

# Q&A: How do we hold both conviction and humility?

Sarah, responding to my previous post, asks:

*Hi Will, could you write another blog post on what conviction and humility look like? Speaking truth to power as you say.*

*Conviction is essential for obedience; it doesn't forsake humility. And if we are saying and doing things that our society agrees with, they will recognise humility. But if we are humbly speaking God's truth that is at odds with the world around us, it won't be liked, it will be hated, and the world won't see any humility at all because we are pointing to an authority higher than all others. We endure, we bless, we answer kindly, we are humble. But we will have to be prepared to not be seen as humble whilst we are bowing the knee to the Lord Jesus?*

***[This is a Q&A question that has been submitted through this blog or asked of me elsewhere and posted with permission. You can submit a question (anonymously if you like) here: <http://briggs.id.au/jour/qanda/>]***

Thanks Sarah, and to others who have asked me if I could follow up on my previous post that deals with a perceived incoherence between two aspects of the gospel:



1. The truth-claim that Jesus is Lord. (The *message* of the gospel).
2. The character of humility. (The *mode* of the gospel).

As a wise friend commented, "Great stuff, Will. You outlined the dilemma well. I'd like to hear a fleshing out of the solution a bit more." This is my attempt.

I'm not going to ground this attempt in anything more profound than my own experience and an aspiration towards common sense.

It begins with an agreement with the premise of the question: the Christian call is towards both conviction *and* humility. These two are not at odds. In fact, in the Christian worldview, **conviction and humility cohere**, that is, they go together and can't be separated.

And I also agree with the premise that, in the end, the fact of this can't be determined by other people; it is centred on Jesus. This is point of contention, perhaps. Almost by definition, humility involves an awareness of others, a willingness to listen, to be open to being changed and moved by someone and not hardened towards them. Paul is right: "Do nothing out of selfish ambition or vain conceit. Rather, in humility value others above yourselves not looking to your own interests but each of you to the interests of the others." (Philippians 2:3,4)

The key to my thoughts is this: our other-awareness derives from our Jesus-centredness. That is, our humble approach towards others, in the end, relies upon us being found in Jesus, for Jesus, to Jesus. That is, **our conviction about the gospel is the source from which our humility derives**. There are a number of senses to this:

**Firstly**, there is a sense in which **Jesus is the greatest example of humility**. We saw that in the previous post when we looked at Philippians 2:6-8. To be apprentices of Jesus is to have the same "mind of Christ" and approach others in his mode. This is essentially "WWJD", which isn't always easy to practice: sometimes being silent, sometimes speaking up, sometimes standing against, sometimes

submitting. Whatever the exact behaviour, the heart is humble.

**Secondly**, there is a deeper sense in which **Jesus enables us to be humble**. Humility is aware of others, but there can be a flip-side to that. I am also other-focused when I am driven by fear, pride, panic, hate, lust, and so on. If my sense of identity and worth is bound up in others, then it is impossible to be truly humble. If my identity is other-centred then any actions I do, even if they are nice and acquiescent will be at least tinged by self-preservation or self-fulfillment. Rather, if Jesus has captured my life (Galatians 2:20) then I am his and his alone; therefore I am *free* of obligation towards anyone else. I owe my eternal life to no-one else. Therefore *I am free to be humble*. John 2:24 describes this of Jesus, who in his humility, “would not entrust himself to them, for he knew all people.” He was free of them, he was free to love them.

**Thirdly**, there is a similar sense in which the **Spirit of Jesus compels us to be humble**. There is a conceptual and practical aspect to this. Conceptually, the gospel is a great leveller: “For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast” (Ephesians 2:8-9). Practically, we trust that the Spirit of Jesus is at work in us. “Christ love compels us” (2 Corinthians 5:14a), says Paul, and he is right. However that compulsion is manifest – speaking, listening, acting, resisting, or simply solidly *being* – Jesus doesn’t just show us the way and give us the freedom to walk it, he leads, guides, propels us forward. The more we look to him, the more we are moved by his humble, life-giving Spirit.

I think the the premise of Sarah’s question is right. Our humility towards others rests upon our dependence on Jesus. Because of this, we cannot, in the end, measure the “success” of our humility by whether it is recognised or not. It doesn’t

mean we ignore others, or dismiss other's opinions and beliefs – after all, Jesus, didn't do that. It *does* mean we don't fear others, slip into their traps, or concur with their brokenness; we are embraced by Jesus first, and we love others out of freedom.

And it won't always "work." It didn't work for Jesus. "If the world hates you," Jesus said (John 15:18), "keep in mind that it hated me first."

