

SERMON TRANSCRIPT

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SPEAKER

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I Found Joy

PART

6

TITLE

I Found Joy In Humility

SCRIPTURE

Philippians 2:5-11



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Well, it is great to see all of you. If you are new here, welcome. We are thrilled that you have joined us. And I hope that this time will be truly encouraging to all of us.

There's a setting in Mark 10 that I want you to try to just imagine. The irony of the greatest man in the history of the world, has ever walked this earth, he's walking just steps in front of his 12 disciples, his name is Jesus. And he's walking to Jerusalem for the very last time and the Bible says that he walked there with a heart that was heavy. He knew what was in front of him, he knew what would come. In fact, he told his 12 disciples exactly what would take place once they arrived in Jerusalem. That he would be bound, that he would be condemned, that he would be falsely accused, he would be beaten, he would be spat upon, and he would be crucified on a cross.

The remarkable thing, perhaps, maybe it's not the most remarkable, but in that setting, the 12 disciples were too busy arguing over who was the greatest disciple to offer him any consolation for what he just told them. It's a remarkable display of the power of pride and humility.

And Jesus, in this moment, he turns around and he looks them in the eye and he says, "Whoever would be great among you must be your servant." He doesn't correct their heart's desire to be great. He says, "I know you want to be great, I want you to be great, but make sure your definition of greatness is a prize and not a pit."

And then he goes on and he says, "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many." What we learn here in this text is that the way up is down. The way to be exalted is to humble yourself. But the words up and down, they're heart words. We think certain things, our heart gravitates towards certain things, we love the up and we don't love the down.

In fact, if you just look at a search engine, what you'll find is two kinds of pictures. If you go and you just type upward or downward, this is sort of what you get. When you look at the upward, there's vistas and there's views and perspective, and there's joy and there's hope and there's healing and there's euphoria. And yet, when you look at the idea of down, it's down towards darkness, it's down towards hardness, it's down towards stuff that we don't like. We love the upgrade, we don't love the downgrade. When someone gives us an upgrade, we smile. We think, "Oh, you must know who I am." And if someone says, "Oh, we actually have to downgrade you." We think, "Don't you know who I am?"

We love the upwards. In fact, if you were to leave Raleigh, move to a smaller town, and the town had only two churches, one of them was named Upside and the other was Downside, most of us would visit Upside first. We have a thing for up. We all assume that there is greater joy up there. And yet, those of us who are Christians are following a Savior who descended for the joy set before him.

And so, what we learn in this passage today is that the way to greatness is humility. The way to greater joy is by going down. And I've been praying two very specific things all week. And the first is that for those of us who are fragmented in our relationship with God, that the example of Jesus and his invitation to you that's marked by humility, would draw you today to trust Jesus Christ as your Savior and Lord. And that you would be reunited with your Creator.

And second, I'm praying for those of us who are in fragmented relationships with a person. That the example of Jesus Christ that we find in our passage would inspire us to humble ourselves and take the low place and consider others' interests more important than ourselves, and we would be reunited in those relationships. And it's to that end I'd like to pray for us. So if you would, would you join me?

Father in heaven, we look to you in faith, knowing that you came for us in love. You gave us your Son in love. You gave those the gift of faith in love. You gave your Spirit to those who do place their faith, and you do so in love. You gave us the Bible in love. You gave us the church to have a family of faith, and you did so in love. You gave us the hope of eternal life, and you did so in love. You gave us friends, you did that in love. And so, I pray that you would help us to see your extreme kindness in love towards us, and that that would inspire us to be united with you and with one another.

So for those who are far from you, even if they're religious, would you bring them home this morning? And for those of us who are embroiled in discord with our fellow man, I pray that you would reconcile those relationships. That you would plant seeds within our hearts today that would bear fruit of unity and harmony that would bring us joy. And I pray all of this in the perfect name of Jesus Christ our Lord, amen.

So I would love for you to look in a Bible with me, we're going to be in the second chapter of Philippians. Our text is verse five through verse 11, but I want to sort of help those of us who are new here.

We're just moving verse by verse through Philippians. It was written by a man named Paul to a church much like this church. It's just average people, just like us. Sinful people, just like us. Believing people, just like many of us. And they're believing in Jesus Christ, and yet very, some of them at least, are embroiled in a controversy. There's people that are arguing, there's people who are angry with one another, and they're dividing up the church. We're going to learn about that when we get to chapter four, but he's concerned about it.

