

Session 3 The Humility of God

INTRODUCTION

The measure of a man is the measure of his love. That's a profound truth. Page thirteen. We'll continue on the revelation of the Magnificent One. We're focusing on His humility. Stuart addressed the humility of God today. He has such insight on this subject. He develops it quite a bit. He only gave a little hint this morning.

I love the humility of Jesus. The humility of Jesus is an expression of the humility of the Father. It's what the Father is like in His character and His nature.

Paragraph A. The concept of a humble God is unique to our faith. There is no other faith or world religion that has a humble God. They have a god of power, a god who gives money, who gives pleasure, but no world religion has a humble God.

Jesus only ever gave one characteristic about Himself. He said, "I'm humble" (Mt. 11:29, paraphrased). Here it says, "Lowly in heart" (NKJV). Other translations say *humble*.

Now we could distinguish between love and humility, but they're twin virtues that must always go together. They're almost synonymous for all practical purposes. There are some distinctions.

HUMILITY: FOREIGN TO OUR MINDS, BUT EFFORTLESS TO GOD'S HEART

Paragraph B. The passage that Stuart looked at this morning. In John 13:5, Jesus began to wash the disciples' feet. Then He said to them, "What I'm doing you don't understand. You'll grasp it later. You won't understand the implications of what I'm doing right now. You won't grasp the full revelation of who I am as the humble God" (Jn. 13:7, paraphrased).

Why? One reason is because humility is so foreign to our minds. Our nature is so different from God's nature, we have to work hard to make sense of humility. The Lord leads our life in such a way that we grow in humility, but when we lose some other things, we're temped to be angry at God. He says, "No, you don't understand. You'll be far more glorious and liberated and like Me, and you'll have far greater fellowship with Me, the more you grow in humility."

"Oh yeah, that's right. I want to be humble. I keep forgetting, I want to be humble." It's foreign to our minds, but it's effortless to God's heart.

GOD'S CORE IDENTITY: LOVE AND HUMILITY

Paragraph B. In John 13, God showed us who He is in His core identity. God's core identity is love and humility. That's who He is at the core of His being. We think of Him mostly as power, but power isn't His core identity. He demonstrates His power to magnify His love, His righteousness, and His humility.

Jesus did the most shocking thing. You know the story well. He girded Himself with a towel. He knelt before broken men and washed their dirty feet. The world religions seek a god of power. Jesus revealed the kneeling God to the nations: the God of all power, but the God who delights to kneel in service and humility for the good of love.

It's not effort for God to serve. It's not effort for God to kneel, to demonstrate love. This is so bizarre to our minds. We can only understand the full truth of His grandeur and His greatness as we understand His core identity in love and humility. When we see Him kneeling as a servant to enrich His people in love, it's completely shocking to our sensibilities. Somewhere we feel that if He kneels to serve us for the sake of love, He must diminish His power and glory. On the contrary: it expresses His glory.

GOD'S HUMILITY IS BASED ON HIS GREATNESS

Paragraph C, in the middle. Man's humility is based on our weakness. In other words, we're humble because we're weak. We fail so much and God is kind to us. In our gratitude, we say, "Thank You; thank You. We're so weak and You're so kind to us. We deserve nothing like this."

Our humility is based on our weakness. God's humility is based on His greatness. It's exactly the opposite. Our humility is because we have nothing in ourselves. His humility is because He has everything in Himself. It's so different from how we think. It takes the Holy Spirit to make sense of this to our natural minds. As Stuart pointed out so well, Peter was offended by the God kneeling to wash his feet. He said, "No."

Jesus said, "If you don't receive Me this way, you can't participate in all that I'm about" (Jn. 13:8, paraphrased).

"What? I want to receive You in Your fullness, but this humility trips me. I can't make sense of it."

The Holy Spirit wants to magnify this core identity of Jesus in His eternal, effortless humility—His infinite humility. His humility didn't begin with His humanity; it only expressed what was always true of Him from eternity past. Jesus didn't become something in His character that He wasn't before. When Jesus became Man, He didn't take on a new character of humility that was foreign to Him, but rather He expressed that which was eternally His, as it is eternally in the Father and the Spirit. Can you imagine the fellowship of the Father, Son, and Holy Spirit? From eternity past in perfect humility and love, They serve one another and honor one another in great pleasure in ceaseless fellowship. I want to touch more of that. The most amazing thing is this, that Jesus invites us into that fellowship with the Father, Son, and Holy Spirit. That's unthinkable!

