What is the Kingdom of God like?"

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We're currently in Part 54 of our sermon series called "Rediscover Jesus," where we're going through the Gospel of Luke together.

So let's get right into today's sermon: "A Heart of Humility".

I remember my high school graduation day... My friends and I were on top of the world. We were congratulating one another; saying how proud we are of each other. And we all felt so happy because we've just conquered high school.

And next... would be university, and we're all discussing what degrees we'll be pursuing. And as people were sharing, I loved sharing the name of my major: "biochemistry and molecular biology."

Because back then, the more complicated your major sounds, the cooler you were. And yet, no one probably knew what "biochemistry and molecular biology" was, including myself.

But here's the thing... the reason why I liked saying it so much was because it made me feel really good about myself, even better than others (in reality, others may actually not care about it). But for me, it made me feel important.

I know now that what I felt back then was actually pride - a sense of superiority over others.

And I believe I'm not the only ones who are still struggling with this heart issue today...

So in today's passage, we'll see how Jesus exposes our prideful hearts and how, instead of lifting up ourselves, we should humble ourselves before others.

**The One Thing**

## ***Let's humble ourselves before others as Jesus humbled himself for us***

### **Scripture Introduction**

If you have your Bibles with you or if you have the Bible app, please turn to Luke chapter 14. Today, we'll be reading from Luke 14:1-14.

In the passage immediately before this, some Pharisees warned Jesus to get away from where he's at because Herod wanted to kill him. But in response, Jesus showed no fear; he was determined, not to save his own life, but to continue on his mission - to die on the cross for the sins of his people.

Luke's narrative now continues, as Jesus and his disciples continue to head to Jerusalem...

### **Scripture Reading**

Let's read Luke 14:1-14.

<sup>1</sup> One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. <sup>2</sup> And behold, there was a man before him who had dropsy. <sup>3</sup> And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" <sup>4</sup> But they remained silent. Then he took him and healed him and sent him away. <sup>5</sup> And he said to them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?" <sup>6</sup> And they could not reply to these things.

<sup>7</sup> Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, <sup>8</sup> "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, <sup>9</sup> and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

<sup>12</sup> He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

This is God's Word.

### **Overview**

We'll look at this passage in two parts.

- I. Jesus exposes our pride (vv.1-6)
- II. Jesus teaches us his standard of true humility (vv.7-11)
- III. Jesus guides us how to live humbly (vv.12-14)

### **I. Jesus exposes our pride (vv. 1-6)**

Verses 1-6, again, say this:

<sup>1</sup> One Sabbath, when he went to dine at the house of a ruler of the Pharisees, they were watching him carefully. <sup>2</sup> And behold, there was a man before him who had dropsy. <sup>3</sup> And Jesus responded to the lawyers and Pharisees, saying, "Is it lawful to heal on the Sabbath, or not?" <sup>4</sup> But they remained silent. Then he took him and healed him and sent him away. <sup>5</sup> And he said to

them, "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?" <sup>6</sup> And they could not reply to these things.

So it seems like Jesus was invited "to dine at the house of a ruler of the Pharisees."

- And what I'm imagining is a gathering of powerful, influential Jewish men (distinguished members of society).
  - Because these Pharisees were the religious leaders of the Jewish community (they had great power and influence over the people), and Jesus is at the house of no ordinary Pharisee, but one of the rulers of the Pharisees.
  - And from verse 3, we know that other Lawyers and Pharisees were also present at this dinner (most likely the ruler's friends and supporters).
    - So I'm imagining Jesus in a room full of Lawyers and Pharisees.
- Now the text doesn't say exactly why Jesus was invited to eat at this Pharisee's house, but from verse 1, we know that they "were watching Jesus [very] carefully" - they're observing everything that Jesus is doing and listening to everything he's saying.
  - Like a hawk hunting its prey, it seems like they're trying to catch Jesus in the act of doing something unlawful, or saying something blasphemous, so that they can use whatever it is against him.
  - Because at this time, Jesus has already had multiple encounters with the Lawyers and Pharisees, and let's just say that they've had differing views, and Jesus has had to rebuke the Pharisees in public.
  - So to them, Jesus was a liability and a disruptor to their rule and authority.