And so, our text is spoken into that context. And yet, what's amazing is throughout the letter that he writes to this church, he just keeps lacing it with joy. How much joy he feels, how much joy he's experiencing, how much he's rejoicing. And yet, the problem is, that he has, is he's in prison. And he doesn't know if he's going to get out or not. He's uncertain about those things.

And he's simply been explaining to them, what we looked at last week, is he's been explaining how they can complete, there's something that they can do in Philippi that would complete his joy in a prison in Rome. And the assumption, of course, is that if there's something that they can do in one city that affects his joy, then surely what they're going to be doing in Philippi will also affect their joy. And indeed, what we do will affect our joy.

And so, he says, "Look," in verse 26, "I don't know if I'm going to get out or not. I don't know if I'm going to live or die." He says in verse 27, "Only let your manner of life be worthy of the Gospel of Christ, so that whether I come and see you or am absent, I may hear that you are standing firm in one spirit, with one mind, striving side by side for the faith of the Gospel."

And then he explains that he understands that they have opponents, they have opposition, they have problems, they have a problem that they're in, and he acknowledges it. And then he gets to chapter two, verse one, and he says, "You know what? There are some characteristics that are true of us who have trusted Jesus Christ and have become citizens of heaven." He says this, he goes, "If there's any encouragement in Christ, if there's any comfort from love, any participation of the spirit, any affection or sympathy, then this is what you can do. You can complete my joy." I have joy, I feel joy, I feel I like rejoicing, and yet what you can do right now in your city, in your problem, it will affect my joy.

"And this is how you're going to do it, by being in full accord, in one mind, one spirit, do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others." And now what he wants to do, is he wants to add an exclamation point, to show us the power of humbling ourself and what it can do to humility, and what humility can do in reuniting people that are now divided.

And he says this, he says, "Have this mind among yourselves, which is yours in Christ Jesus. Who though he was in the form of God did not count equality with God a thing to be grasped, but emptied himself by taking the form of a servant, being born in the likeness of man and being found in human form. He humbled himself by becoming obedient to the point of death, even death on a cross. Therefore, God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus, every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Now, we read this today, it probably became a song in the first century church, because it was so theologically rich. But Paul's intent when he first sat down and he was writing this in prison was not to create a theological thesis. It was not to say, necessarily, "I want to create a song." He was speaking into a people that were embroiled in discord. And he wanted to show them the power of humility and what it can do in uniting people that are now divided. And he does so by showing us how we can be united once again to God.

And so, this is the attitude. This is the attitude found in somebody who desires for their joy to be complete as they walk through the earth. As they enjoy their time on the earth, this is what it looks like within the heart of somebody who knows full joy.

And so, the question that I want to answer is the same one from last sermon, and it is, what does the hope of completed joy motivate us to do? And the first thing that he tells us is that joy motivates us to look to Christ. He simply wants us to look to Jesus Christ. He knows that joy is found in being near Jesus Christ.

And so, what he does is he says, “If it’s true that I want my joy to be complete, and I want your joy to be complete, we have to look and draw near to Jesus Christ. And so, what he does in this passage is he describes four characteristics of the glory of Jesus Christ in order to show us that we can be humble, and the power of humility.

It’s interesting how he does so. If you notice in verse six, seven, and eight, there’s the word form in English. He says in the form of God, in the form of a servant, in the form of man. Yet there’s two different Greek words that have separate meanings that are both translated into the English word form. Of course, our language does the same thing as well. We have words that have multiple meanings, well the same thing with this word, form.

So let me show you the two different words. The first word is the word morphe. It’s translated form, it means essence or nature. It’s who we are at our core. You and I, no matter what happens in our life, our essence, our morphe is we are a human being. We are a human being.

And yet there’s another word, and it’s the word schema. And the word schema, it’s almost as if you sit down with a piece of paper and you are writing out schematics. And when you do that, you have a pencil and you have an eraser, and you can change things. It moves and changes in time.

And so, even though we are a human being in our essence and our nature, our form as a body, our shell, right? It moves from being a zygote to an embryo to a fetus to an infant to a toddler to a full-functioning adult, who eventually we become a senior adult. Our body changes.