We don't ever become God. We're forever the creatures. We're human beings that are redeemed. Fallen human beings redeemed have been invited into the fellowship of the Trinity that relates to one another in love, humility, wisdom, and glory. That's what we're called to—not just in the resurrection, but even now. The more we understand His humility, the more we can participate in fellowship and understanding of His heart. We'll never understand His humility that much in this age. Even though some of you may grow in understanding beyond the others, it will still only be the beginning of the beginning of this glorious truth.

UNDERSTANDING HIS HUMILITY PRODUCES ADMIRATION IN OUR HEARTS

Paragraph D. Understanding God's humility. Why do we want to understand this? It produces admiration in our hearts with great gratitude. When I see Jesus this way, I say, "I love You. I trust Your leadership. I admire You. I'm so grateful to be under Your leadership."

The more we understand His humility, the more gratitude and admiration and trust we have in His leadership. Not only that, but the more we understand His humility, the more confidence we have to relate to Him. Because

when I see the truth of who He is in His humility, I understand He's so easy to relate to because He's so kind and so humble. I mean, it should be the opposite. When you meet someone in this life that has exceptional intellectual ability, think of the most brilliant person on the earth: you'll spend an afternoon in conversation. You may feel a little intimidated. The most powerful person, the most gifted person, would tend to be impatient with our lack of understanding. Not Jesus. Because of His humility, He is so kind. Even with His vast superiority, He enjoys relating to us.

Can you imagine enjoying relating to us if you had His abilities? I can picture it in the resurrection.

Here I am with my resurrected body: "Jesus, I love You."

"Oh Mike, I love you!"

"Let me tell You. Oh You already know. Yeah, You taught me that. Ah, yeah, You have a lot more understanding. What are we going to talk about?"

Am I going to tell Him something that's interesting? The answer is yes. Not because it's a new idea, but because it's an idea in my heart and He loves me and it will move Him. It actually will be interesting to Him because He's so humble. Beloved, that doesn't just begin then; it's true now. Do you know the way you move Him? You move Him so much, not because you're so brilliant, but because He's so humble and kind and loving. It gives us confidence. The more I understand of His humility, the more I draw near to Him with boldness. I would be terrified if He was only powerful and glorious in His display of splendor. I would be terrified drawing near to Him.

Paragraph E. Matthew 20. Jesus said, "The Son of Man did not come to be served, but to serve" (Mt. 20:28). This is amazing. Remember in the last session: every time you see the title "Son of Man," know that Jesus used it more than any other title. He's always referring to Daniel 7:13-14. That's the only time that prophecy was ever spoken about Him as the Son of Man. When Jesus said, "The Son of Man didn't come to be served," He was connecting His dominion over the earth as the Messiah with serving in humility. He says, "Yes, I'm the Daniel 7 Son of Man over all the earth. I know who I am, but I want you to know: as the world leader, I came to serve." This is scandalous to our minds, that the Daniel 7 Man of glory over all nations is the greatest Servant ever to walk the earth.

JESUS RIDES FORTH IN HUMILITY TO MAKE THE WORLD HUMBLE

Paragraph F. Psalm 45. We refer to Psalm 45 often at IHOP-KC. It's the glorious psalm of the beauty of the Messiah, the beauty of Jesus. The psalmist describes Him as being more beautiful than all the sons of men (Ps. 45:2). Then it describes the beauty of Jesus at the time of His second coming. That's what it's describing in context, when He rides forth in victory over all nations, in the presence of everyone, to defeat all His rivals and all His enemies. He'll do it without a trace of pride—no pride at all. When He displays His power, His majesty is openly seen: the most powerful Man in total victory, all of His enemies humbled; there won't be a trace of pride in Him as He unfolds this great victory.

The psalmist makes it clear: He does everything for the sake of humility. He does it from humility because He is humble, and He does it for humility, to fill the earth with humility. He wants to fill the earth with humility. That's His agenda.

“HE WILL GIRD HIMSELF . . . AND COME AND SERVE THEM”

Luke 12:37. Stuart referenced this, this morning. Jesus taught a parable about Himself and how He relates to His people. The parable was about the people who respond rightly to Him in this age, when He returns in His glory at the second coming. This is unthinkable. Again, it’s scandalous to our natural minds. We think, “This cannot be.”

