

## “Humility”

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Mark 10:32-40  
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From beginning to end, Jesus' life on earth was marked by humility. “Though he was in the form of God, [he] 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 men. And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross” (Philippians 2:7-8).

Jesus “emptied himself.” This is not to say he became something less than God in his humanity, “for in him the whole fullness of deity dwells bodily” (Colossians 2:9). It is to say that he became human, laying down his glorious form to take up a body of flesh.

An incomparable condescension. The Son of God gave up his seat at the right hand of the Father for a place at the table with sinners and tax collectors. “The Son of Man came not to be served but to serve, and to give his life as a ransom for many” (Mark 10:45). “Though he was rich, yet for your sake he became poor, so that you by his poverty might become rich” (2 Corinthians 8:9).

Jesus “humbled himself.” The emphasis is on obedience to the will of the Father, which was the death of his Son on a cross. An unbearable thought. But it is in his obedience that we see his humility. The night before his crucifixion, Jesus “began to be greatly distressed and troubled. He said to his disciples, ‘My soul is very sorrowful, even to death.’ And going a little farther, he fell on the ground and prayed that, if it were possible, the hour might pass from him. And he said, ‘Abba, Father, all things are possible for you. Remove this cup from me’” (Mark 14:33-36). “The cup” is Old Testament imagery for the wrath of God against sin. Jesus, in the garden, acknowledges what is to come on the cross, where he will take upon himself God's judgment against the sin of the world.

Jesus' agony in the garden was more than betrayal or death, both of which are tragic in themselves. It was about the infinitely perfect and eternally unbroken love between the Father and his beloved Son, and the prospect of the Father turning away. The mere taste of it was overwhelming sorrow.

The thought of drinking the cup in full was so dreadful that Jesus asked if there was any way to avoid it. He went to God like a little child who believes that Dad is able to get him out of whatever difficulty he's in. Jesus asked, "Dad, you can do anything ... can you take this cup from me?" For Jesus' whole life, whenever he turned to the Father in prayer, he found comfort and strength. All the light and love of heaven flooded his soul. This time he turns to the Father and "finds hell rather heaven opened up before him.

It was sorrow unto death. When you see that the mere taste of the cup was enough to throw the Son into this kind of pain, then you are ready in this season to consider what the full experience on the cross must have been like for him. You can begin to understand the depth of humility that says, "Yet not what I will, but what you will" (Mark 14:36).

Jesus is God, but he became a servant. He is the righteous judge, but he surrendered to the verdict of the wicked. This is the humility of our Lord: he had nothing to gain; However, he gave up everything he had.

Everyone appreciates the virtue of humility, but entering into the reality of our lives is remembering how contrary it is to our thinking. We are used to strengthening ourselves in many ways: demonstrating our value, impressing people, wanting to be noticed and honored. Ironically, we even expect to be recognized for our humility. If you think giving up TV or coffee during Lent is difficult, stop trying to get attention for a day. You will realize how pervasive our desire to be elevated is.

In the Old Testament, exchanging clothes for sackcloth was the external symbol of humbling oneself. It was about trading on an outward expression of one's position in society and adopting the lowest position. To be humbled in our day, we must know what it means to say, "Not what I want, but what you want" (Mark 14:36).

On the one hand we have a humble Jesus who will be humiliated, and on the other hand we have these disciples who are asking for an exclusive place of privilege for themselves.

To fully enter into favor with the Father, first of all, our proud self must be broken. Our own self must renounce the rights to it. Our self is hard. He doesn't want to obey God. He likes to prove that he is right. He wants to follow his own path. He wants to claim all his rights. He always seeks glory for himself. The self must bow before the will of God. He must confess that he is wrong. He must give up his own way. He must obey the Lord Jesus. You must give up all the splendor of it. Only in this way can the Lord Jesus have it all and be everything in our lives. "We must die to ourselves.

Repentance must begin with humility, because even our repentance can be motivated by pride. We can go out of our way just to protect our image. We say to ourselves, "I am a good Christian. I have stopped lying or being lazy because I don't want to be like the liars and lazy people. "I'm not like that." Thus we look at Christ, who did not give himself up to the approval of men, but entrusted himself to the Father.

During Lent, we try to make space in our lives for God to shed some light. God will shed light into dark corners, but that kind of light can only be received with humility.

PRAYER. O God of grace... You have imputed my sin to my substitute and imputed his righteousness to my soul, clothing me with a bridegroom's mantle, adorning me with jewels of holiness. But in my Christian walk I am still in rags; my best prayers are stained with sin; my penitential tears are so much impurity my confessions of wrong are so many aggravations of sin; my receiving the Spirit is tainted with selfishness. I need to repent of my repentance. Amen