Now why is this so important? Is because if, if you switch those words when he says, “And he was in the form of God,” and it was actually something that changed, then maybe he wasn’t always God. But this is what he says. He says that Jesus was in the form, and he uses the word morphe, it was his essence, it was his character, it was his nature. And so the first thing he wants us to see that’s true about Jesus is Jesus is God.

It says that he did not have to count equality with God a thing to be grasped. That word grasped means to take by force. In other words, if he was walking through a store and he saw deity on the shelf, he didn't feel like he had to steal it to have it, because it was already his. He was God. To look at Jesus Christ is to see God.

And this is what the Bible teaches. "In him, the whole fullness of deity dwells bodily." To look at him is to look at God. This is why Jesus, when he was on the earth, what did he say? In John 14:9, he says, "Whoever has seen me has seen the Father." It's why he looks at a man who had such physical and spiritual need and he says, "Man, your sins are forgiven." Knowing entirely that the Pharisees, who were standing near him, were about to say, "Nobody can forgive sins but God alone." It's why when Thomas saw the resurrected Christ and he says to him, "My Lord and my God." Jesus neither flinched nor corrected him. He's God.

But Paul wants us to know there's more. Not only is he God, Jesus is also man. It says that he was born in the likeness of man and found in human form. And here he uses the word schema. In other words, that Jesus' body changed in time. He had, first of all, he took on a body, and then it was this big in the womb, and then it grew bigger. And all of a sudden Mary was showing because Jesus, his form was changing. His human form was changing. And all of a sudden he was now an infant, and then he grew and he became a toddler. And all of a sudden now he was teenager. And then all of a sudden he was an adult. His body changed.

But here's the remarkable thing, when he took on a body, he kept that body permanently, even to this day. It was a human body. His hands that touched a leper were human hands. His body that parents brought their own kids to so that he would touch them on the head, they were human hands. His feet that received the tears of the woman who was so gripped by her sinfulness and his holiness, they fell on feet that were calloused and dusty and human.

The amazing things that Jesus said with his mouth were formed by a human tongue and human lungs. Jesus lived physically. He died physically. He was buried physically. He rose from the dead physically. He ascended into heaven physically. Today, in heaven at the right hand of the Father, Jesus has a man's body. And he is going to come back to this earth in that body. When he took on flesh, he took on flesh permanently.

Jesus is God. And Jesus is man. And the third thing we learn is that Jesus is humble. He's humble. I want you to think about this, never in Greek mythology, never in worldview, never in world religion, has man ever invented a humble god. A god who would serve. A god who would kneel. A god who would descend. A god who would wash people's feet. It's uninventable and it's who Jesus is. It says they he emptied himself, he poured himself out.

And we have to ask, "Well, what did he pour out?" Surely it wasn't his deity, and we know that because that was his essence, his nature, that's who he was from the core that cannot be changed. Well what then? Well, it must have been the honors of his deity. The continual glory of his deity. The continual capacity of him being God. And when you think about what Jesus did on the earth, it is absolutely stunning.

Jesus Christ, in a day in time, stood up from a throne and left the adoring population of all of heaven and came to this earth.

The Bible says that the Creator of the universe came out of a teenager's womb. Came out of teenager's womb, unable to keep himself warm. The bread of life, the Bible calls Jesus as one of his titles, the one who is able to nourish us. The bread of life needed to be nourished.

Luke 2:52 says that Jesus, as he grew, it says that he "increased in wisdom and in stature and in favor with God and man." Now think about who is increasing in these ways. The omniscient one, that means he knows all things, the Bible says. The omniscient one grew in wisdom.

The omnipotent one, that means all powerful, he grew in physical stature, his muscles grew. The omnipotent one grew strong. It says that the Son of God grew in favor with God. The second member of the Trinity grew in favor with God. And the Son of man grew in favor with man. The eternal God, from everlasting to everlasting, yielded to a clock.

The light of the world needed a candle to see at night. He took on, it says, the form of a servant. Now this is interesting. He goes back to the word for essence, in other words, Jesus didn't pretend to be a servant, he didn't play the role of a servant. It wasn't a play that he said, "No, which one of these characteristics do I want to be in the play this time." No, he was a servant. At his core, at his essence, I want you to just imagine the mystery of this, the Creator of all things says within his word, "That at the core of who I am, I am a servant."