Jesus is talking about Himself. He’s saying, “The Master, when He returns, will gird Himself again” (Lk. 12:37, paraphrased)—like He did in John 13. He’ll wrap the towel around Himself. He will have His beloved sit down, and He will serve them.

“Jesus, no. No. You’re the great One.”

“That’s why I’m the servant, because I am the great One. The rule of the kingdom is that the greatest one is the greatest servant. I’m the greatest One and I’ll forever be the greatest Servant.”

“Who are You, Jesus? All the glory, all the power, the honor, all the blessing, all the riches, all the strength of all the nations is Yours. You rightfully inherited it because You prevailed over sin and death. You use all of this to crown us with glory and serve us? No. We want to serve You.”

Oh, we’ll serve Him in the overflow of such gratitude. Beloved, it’s a story of unthinkable love and humility that unfolds forever. Beloved, you have it made. Yes, you may lack some money, you may not have many friends, your body may be broken, you may be rejected, but it’s only for a minute. You have it made forever. We want to see those other things changed in this life; I’m not giving up on those things, but if it doesn’t happen the way I think it should or on my timetable, I know one thing: for billions of years I’ll be with this Man forever.

It’s worth it. I want to see all the good things happen now, but when it doesn’t happen just right, I’m not backing down. He’s worth it.

JESUS IS THE PREMIER EXPRESSION OF GOD’S HUMILITY ON EARTH

Top of page fourteen. Jesus—paragraph A—is the premier expression of God’s humility on the earth. The Man Jesus expresses the Father’s humility on the earth for others to see. Here’s the point: that humility has always been in the Father from eternity past. It’s not a new virtue in the Father; it’s a new *revelation* of the Father when Jesus came to the earth 2,000 years ago. We gain new insight into the Father. His entire eternal existence is a statement of humility when understood by Holy Spirit insight. The greatest expression of His humility—not the only expression, but the greatest—is when He became human and lived here for thirty-three years, laying aside the privileges of God. He always was God, but He lived as though He was just a man under the anointing.

Jesus was never, ever less than God, ever. For thirty-three years, He lived as though He was never more than a Man. That’s remarkable. His deity was always His to use if He wanted. He laid it aside to qualify to be our Savior. He had to live perfectly in the restraints of humanity in order to qualify as our Savior, our High Priest. Jesus could at any time have laid aside the whole program and said, “No, I’ve had it with this humanity. No, no more. I won’t live under these constraints. I’m God, the Eternal God. I don’t need to live under these restraints.” But then He couldn’t qualify as a Savior for the human race.

For thirty-three years, He lived perfectly under those restraints, never less than God—never, ever less than God, but living as though He was never more than a man under the anointing.

Philippians 2 is the premier statement in the Bible of the humility of Jesus. These three verses are so power-packed. “Being in the form of God” (Phil. 2:6). Forever Jesus is eternally the uncreated God. From eternity past, forever He is God. The best translation of this passage is the NIV: He didn’t consider His divine privileges as something to grasp, to hold onto. He said, “I won’t clutch My divine privileges. They’re Mine because I’m God, but I won’t clutch them. I will let go of them so that I can qualify as a man to save humans.”

“HE MADE HIMSELF OF NO REPUTATION . . . COMING IN THE LIKENESS OF MAN”

Verse 7. This is unthinkable to Me: He made Himself of no reputation. He laid aside His right to be understood and honored in the way He deserved. He laid it aside: His right to be understood, His right to be honored. He said, “I’m laying it aside so that I can qualify as a man to redeem you,” because evil men spoke evil of Him because He was so perfect and righteous.

JESUS DID NOT FORCIBLY GRASP HIS DIVINE RIGHTS

Paragraph B, the middle of the paragraph. He did not forcibly grasp His divine rights. He didn’t insist on living free from rejection. Jesus was rejected by so many people, and He accepted it. He could have destroyed them by the breath of His mouth. He could have set the record straight with His infinite wisdom. He could have raised the whole graveyard from the dead to prove how superior He was to them. He didn’t insist on living free from rejection or pain or humiliation.

Here’s the question: since Jesus is the Creator of the earth, why should He ever be hungry? Why should He ever be rejected by the people of the earth? Something is wrong. Here’s the point I want to make: in denying Himself of His privileges, He didn’t deny His true identity as God. He was being true to Himself when He was denying His privileges, because His core identity is humility. When He denied His privileges, we may think He denied the core of who He is. He did not. He only expressed the truth of who He is. Beloved, this is the only Man who is worthy of all the power of the nations.