Gill and I have certainly known what means to be rejected. It does lead to some soul-searching. Many times, we have fallen short of the humility of the gospel, and have not been careful enough in manner or mode. Sometimes, we have compromised on the truth. At other times, I have had to conclude that I could do no more: My physical size has had me perceived as overbearing, and I can do little about that. I inhabit the role of vicar, and sometimes people respond to previous negative experiences of other vicars, and I can do little about that. All I can do is focus on Jesus and seek to be more like him.

But when it works, it works! I received a voice message today from a friend of mine. Here is someone who is fully committed to the gospel, and feels very free to share it. But there is no sense (beyond ordinary human brokenness) that that conviction is not manifest in a Jesus-centred humility. Take a listen to Uncle Nige:

<http://briggs.id.au/jour/files/2020/02/Nige20200222.mp3>

And finally, I was struck today by an article that summed it up really well, from the point of view of Adam Neder, a Christian teacher. He conceives of humility as an *awareness of our weakness*, and therefore a dependence on the Spirit.

*Many of us who teach Christian theology are keenly aware of*

*the poverty of our language in comparison to the reality of God. We try our best to speak truthfully and faithfully, but our words often seem thin and unreal, they taste like ashes on our tongues, and we wonder if our teaching will add up to anything more than wasted time. In extreme cases, this trajectory of thought and feeling can lead to a deadening acedia that takes root within us and leaves us hopeless or in despair.*

*But an awareness of our dependence on the Spirit moves us in the opposite direction. It eases the pressure by displacing the teacher from the center of the educational process. It relativizes our weaknesses. It does not eliminate them, and it certainly does not excuse them, but it assures us that God rises above them. And this awareness becomes an essential source of freedom and joy for those who believe and depend on it, whereas for those who do not, teaching can become a burden too heavy to bear—at least for teachers who want their students to know God personally.*

Humility is an awareness of the “poverty of our language” and a “displacing the teacher from the center.” When we come full of ourselves, with controlling systems, asserted techniques, and market-proven strategies, we are missing the mode of the gospel. When we come dependent on the Spirit, that is the power and freedom to humbly gift ourselves to the world. Whether the world receives us or not is not for us to know or control.

That then is the only “solution” I can offer: Jesus first, the rest of it will follow.

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# Is the Gospel a Power Play?

## The perceived incoherence of belief and humility.

The heart of the gospel includes a *mode* as well as a *message*. Jesus is the substance of both of them.



**The mode of the gospel is one of humility.** “Do nothing out of selfish ambition or vain conceit,” Paul exhorts us in Philippians 2:3-11. “Rather, in humility, value others above yourselves... have the same mindset as Christ Jesus:... he made himself nothing by taking the very nature of a servant.”

Here is what theologians call *kenosis*, the self-emptying character of the gospel. Jesus, who had the power to command twelve legions of angels, doesn't use the sword (Matthew 5:52-53) but lays down his life. This is the Teacher who sets the example of washing feet (John 13:1-17). “Whoever wants to become great among you must be your servant,” he says to his disciples when they jostle for position, “whoever wants to be first must be your slave – just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Matthew 20:26-27).

We, who follow Jesus, are meant to reflect this mode. It's why we wince when there is hypocrisy in our midst, when we see the drippingly wealthy lifestyle of televangelists, or the coercive and oppressive legacy of Western colonialism. We align more clearly with the likes of Mother Teresa or William & Catherine Booth, and above all recognise that the greatest gospel heroes are usually unknown and unsung.

It isn't always simple. Jesus' humility, particularly during his passion and crucifixion, was one of complete surrender to the will of God; he was acquiescent, and was "led to the slaughter... like a sheep silent before her shearers" (Isaiah 53:7). At other times, he is forceful in his actions and language, particularly towards those who exercise and abuse their power. He turns over the tables of the exploitative money changers (Matthew 21:12-13). The pharisees and teachers of the law are "snakes", a "brood of vipers" and worthy of judgement (Matthew 23:33-36).

When we consider these oppressive people, we agree with Jesus' actions. Whatever humility means, it doesn't mean being a doormat, or agreeing with oppression. In fact, **our postmodern world might give us an insight that Jesus appears to be addressing: truth claims are power plays.** By asserting what they declare to be *true* (in how the temple operates, or in the application of God's law), Jesus' opponents are constructing a social framework in which they get to have power and influence. Jesus is right to undermine it!

But here, if we are not careful, we run into an incoherence. Because the gospel is not just the *mode* of humility, it is a *message* of truth. Its shortest declaration is three words long: **Jesus is Lord. We are making a truth claim.**

We don't want to lose humility. Should we therefore refrain from laying out this truth? Let us not fall into the trap of the Pharisees and assert our truth, especially when we inhabit a dominant or privileged Christian position in the Western World. Would it not be more Christ-like to withhold our voice, and be silent like lambs?