Now, in verse 1, Luke highlights that this is all taking place on "one Sabbath" day. And this is going to be a very important detail for us because this provides us with the context of today's passage.

- Because Sabbath is a very significant day of the week for the Jewish people.
  - As part of the Ten Commandments - God commanded them to keep the Sabbath day holy. They're not to do any work, and they're to rest.
    - So on this day, their attention shouldn't be on their work, but it should be on God's work (on what God has already done for His people).
    - And so, for the Jewish community, this was a special day-of-the-week to intentionally remember God, to honor Him, and to rest in Him.

And so that's the context for what's about to happen here...

- Now let's look at verse 2: before the dinner began, "behold, there was a man before [Jesus] who had dropsy."
  - Dropsy is an old term for a medical condition we now know as edema - so this man had an abnormal swelling of his arms and legs due to fluid build-up that's trapped in his body.
- And some commentators believe that this man was possibly planted by the Pharisees to see if Jesus would break Jewish rules by healing this man on the Sabbath. And I do believe that that's a possibility (because of what Jesus says next - in verse 3)
  - But one important note here is that even if Jesus heals on Sabbath day, he actually wouldn't be breaking God's Laws.
  - This is because the Lawyers and Pharisees have added their own rules and traditions on top of God's Laws regarding what people can and cannot do during Sabbath.
    - And one of the things that they do not allow is healing on Sabbath (unless it was an emergency - and of course, they're the ones to also define what actually counts as a medical "emergency")
    - So if Jesus did heal, he's not breaking God's Laws but he's just not following the Pharisees' own rules and traditions. But those things were important to the Pharisees.
- And that's partly why they're watching Jesus carefully - they're testing him to see what he'll actually do - whether he'll heal this man with dropsy on the Sabbath, or not.

- And Jesus seems to know exactly what's on their mind... because note how in verse 3 - it says Jesus "responded" to them. He seems to know what the Pharisees were thinking about, even before they said anything.
- Jesus "responded" to them, asking them, "Is it lawful to heal on the Sabbath, or not?"
  - And they "remained silent." No one answered Jesus. But the language used here seems to indicate that they could've answered Jesus if they wanted to, but they just decided not to.
    - Because we actually know from their previous encounter on Sabbath day that the Pharisees do not believe that healing is lawful on Sabbath day.
    - In Luke 13, after Jesus healed the woman with a disabling spirit (whose back was bent over), the synagogue ruler even said, "There are six days in which work ought to be done. Come on those days and be healed, and not on the Sabbath day" - Luke 13:14b (ESV).
      - Their stance is clear.
- But this is not Jesus' stance. When Jesus asked, "Is it lawful to heal on the Sabbath, or not?"
  - He's basically pointing out that it depends on whose law you're referring to.
    - Are you referring to God's Law? Or your own rules and traditions?
      - The Pharisees didn't want to answer his question. They answered (with silence).
      - So Jesus answers his own question (not with silence, but with action).
        - Jesus "took [the man with dropsy] and healed him and sent him away."
        - That's Jesus' answer to his own question.

So we're seeing a difference here between what the Pharisees see as lawful, and what Jesus sees as lawful.

And now, perhaps they thought they got the better of Jesus - they've caught him doing something he's not supposed to.

But Jesus would turn this around on them. He then asked a second question: "Which of you, having a son or an ox that has fallen into a well on a Sabbath day, will not immediately pull him out?"

- And they could not reply to these things (unlike the last time where they chose to remain silent. This time, it appears that they could not reply even if they wanted to. Jesus' question must've just shaken them) - they couldn't say yes or no. They're stuck...
  - If they said, "No, I would not save my son or ox on Sabbath day" - then they'd sound completely unloving. They can't just say that in front of their friends.
  - But if they said "Yes, I would save my son or ox on Sabbath day" - then they'd break their own rules and traditions regarding work on Sabbath. They'd look like hypocrites in front of their friends.
    - Jesus has exposed their inconsistency and hypocrisy. They're stuck because any answer they'd give would make them look bad and would affect their reputation and honor.