HE EMPTIED HIMSELF OF REPUTATION IN THE EYES OF MEN

Paragraph C. In verse 7, it says that He was of no reputation. He emptied Himself of reputation in the eyes of men. This is tough. We’ve all done this a bit in our spiritual life. This is a tough one. I’ve set my heart to do this, but I don’t do it well. I keep taking my rights back. I get convicted and I yield them. Then I take them back. Then I yield them to God: “Lord, it doesn’t matter, I trust You.” Like a yo-yo it shoots back. I take them back. It just keeps coming back to me, this desire to be understood and honored in the way I think I deserve.

Jesus said, “I didn’t need that. I’m humble. I’m lowly in heart. That wasn’t necessary to Me. I made Myself of no reputation in man’s eyes.”

He didn’t insist on being honored. He didn’t insist on being understood. Everyone who ever met Him underestimated Him. Every single person underestimated Him. I can picture Him in His twenties in the carpenter shop. The lady comes and says, “Well young man, this is a beautiful table. You did a fine job.”

He could say to Himself, “Honey, I created the trees the table was made from.” She thought He was a good carpenter; she had no idea He created the trees from which He created the table. She had no idea who He was. No one did. No one grasped the fullness of who He was.

“WHEN WE SEE HIM, THERE IS NO BEAUTY THAT WE SHOULD DESIRE HIM”

One of my favorite passages is Revelation 1. John the apostle has been an apostle for sixty years. He sees Jesus in His splendor, and he falls like a dead man before Jesus. I can imagine Jesus saying, “John, it’s just Me. You know, we had many meals together. I’m the same. Oh yeah, I never showed you this part of who I am. I’ve always been this Man, always. It’s not new. It’s new to you, John, but this is who I’ve always been.”

The people saw nothing to distinguish Him from other men. Unthinkable! He was content to be seen as ordinary. That’s one of the most painful things in many people’s lives. They’ll bear anything except for being seen as ordinary. They want to be seen as special so desperately, but they don’t know how special they are already—not because of anything they did, but because of who He is. He had no form, no status, no comeliness; He had no special attractiveness that anyone would notice Him in the neighborhood. He didn’t stick out as unordinary in any way (Isa. 53:2)—just an ordinary young man with a good spirit. I can just see them: “Jesus, if You stay with this carpenter shop, You’re a good young man, You have a good spirit. You may have three carpenter shops in Nazareth one day if You stay with it! Don’t be discouraged. You have a good future, young Man.”

“Thank you, sweet lady.”

“Well, He left the carpenter shop and went down to Jerusalem. He caused quite a stir. I mean, He was a better preacher than we ever knew. He should have taught some Sunday school classes when He was in our hometown. He’s a good teacher. He overdid it a little, and they killed Him.”

“What a shame! He could have had three carpenter shops if He had just stayed steady.”

He died after thirty-three years, and after three-and-a-half years of ministry. He only had 125 followers. That’s not a huge number. Only 120 people made it to the prayer room after He rose from the dead.

A lot of people would say, “Jesus, You didn’t do that well in Your preaching ministry.” He had no form or comeliness. He had no status or accomplishments that anyone would pay attention to Him.

Consider the analogy. What if you were the wealthiest person on the whole earth? What if you had billions of dollars and you never told one person ever, your whole life? It would kill us.

“I think I could afford that.”

“How could you afford that? You don’t look like you could.”

“I could, trust me.” We’d have to leak it out somehow. What if you had billions of dollars? You never spent a dime on yourself and never told one person ever, your whole life? We would naturally want a few people to know we had billions of dollars. They would relate to us differently if they knew how much wealth we had.

Jesus said, “I don’t need to tell them the truth in fullness about Me so that they’ll treat Me differently. I’m happy to walk in humility.” He did these thirty years before His ministry. No one understood.

JESUS EXPRESSED THE GLORY OF THE FATHER IN HIS FRAIL, WEAK HUMANITY

Paragraph E. Jesus expressed the glory of the Father in His frail, weak humanity. What I mean is, He grew tired every day. It seems strange to us that God could be tired. Well, He had a human body; He was hungry. He expressed the glory of the Father in the midst of this weak frame. Here’s the point I want to make here in paragraph E: He didn’t lose His identity as God by being a servant in humble form. He expressed the truth about God; He didn’t deny the truth about God by being a humble servant. He didn’t say, “Give Me a while and I’ll get back to showing you what God is like. I have to do this Savior thing for a few years. Then I’ll get back to being God and then you’ll know what the truth is.” Beloved, He is as humble now in the resurrection as He was when He was kneeling, serving the disciples. He never changes; He never, ever changes, ever.