Perhaps we should not only lay aside our voice, but be aware of our own heart and attitude. Jesus was humble, so why should we be so arrogant as to hold that we have any particularly correct insight into the ways of the world, the way of God, and the wisdom of what is and what might be? Jesus was self-

effacing, so if we speak his name, we must be doing it for our sake, not his. Evangelism itself, therefore, is a form of oppression. We should lay down our power-claiming truths even within the confines of our heart; we should let go of our beliefs.

**Thus, we arrive at our incoherence: For the sake of the gospel, we should stop sharing the gospel. Indeed, for the sake of the gospel, we should stop holding to the truth of the gospel.**

If there is a defining dynamic of Western church life, this is it. We want Jesus, but we're embarrassed to believe much about him, let alone speak of him. What if we're wrong? We could so much damage!

I understand the dilemma. After all, other ways of resolving the incoherence may not be particularly attractive to us:

**We could modify our sense of Jesus' example of humility and so be less humble ourselves:** If he was humble at all, it was an acquiescence tightly attached to his self-sacrificial death on the cross – something he *chose* to do, and therefore a demonstration of his power and strength. The kingdom of Jesus is muscular and assertive: it lays a claim on truth, and on our lives, and dictates some specific ways of living. This world is caught up in a war between good and evil, and we must fight for righteousness in every area of influence: politically, financially, sociologically. This isn't dominance for its own sake, it's justice. We must protect the innocent, particularly the unborn, and hold back the warped worldviews that will pollute the world of our children.

I'm sure you've heard this rhetoric.

**We could modify our sense of Jesus' claim to truth and so have less to believe and say:** If he made any truth claims about himself at all, they were probably misinterpreted by his biographers, and later given the authority of holy writings by



power-hungry men. Jesus is not *the* way, *the* truth, and *the* life (John 14:6), and if he said it, it only applies within the Jewish world that he inhabited, and he never meant it absolutely. Jesus may have claimed authority in the Kingdom of God (Matthew 28:18) but he meant it subversively, that we might further his Kingdom the way he intended: through dialogue with the oppressed, and inclusion of those discarded by society. The Kingdom of God is made present wherever the compassion that Jesus exemplifies is exercised by any of God's creatures.

I'm sure you've heard this rhetoric also.

Both extremes in this dialectic have a degree of appeal. But it's not a coherent resolution. Within the church, we find ourselves lurching between nihilism ("We can't really know or be anything, let us just be, resting in the empty and meaningless") and more explicit forms of control ("This is how it is, now get on and make the church bigger, don't fail or we will lose influence"). In over-simplification, it's so-called liberalism on one end, and traditionalism (even modern market-driven traditions) on the other.

The synthesis is where we need to be. Neither Jesus' humility, or his claim to truth, can be modified without losing the essence of who he is, and the gospel we believe.

This comes when mode and message combine. As we saw above, Jesus operates in humility. At the same time, Jesus surely does make truth claims about himself. His declaration to the Jews in John 8:58 – "Before Abraham was, I am" – is undoubtedly a claim to divinity. John 14:6 is unequivocal, "No one comes to the Father, except by me." Even the example of humility in Philippians 2 is not a denial that Jesus is "in very nature God", but an exposition of how Jesus didn't *cling* to it for self-grandeur. **We are not nihilistic. Jesus is Lord.**

Jesus is the only one who can lay claim to holding “all authority in heaven and earth” (Matthew 28:18) and do so with humility. Why? Because he is the only person for whom that is true, and who holds it rightly and justly and appropriately, and not by some pretense.

To hold that Jesus is Lord, therefore, not only speaks truth, it also embraces humility. If Jesus is Lord, then I am not. If Jesus mediates the way, the truth, and the life, then I can not. It sets the mode of the gospel: I can not speak the truth in and of myself, I can only seek to echo his words. I can not heal and transform, I can only seek to reflect his heart, and point others towards his safe life-giving arms. I can not untangle the warp and wefts of injustice and human brokenness, I can only, daily, seek to follow the lead of the Spirit of Jesus. **We are not authoritarian. *Jesus is Lord.***

If we really hold to the truth of Jesus, we will be committed to humility. We will entrust others to his care, not try to control them. We will speak truth to power, without fear or favour. “We work hard with our own hands. When we are cursed, we bless; when we are persecuted, we endure it; when we are slandered, we answer kindly” (1 Corinthians 4:12-13). How? Because it’s not about us, it’s about Jesus. We live for Him.

The mode of humility involves a self-surrender. The message is that Jesus is the Lord. The two together is the heart of the gospel.