And that's the point. Jesus is saying, you've made the focus of Sabbath and the Laws of God about yourselves!

- Sabbath is about honoring God and glorifying His work - honoring God for creating the universe and for freeing His people from slavery in Egypt. But instead you haven't freed His people but you've restricted them - you've bound them with your rules and traditions - and you don't honor God, you honor yourselves!
- You like following your rules and traditions because following them simply makes you look good and feel good about yourselves.

The Pharisees had become legalistic.

- They've idolized their own rules and traditions, thinking that they can be good people by merely following the rules strictly.
- And their legalism has made them prideful. Jesus is exposing their pride!
  - Because they're able to follow their own rules and traditions, they think that they're superior to those who don't follow the rules as well as them.

- Just look at them watching Jesus carefully.. trying to test him.. - they're already seeing Jesus as inferior to them.

And that's what pride does. Pride is self-importance and one symptom of pride is this sense of superiority.

And just as Jesus exposed the Pharisees' pride, perhaps he's also exposing our pride today...

- Because how are we like modern-day Pharisees?
- Perhaps we have our own rules and traditions that we follow and judge others by: that in order to be good you have to look a certain way, dress a certain way, speak a certain way, have a certain level of success or intelligence or have a certain behavior. And if you don't match my standard, then you're not as good as me.

On the other hand, some of us may think that we're not prideful because we don't think very highly of ourselves or we're currently feeling down about ourselves. I'm sorry if you're currently going through a difficult time.

- But if you've placed your worth in what you do, in how you look. And you're currently feeling down because you currently don't have those things that you desire. Then it's very possible that once you receive those things, you'll feel like you're superior to those who don't have those things that you do.
- Underneath, we're all sinners - there's pridefulness within us.

It just looks a bit different during different circumstances.

- During times when others don't meet our rules and expectations, we lift up ourselves before them and then basically see them as inferior.
- But on the flip side, when we see others actually meet our standards and expectations even better than we do, then that may cause us to feel insecure, we feel bad about ourselves; we lower ourselves and think we're inferior.

Jesus is exposing our pride.

- The Pharisees think of themselves as better than others because they follow their rules and traditions so well.
- But they're not obeying God's Laws because they want to honor God, they're following their own rules to honor themselves!

So, first, Jesus exposes our pride. Then, second...

## **II. Jesus teaches us his standard of humility (vv. 7-11)**

Verses 7-11 say this:

<sup>7</sup> Now he told a parable to those who were invited, when he noticed how they chose the places of honor, saying to them, <sup>8</sup> "When you are invited by someone to a wedding feast, do not sit down in a place of honor, lest someone more distinguished than you be invited by him, <sup>9</sup> and he who invited you both will come and say to you, 'Give your place to this person,' and then you will begin with shame to take the lowest place. <sup>10</sup> But when you are invited, go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, move up higher.' Then you will be honored in the presence of all who sit at table with you. <sup>11</sup> For everyone who exalts himself will be humbled, and he who humbles himself will be exalted."

During those times, the dining table was more of a U-shape. And there's a clear hierarchy from the seat of lowest honor on one end, and then the seats would go in order of increasing honor until the seat with the highest honor on the other end.

- So people during Jesus' time would clearly know which are the seats of highest honor.
- And - I imagine - that what Jesus observed was that the Lawyers and Pharisees were scrambling for one end of the table: the place of honor - the seats that were for the most distinguished people in the room.

What does it tell us about the Pharisees? They each thought of themselves as worthy of that seat of honor - more than the rest of the others in the room.