And he came and he served. Oh, he served sinners and he served men and women, he served boys and girls, young and old. He served his disciples one night when all of them were arguing again over who was the greatest. He took off his clothing and he knelt before each one of them and he washed their feet. He served his parents by obeying them. He was a servant. He didn't pretend to do this.

And it goes on and it says that he served. He humbled himself to the point of becoming obedient to death, even death on a cross. He knew that we had an unimaginable need, we had a spiritual need. We were so divided from the Father, that it says that we became the object of God's wrath. His wrath was directed at us, it was pointed at us.

And do you know what the Bible says? It says this, it says that the mighty God, that's one of the characteristics of the Son that would be born, the Messiah, that his name shall be called might God. This mighty God was bound with rope and chain. The source of all truth was found guilty of blasphemy. The source of all life was condemned in our place, and flogged in our place, and crucified in our place, and buried in our place.

Isaiah 53:5 says, “He was pierced for our transgressions, he was crushed for our iniquities, and the punishment that brought us peace was upon him, and by his wounds we are healed.” Jesus, in all of his glory, was God. And he was man, and he was humble.

But there’s more. For he didn’t stay dead. He was God and he had authority over the grave. And so, God raised him from the grave, and Paul wants us to know that not only is he God, and is he man, and is he humble, but he’s also exalted. And he’s exalted above everyone. And it says, what does it say? It says that, “Therefore God has highly exalted him and bestowed on him,” not a name, it’s the name. Definite article, the name. There’s only one of them and it’s him. “The name that is above every name.” And what is that name? He is Lord of all. He is Lord of all. He is exalted.

You know, Providence, I know some of us in this room, we’re still so confused that we think that this is about church. Some of you, I know, are still so confused that you think it’s still about a system, and there’s rules, and there’s regulations, and there’s ceremonies, and there’s things that we do. And that it’s some religion, and it’s an activity, and if I’m here, maybe God looks and he sees.

Listen, it’s all about Jesus. The goodness of food is ultimately found in seeing food through the lens of the glory of Jesus. The goodness of relationships, the kindness that you can experience in relationships, it all happens by viewing relationships through the lens of the authority of Jesus.

Everything about your life, your responsibilities, your job, your life purpose, your education, the people in your life, the opportunities that you’ve had, everything in life, including what happens after you leave this earth, only makes sense when you look at it through the lens of Jesus Christ.

So, let’s never stop straining, as a church family, to see Jesus’ glory. Just like Moses, I beg you, no matter what experience you have, whatever knowledge you have of who God is, that you would go, just like Moses, and say, “I’ve seen many things, I’ve seen great things, but I must see your glory.” I need to see more of who Jesus is. I know that there’s more. I know that there’s more than can change the rest of my life and that can change my relationships.

So, I urge you to read the Bible on lookout, not for what you need to do, but on lookout for Jesus. We become like those we admire, so admire Jesus. Talk to other people in your midst about what they’re learning about Jesus. And then take everything that you know about Jesus, and make it the lens by which you view the rest of your day and the rest of your life and the world events and current events and relationships and your family and your responsibilities and the rest.

It’s all about Jesus. They’re embroiled in controversy. Jesus has already left and Paul’s primary passion, as his exclamation point is this, church, he doesn’t say, “Please get along,” he says, “You’ve got to look first at Jesus.” Let Jesus and what he’s done, let it be the lens through which you see all of life.

But he does more, doesn't he? You see, those who want their to be complete, joy motivates us to bow to Christ. Oh, it's great to look to Christ, but it's not sufficient. He says this, he said, "So that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus is Lord to the glory of God the Father."

At the name of Jesus every knee, every knee. You have a knee? That's you. He wants to explain the breadth of what he means, and so he says in heaven, on earth, and under the earth. In heaven, on earth, and in hell. There comes a day in everyone's life when their knee bows to the one true King of heaven and earth, and that is Jesus Christ. He says every tongue will confess, every tongue. Do you have a tongue? That means you. That means me. Everyone with a knee and everyone with a tongue is going to bow it and it's going to vocalize, "You are Lord."

Kneeling is an interesting thing, isn't it? It symbolizes all kinds of things. You look at this picture and you see somebody kneeling, and there's all kinds of characteristics that are required for this to happen. First thing, typically, is we have to surrender. We have to know that we're in a problem. There's nothing that we can do to save ourself. There's nothing that we can do in this battle, and so we lay down arms. That's part of what it means to bow, for our knee to bow before Jesus.