Paragraph F. Exodus 34. His humility is seen in His relational style. He’s so gracious. Look at what the Lord says: He’s merciful, slow to anger, gracious, and abounding in goodness (Ex. 34:6). Again, I mentioned this. When an exceptionally smart and capable person relates to an inferior, they often get exasperated with their inability: “Hurry up, can’t you understand what I’m trying to tell you?” He’s gracious and abounding in goodness with His infinite superiority in relationship to us. It’s beautiful beyond description.

Paragraph G. Seeing One so high who went so low to bring us so near Him because we’re so dear to Him: that’s the glory of the magnificence of Jesus. Beloved, the Most High, the Most High God, Jesus of Nazareth, became so low to draw us so near because we’re so dear to Him forever.

JESUS’ LOVE FOR US IS AN EXPRESSION OF HIS HUMILITY FOREVER

Paragraph H. The very fact that He so zealously wants our love is an expression of humility. Think it all the way through: “Jesus, why do You want me so badly? What do I contribute to Your profile? You have billions of angels and billions of saints redeemed through the ages. Why do You want me? Come on, let’s be honest, Jesus. What do I bring to You that really matters?”

The truth is, He zealously wants me: “I want you, Mike.” Every single one of you, that’s how He feels: “I want you.”

“Why?”

“Oh, I care so much.”

“Why? I don’t understand most of what You say. I don’t follow through on most of what You tell me to do. I get discouraged. I believe the lies of the devil. I draw back. I compromise. Why? Why do You want a friendship with me?”

“I really want you.”

“Really?”

Beloved, it takes the power of the Holy Spirit to see this. Look at what He said just hours before He went to the cross. This is so precious. He said, “Father, I desire” (Jn. 17:24).

“What do You desire, My Son?”

“That they’re with Me where I am forever. I want them with Me forever.”

When He was going to the cross, part of the joy set before Him was the knowledge that you would be with Him forever. “Why do You care so much?” It’s an expression of His love or humility. You pick either one of those virtues; it goes beyond Him wanting us with Him: “Lord, You want me in the room with You. You want fellowship with me. You want friendship with me, that’s awesome.”

He says, “No, I want more than that. I want you to sit on My throne. I want you to govern the earth with Me forever” (Rev. 3:21, paraphrased).

“Why? Why do You want me to do this?”

“Do you see the way I feel about you?” It’s the humility of Jesus. Let’s face it: He could govern the earth well without us, but He doesn’t want it that way. Beloved, the very fact He wants us so zealously is a statement of His love.

JESUS BECAME INCARNATE AS AN EXPRESSION OF WHO HE IS FOREVER

Top of page fifteen. Paragraph K. If His core identity was in showing power, if Jesus’ core identity was power, the incarnation, becoming human, would have been a denial of His true self. He didn’t serve to prove how noble He was. He didn’t serve to say, “Hey look, I really have My act together.” He served because it was a genuine expression of who He was in the core of His being. There’s nothing unlike God in washing the feet of broken men. He was totally at home washing the feet of broken men.

THE REAL MIRACLE OF JESUS’ MINISTRY

In Revelation 4:3, John saw the revelation. He saw the Father, and of course the Son is next to the Father at the right hand. The Son is an expression, an exact expression, of the brightness of the Father’s glory (Heb. 1:3). So whatever is true of the Father’s glory is true of the Son’s. He is the exact representation of the Father’s nature and an expression of the Father’s brightness.

What does that mean? John saw the brightness of the Father. He saw the Father in His jasper-like glory. When he looked upon the Father in this vision, He had a diamond-like radiance of light radiating out of His being, shining brighter than the most glorious diamond that you can imagine. Jesus has that same glory. Jesus didn’t come to the earth to prove how powerful He was; He already proved how powerful He was creating the earth by His words. He didn’t come to show us how powerful He was. His miracle ministry was a small, small, infinitesimally small expression of His power. His miracle ministry didn’t display His power. I mean, a fraction of a fraction of a fraction of 1 percent of His power was seen in His miracle ministry. The miracle of His ministry isn’t what He did; it’s what He didn’t do. That’s the miracle. When He said, “Lazarus, come forth from the dead,” and raised Lazarus from the dead, He was careful to say, “Lazarus, come forth” (Jn. 11:43)! If He had only said, “Come forth,” all the graves would have opened. “No, I don’t mean everyone, not yet. No, not yet. Everyone back! Oh no...”