- This may not be too surprising because the Lawyers and Pharisees were looked upon very highly during that time. They were very educated, they've memorized God's Laws, and were known to be holy men (with power and authority, and great influence over the Jewish community). So they're used to receiving praise and honor from the people.
  - But it seems like not only do they think of themselves as superior to the common people... but they've also thought of themselves as superior and more worthy compared to each other!
  - Perhaps some thought that they deserved the highest seats because they knew the host the longest, or because they've been a Pharisee the longest, or because they've recently been getting recognition from the public and gaining popularity.
  - Whatever the reason may be, they each felt that they deserved and were entitled to sit in that place of honor (or else they wouldn't be going to those seats).
- And that's another thing about pride. Another symptom of pride is that it leads to a sense of entitlement - that we deserve certain things because of who we are.
  - We think we're more skilled or talented, or smarter, or richer, or more beautiful or more holy than others.
- And that we deserve a certain level of respect and admiration from others because we have those things that they don't.

Now, just think back to this past week...

- As you were walking along, going about your day... did you actually feel like you deserve some level of honor and admiration from your co-workers, family members, or friends? That they owe you that honor?
- And when they didn't give you that level of admiration that you craved, did it upset you?
- If that's the case, you're possibly being prideful.

And I'll be the first to admit, I'm battling with pride myself - I'm prideful and I have this sense of entitlement.

- Some of you may know, I live in an apartment on top of a mall. The lobby to the mall is on the ground floor, but the lobby to my apartment tower is actually on the 6th floor (so to go down to ground floor, I'd have to go to the 6th floor, then walk over to the mall's elevators and then go down to the ground floor. Just a bit of extra walking).
- So if I order food to be delivered from GrabFood or GoFood, the driver would go up to the 6th floor, and I just have to go to my apartment lobby, not the mall lobby.
- But one time, a driver said that his foot was hurting so they couldn't go upstairs, and asked if I could go down to the mall lobby instead.
  - Immediately, I was thinking... "How dare this guy make me go all the way down to pick up my food! He's probably lying about his foot hurting! Doesn't he know who I am?! I'm..."

And then I felt like God was watching over me. I remembered the Gospel. Who am I? I'm not perfect. I'm just another person who has fallen short of God's glorious standard. I'm not better than this Grab driver.

- "How dare he? Doesn't he know who I am?" No.. how dare me, who do I think I am?

If Jesus humbled himself for us - the Son of God coming down from Heaven to Earth - then I think I should be able to humble myself and go down 6 extra floors.

And Jesus is not asking us to do something that he hasn't already done himself.

Jesus humbled himself - even to the point of humiliation and death on the cross. The Son of God - dying for the sins of man. That's how humble our Lord is, and that's how much he values us.

- If we truly believe that Jesus is our Lord and Savior, and that if not for his sacrifice on the cross, we'd be punished for our sins - eternal punishment in Hell... then we really have no valid reason to be prideful.

- We did not - and could not - save ourselves from our sin by our own good works (we're not perfect, and no amount of good work can ever be enough to cover the gap between us and our perfectly holy God).
  - And so because of our sins, what we deserve is Hell. But what we received because of Christ is Heaven. We deserve death, punishment, suffering., but we receive eternal life.
  - And that's not by our own doing, it's because of Jesus' work on the cross. We did not contribute anything to our salvation.
  - It's by God's grace alone that we're saved, through Jesus Christ alone. So we have no reason to boast.
    - Maybe if we contributed 0.001%, we can boast for that 0.001%. But the only thing we contributed is the sin that we need to be rescued from.
- That's the Gospel of Jesus Christ - God humbled Himself and died for us in order to save us because He loves us.
- The Gospel humbles us because it reminds us of who we are (so in times where we're struggling with our pride), we can preach the Gospel to ourselves.
  - Again, I'll repeat, the Gospel humbles us because it reminds us of who we are (so in times where we're struggling with our pride), we can preach the Gospel to ourselves.

Jesus is teaching us, not to lift-up ourselves (not to think of ourselves too highly) but to lower ourselves (in humility) - just like how Jesus humbled himself for us - that's Jesus' standard of true humility.