Part of it means that we acknowledge. We acknowledge who he is. We acknowledge his strength. We acknowledge his authority. We acknowledge that the person that we have been contending with is stronger than us and we are going to be destroyed unless we bow to this individual.

But there's another thing that's true about bowing, and that is people only bow if they understand something, and they hope in something about the person's character to which they are bowing. And that is that in bowing, they're going to have mercy. They're going to show grace. I am creating upon myself a vulnerable position and placing all of my trust in this person's character, in this person's goodness, in this person's grace and kindness. And in doing so, I have no arms, I have now no weapons, I recognize his strength and I'm pleading on the basis of my own actions for you to be kind to me.

Friends, this will happen to every person who has ever lived, is living, or will live. But tragically, for most people it will be too late to bring them joy. Jesus wanted us to know this, and so in Matthew 25 he tells a parable. It's called the Parable of Ten Virgins. Interesting title. The idea, though, of a virgin was, in the context, is that they were waiting to be married. They were waiting for the bridegroom to come. They were waiting in anticipation. They were waiting for this person.

And what Jesus does is he separates, and he says there's five that were like this, and there's five that were like this. And Jesus' intent in doing so is to say everybody on the face of the earth who has ever lived is in one of these two. It says that these five over here, it says that they had a lamp and it was full of oil. And they were waiting with anticipation. It says that they would go to bed just like everybody else and they would wait.

And then one day the bridegroom came, they trimmed their lamp, it lit because that was their job description, that light things up when he came, to welcome the bridegroom, to say, "I've been waiting for you, I can't wait to see you. And now I see, this is my life purpose." He says that they were ready.

But he says but these five over here, it says that they had the form but they had no function. They had a lamp, but it had no oil. Oh, and they would carry their lamp around and it was symbolic of religion, it was symbolic of works, it was symbolic of putting our trust in knowing the language and being in church. And I pray and I go to mass and I do this and I do this and I do this. I have everything but the Holy Spirit within my heart, which is symbolized with the oil.

And the most tragic thing, it says that Jesus came, the bridegroom came, and not it says that not just those five, but these five over here, it says they went to trim their lamp, this is the ultimate folly, to trim a lamp with no oil. Now all of a sudden, they're like, "What are we going to do? I know what we do, our friends over here have some oil." So they run over to their friends and the friends don't share.

Well, the parable's not meant to teach us to be stingy with our oil. The parable is meant to teach us that there comes a time that when you see Jesus Christ with your own eyes, what you have is all you have. What's in your heart is the only thing that can be in your heart. There is no adding, there's no sharing. Your mom, your dad, your pastor, your friend cannot give you saving faith in that moment. Even though now your eyes see the glory of Jesus and your knee will bow and your tongue will confess him Lord, and yet, there will be no joy in it because that moment will be the moment of judgment for sin and unbelief.

And Jesus wants us to know, I want you to know, this does not have to be you. You can be ready now. He's inviting you now. And so, I beg you today to commit your life to Christ. We commit our life to Christ by placing our trust in him. It's like being in a house on the second floor or a third floor that's on fire. And you recognize and you look around, there's no other place of escape, there is one window and I cannot jump, because if I jump I am going to die.

But suddenly there's a fireman and he comes down, and he looks really strong, and he makes promises. And he says, "Jump! I promise you I'll catch you." And so trusting Christ begins by admitting we cannot save ourselves.

And then it moves on to trusting, to believing in his accomplishments, in his strength, that he died and rose again for our sin. And third, we confess him as Lord of our life. And the Bible says that those who placed their faith in Jesus Christ are forgiven of their sin and are given his righteousness and eternal life.

So my question is, have you committed your life to Christ? He is God. He is man. He is humble. He is exalted. He is the Lord. But he is your Lord? And if you have not, would you do so? And I don't mean do so sometime. I mean do so right now. Not just today, but do so right now.

And for those of you who are ready, who say, "I believe, God is working in my heart," I want to give you an opportunity to do so right now. And so, would you all bow your head with me.

For those of you who have already trusted Christ, you're already, your knee is bent, your tongue has already confessed him as Lord of your life, what I want to ask you to do is to pray for the three people who trusted Christ in the last hour, and to pray for people in this room right now who have never trusted Jesus, that they would be able to see what you have seen and that is that Jesus Christ is Lord. So you pray for them.