No, it didn't happen that way. The miracle is what He didn't do with the power He had. He came not to show His power. All you have to do is look at the sky and see His power. He came to win us. He didn't come as the jasper-like God, with diamond-like radiance, though He could have. That's who He is; that's how He appeared to John in Revelation 1, and He nearly scared John to death when He came in His jasper-like radiance, with a face like the sun. He came as a man, expressing the glory of God in the mystery of humility. It's remarkable. He doesn't want to just dazzle us, though He does want to dazzle us. Much more, He wants to win us to love and have relationship with us forever. He wants us to walk with Him in humility forever. That's what He's after. We want to see dazzling power; He wants us to see His humility. We want to have power; He wants us even more to have humility. Why? Because with humility, we have a capacity to interact with Him in a deep way forever. He could have come and just displayed His power without dying, but He wouldn't have relationship. He had to walk in humility to have relationship with us.

“YOUR PEOPLE WILL OFFER THEMSELVES FREELY ON THE DAY OF YOUR POWER”

This is a strange idea in the Western culture. Paragraph N. In the Western culture, little and humble is negative. If something is little and humble, we kick into, “In the name of Jesus, I bind little and humble! I want big and powerful and I want everyone to know it! In the name of Jesus, give it to me now.”

I love the power of God. Even the greatest display of His power is only a fraction of what He is capable of. We know that. Beloved, humility isn't just an admirable trait. It's not just something we admire; it's who He is. In addition to that, it's the way He'll transform the nations. Because His plan isn't just to have saved robots with resurrected bodies, programmed, saying, “I'll obey You. Yes, Lord, whatever You want.” We'll be lovers of God who out of our own free will choose humility forever. We won't be automated in the resurrection to obedience, where we go through death, we get a new body, we get a computer chip, and we say, “Yes I'll obey You. Whatever You want Master. I'll obey You.”

He doesn't want robotic obedience; He wants voluntary humility. He came to display humility—to raise up a people through 6,000 years of human history who would walk in humility with Him, voluntarily forever, to rule the earth forever in relationship. That's the only way He could transform the nations.

JESUS WILL TRANSFORM THE NATIONS THROUGH HUMILITY

Paragraph O. Watch my play on words here. If Jesus only used power, just dazzling power and miracles, that's far too weak of a way to transform nations. When He used power, the nation of Israel worshiped Him for a while and then they all rebelled against Him under Moses. Power didn't transform them; it delivered them from Egypt, but it didn't transform their hearts to make them voluntary lovers of God with humility. If Jesus only showed power, that's too weak. Power isn't strong enough to transform the nations forever. It takes humility. The only way the nations will be transformed forever is if people volunteer; if multitudes throughout the ages volunteer in love and humility, which we will in the resurrection. That's how the nations will be permanently righteous forever. He has a master plan and humility is the core of it.

Many people ask the question—I'll end with this—“Why doesn't God speak to me more?” I want Him to speak to me more. “Why doesn't God show more power?” We want Him to, for sure.

Here's the part we have to consider. This is part of the answer, not the whole answer. God's hiddenness, God's humility, is part of the message. That's part of the message: His restraint and His humility. We don't like this

because we want things different right now, but He's thinking of the nations being transformed forever in voluntary humility. He has a big plan and He's sticking with it. In this hour, this bothers us. God listens more than He speaks. "Father, would You speak more? You listen so well. Would You say more to us?" He waits to be invited by our love and our obedience. He waits more than He hurries to take over the nations by power. He could easily do it. He's raising up a testimony in His people throughout history and it's based on love and humility. His power will multiply love and humility forever.

Amen and amen. This is the Man we love. This is the Man who loves us. I want to ask you in these few moments; we'll take fifteen minutes, just as Tim comes and leads us, to ask Him, "Lord, teach me Your humility."

He said, "I'm lowly and humble in heart. Learn humility from Me" (Mt. 11:29, paraphrased). We'll admire Him; we'll trust Him; we'll be inspired to be like Him. We need a revelation of the magnificence of the humble God.