- And those who exalt themselves - those who don't honor God, but honor themselves (those who don't repent of their sins and turn to Jesus) - those who exalt themselves will be humbled.
  - God will be the one to humble them on judgment day.
  - On that day, our host - Jesus Christ - will return for the second time. And he will see the prideful sitting on the places of honor (all this time on Earth, they've been able to honor themselves and receive other's admiration), but our Lord will say to them "who are you? I don't know you. Depart from me, you workers of lawlessness - move out of your place of honor."
    - And they will be moved to the lowest place - into the darkness, where there will be weeping and gnashing of teeth - Hell will be their place of eternal humiliation and torment.
    - That is what we - as sinners - justly deserve for our sins.
- But those of us who have humbled ourselves as sinners before a holy God - those who have repented of our sins and exalted Jesus as Lord and Savior - we will not be punished, but instead we ourselves will be exalted by God.
  - And our Lord Jesus, will say, "I know you. I've seen you struggle with your pride, I saw how you turned to me and applied the Gospel in your life. Well done, good and faithful servant. Don't stay back there at the lowest place, come up here with me. I've prepared a place for you in my Father's house."
- This is our motivation to remain humble. Our motivation to be humble is immense gratitude for our merciful and gracious God. It's our pride and sense of entitlement to be overcome by our awe of God's grace.
  - We're to be humble because our Lord is humble. - he is lowly.
  - And because our eyes are set on eternity - we're not looking to be honored by man on Earth, we're waiting patiently for the day that we will be exalted by God in Heaven for eternity.

The next thing on our mind may be: Yes, I want to honor God by being humble. But how do I do that?

- Jesus talks about this next as he addresses his host (the ruler of the Pharisees). Jesus teaches us how we can showcase a heart of humility toward others in our lives...

### **III. Jesus guides us to live humbly (vv. 12-14)**

Verses 12-14 say this:

<sup>12</sup> He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. <sup>13</sup> But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup> and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

After Jesus addresses the dinner guests (the Lawyers and Pharisees) about their pride and their sense of entitlement, Jesus now turns his attention to the man who had invited him (the ruler of the Pharisees).

And Jesus tells him that when you host a dinner or a banquet, don't merely invite your family members and friends (and anyone else who can give back to you). Instead, you should invite the poor, the crippled, the lame, the blind (and anyone else who cannot repay you for what you've done for them).

- Some of you may be thinking - this sounds a lot like "behavior modification" or "salvation by works." That we merely have to modify our behavior or do good works by simply inviting these kinds of people when we hold dinner events, and then - at the resurrection of the just - Jesus will invite us to come up and we'll be rewarded in Heaven.
  - Same with the previous scenario, "I just have to sit at the lowest seat and then I'll be able to get the highest seat. That's my goal"
- Well, we know that's not the case. Especially because Jesus just confronted the Pharisees exactly about this kind of thinking - about their legalism - for only doing good works so that they'll be rewarded with honor and respect and so that their names will be lifted up.
  - No one can do enough good works to earn our salvation. No one is perfectly humble. That's why Jesus had to save us and die for us.
- So what Jesus is addressing is not their guest list (not merely who you should and should not invite to dinner), but he's actually addressing something much bigger - how we should not live in a selfish manner, but live humbly.
  - Because for the Pharisees, they live for their own gain.
  - Another symptom of their pride is a life of selfishness (selfish thinking and selfish action).
    - Even when they do "good" works (like giving money to the poor, tithing, and worshipping God at the synagogue), they're not doing those things to honor God and to honor others, but to honor themselves. So that others can see them doing good, and they can be recognized for being good. What they wanted was the recognition, the honor, and admiration of others.

And to be honest, we're not much different. We often have a transactional mentality "I scratch your back, but you scratch my back."

- Ultimately, I'm not thinking about your back, but mine (that's what I actually care about).

But Jesus is emphasizing that you should invite those who cannot repay you - because that's how you live humbly (by sacrificially serving others) - because that's evidence of true humility; evidence that you've genuinely received God's grace... and therefore... you genuinely care for others (without desiring anything in return).

And the motivation for lowering ourselves and caring for others is, again, immense gratitude for our merciful and gracious God.

- As we're filled with an immense sense of gratitude - as God fills us with His grace, allow it to overflow within us and pour out unto others...
  - We see that others don't owe us honor and respect. I owe others honor and respect because of what my God has done for me, and all these people are made in His image.

So how can we serve others sacrificially?