But for those of you who are here and you say, "I want to trust Christ, I am trusting Christ, there is belief in my heart and I am placing all of it in Jesus Christ," I would like to know who I am praying with and for. Jesus said, when he was on the earth, "Whoever acknowledges me before men, I also will acknowledge before my Father in heaven."

So I want to ask you to take a step of courage, as people's heads are bowed, and even if they were not, even if they're looking, would you, if you want to trust Christ right now, would you raise your hand as an act of courage and a step of faith? And leave it up long enough that I can see your hand.

Right here, thank you so much for your courage. Anyone else? In the back, thank you. That's remarkable. Anyone else?

So for those who would desire now, the fact is, is that if you desire, Jesus already knows that you believe. But he encourages us to confess it with our mouth. And so you can say a prayer to him. There's no magic words, but you could say a prayer something like this, Father in heaven, I admit that I have a need. I'm separated from you because I've sinned. And I ask that you would forgive me. And you would restore me back to a relationship with you. I know that I cannot save myself. I believe in your Son, Jesus Christ, that he died on a cross and he rose from the dead. And I confess him Lord of my life. Would you forgive me and save me and give me eternal life? And I pray this in Jesus' name, amen.

Listen, for those of you who just prayed to receive Christ, as a church family, we want you to know that we are so grateful. We are so grateful and we're amazed that God would do that in your life and that you would be so courageous as to acknowledge him before men. And I want to encourage you to do just that. I want to encourage you, after this time you've got to tell somebody. If you prayed to receive Christ, you've got to tell somebody.

In a few weeks, we're going to have an opportunity where we baptize. And if you would like to tell somebody, that's an obvious tell. But that's exactly what Jesus said, he told us, he commanded us to be baptized, to tell other people what's happened in our heart. And so we would love to be able to help in those ways.

There is one more thing, though, and that is that joy motivates us to imitate Christ. You see, Providence, as amazing as this passage is, and as obvious as it is to me that so many of you already love Jesus Christ with all of your heart, and soul, and mind, and strength, we have to remember that this was written in a context, and that was that people within the church were embroiled in discord. And it was written to address our pride. It was written to teach the church that the way to find joy is to be unified. And there's no unity unless there's humility.

And so, he says, "Have this mind among yourselves, which is yours in Christ Jesus." The way up is down. Jesus said it this, "Learn from me, for I am gentle and humble in heart." And so, let's keep an eye on Jesus and pursue humility. Now what does that mean? It means that as we continue to look at his example of humility, what it does is it inspires to pursue humility in the broken relationships of our own life.

The fact is, is because humility is regarded around here and arrogance is not, we're pretty much wise enough to dress up our pride like a pig at the fair. We put a bow in the hair, and we put some oil on it so it smells good, and yet it's still pride. And so, I would encourage you to look at the less obvious demonstrations of pride, like self-pity, like rivalry, like the need to win or to be right, ingratitude or complaining.

And if you want to pursue humility, what you need to do is not pursue humility, but you pursue faith. The last passage I want you to see is Romans 12:3, it says, "I say to every one among you not to think of himself more highly than he ought to think. But to think with sober judgment, each according to the measure of faith that God has assigned."

In other words, your heart is like a cup. If it's full of faith, it has no room for pride. But if there's little faith, it has all kinds of room for pride. But when it's full of pride, what happens? When our heart is full of pride, we behave in ways that are characterized by humility. And so pursue faith. Go to the Bible and believe what you read. Go to the cross and see the hero of it all. Go to the Lord in prayer and tell him that you need him. Go to others and serve them.

And this is what will happen, your faith will grow. And as your faith will grow, your humility will grow. And as your humility grows, our unity grows. And as our unity grows, our joy will grow.

So let me pray. Father in heaven, we come to you and ask that you would continue to inspire us and awaken our heart to the mystery and to the beauty of the fact that Jesus died and rose again. We thank you for those who trusted Christ earlier and pray that you would give them courage, that you would help them to grow, that you would help them to connect, and you would help us to help them to grow.

We want to sing to you now. You have a name that's above every name, so we want to sing to you now. And so, Father, I pray that it would be an offering to you. That you would be pleased. Would you help us to lean in at this point in time, as we sing these two songs, God, would you stir our heart once again with the reality, not only of who you are, but what you have done. And we pray this in Jesus' name, amen.



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