- First, let's think of our different contexts: with our family, friends, co-workers, and even strangers who we pass by.
  - How can we show them honor and respect? How can we serve them?
    - We can spend time getting to know them, even though they may not treat us very nicely all the time.



- Or we can give them our energy - we listen to others and counsel others even though they may not always listen to us or obey our counsel.
  - Or we can be generous with our financial resources, knowing that we may not receive that money back.
- You're caring for them, even though they cannot help pay you back with money, even though they cannot increase your value or net worth. Even though they can't do much to lift up your status and reputation.
  - In fact, it's the opposite... you're the ones lifting them up - the world sees them as outcasts but you're lifting them up - bringing them to a place of higher honor -perhaps even giving them the best seats.
    - Because through the lens of the Gospel, you see that you're not so different from these people. And they're also valuable and made in the image of God, and God cares for them.
- By serving them, we may not get anything back. Even worse, maybe we're paid back with hurt and pain. Perhaps you're not valued by those you're serving (and that makes it much more difficult at times). But God values you, and God will repay you what they could not...
  - This is one way we can love and serve God. By loving and serving His people.

And that's what we're to do as Christians. Not to lift up ourselves and lower others. But to lower ourselves, and lift up others (just to be clear, I don't mean lifting others up higher than God - that's idolatry. I mean lifting them up, honoring them, serving them as a way of honoring and serving God)

Because look at Jesus. Again, he's not asking us to do something he hasn't done himself. Jesus came from Heaven to Earth not to be served but to serve (and in the end, to exalt - or lift up - those who have humbled themselves).

- And we see the ultimate act of his humility when Jesus served His people by bearing their shame and sin on the cross; taking on the punishment that we deserved.
  - We were the ones - spiritually poor, crippled, and lame, and spiritually blind - actively rebelling against God. Yet God invited us to be with Him in His Kingdom forever...

And if we need extra motivation, true humility also benefits us now...

- Humility helps us be secure in our identity and worth, as we're reminded that we're worth the blood of Christ..
- It also helps us to serve God by serving others sacrificially - being blessing to those around us.
- (JKT - In light of our Q2 Rallying Cry) It helps us build healthy friendships and relationships with others.
  - Helps us receive criticism and receive help from others, and grow as a person.
  - Helps you admit when you're wrong.
  - Helps you reach out to others for forgiveness and to reconcile.
- Helps us grow in our relationship with God as we align our hearts with His.

And even beyond our lifetime on Earth... Jesus said, "you will be repaid at the resurrection of the just."

- At the resurrection of the just - those who have humbled themselves before God and have put their faith in Jesus - will be exalted (will be lifted up).
- And we will be rewarded in Heaven with eternal life, a place of honor in the Kingdom of God, not a lowly place but a high place of honor as children of God - with all of our brothers and sisters - as one family.
- We will be repaid with no more pain, suffering, and death. And we will have true rest, peace, and eternal life.
  - For those who humble themselves will indeed be exalted.

## **Life Application**

To help us with our next steps, here are three things that we can do (even starting this evening or tonight):

**1. Take some time to intentionally reflect and ask God to expose your pride.**

**2. Take some time to think about how Christ has humbled himself for you, and let that motivate you to humble yourself before others.**

**3. Serve others humbly without expecting anything in return.**

- For your reward will be in Heaven.
- Think of others around you and how you can be serving them (instead of being served by them).
  - Think of your different contexts: your family members, friends, co-workers, and even strangers that you pass by.
  - And you can start small!
    - For example, open the door for someone, especially if their hands are full.
    - Keep the elevator door open so that others may get in.
    - Talk to a new person after church, welcoming them.
    - With a heart of true humility - No one is too much beneath you that they cannot be served by you, and no action is too much beneath you that you cannot do those things for others.
    - Just as Jesus came to serve and not to be served. We can have the same heart posture as our Lord by humbly serving others, instead of being served.
      - Together, let's aim to be humble servants of the Lord.

## **The One Thing**

***Let's humble ourselves before others  
as Jesus humbled himself for us***

## **Conclusion**

If you're able, can we all stand as we respond to God's Word together?