

## I. Video

## II. Intro

A. A while back I started asking people what part of the fall series was the most helpful to them: the book small groups, sermons, daily readings? What I kept hearing about was the two minute comedy videos we'd done with the Seven Deadly Sins – the ones in which I made a fool of myself demonstrating anger, envy, greed, sloth and the like. I couldn't believe it. That was the highlight? Really? Are you just trying to depress me? Anyway, we did not do them last year because Broken didn't really lend itself to a lot of humor. But, for better or worse they are back. They are a small part of the package of resources that we've pulled together in an effort to help you unpack this topic, help keep your attention, help you think about becoming a person of depth.

III. You heard passages read from Isaiah and Matthew. They help set up the broader series. There are two passages that drill down on today's message. Both are short but I've found them to be loaded with implications.

A. The first is a parable Jesus told, starting in Luke 12:16. Jesus said:

1. "The ground of a certain rich man yielded an abundant harvest. <sup>17</sup> He thought to himself, 'What shall I do? I have no place to store my crops.'

2. "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store my surplus grain. And I'll say to myself, "You have plenty of grain laid up for many years. Take life easy; eat, drink and be merry.'"

3. "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?'

1. "This is how it will be with whoever stores up things for themselves but is not rich toward God."

B. Clearly Christ's words here have some important things to note about greed. But they also assume something that those of us who live in a youth-saturated culture do not: this life will end, and much of what we are chasing may prove to be a mistake. Success may not be what so many people think it is. We need to cultivate a longer-term perspective. Moses was being very wise when – in Psalm 90 – he asked God to teach him to number his days. (To gain a perspective of how short this life is and how long eternity is). The Book of Proverbs will push us in the same direction.

C. The second passage is just two words, which show up over and over – in Luke and the other Gospel. Those two words are: "Jesus walked..." I suspect that that is not what you were expecting. You are aware that they are in there. After all, we've recently been studying a section in Luke in which Jesus is walking from Galilee to Jerusalem. But they may not have struck you as being all that important.

D. I've been struck by them lately because I do not take many long walks, but when I do, those tend to be times of reflection. And things settle.

E. Let's do a quick experiment. In a moment I am going to ask you to close your eyes and then – without cheating or even counting – I want you to raise your hand when you think one minute has gone by. All of the campuses please do this.

1. I have done this before after reading about how much people who are stressed underestimate the length of a minute. I had someone come in around 12 seconds.

2. That was only a minute. So, if you thought it drug on for about ten you've got issues. And if didn't get around to raising your hand, please drink some coffee before you show up next week.

F. Now here's the truth. I did this not just to reflect a bit on the pace of life, but also to see if you thought at all about how rare it is... to be... in a setting... of silence. We seldom get today.

G. Some of you may have extended times alone in a car. But cars have radios, and now we have I-phones and I – pods. And so we do not get much silence. We do little reflecting and assessing. And the combination of not thinking long term (about our death and eternity) and the noise of the day (the events of the last 24 hours, that seem so important until they are pushed aside by the events of tomorrow and completely forgotten (we tend to know everything about the last 24 hours, remember little about the last 24 days and know almost nothing about the last 2,300 years) means we end up lacking depth.

H. Let me give you the fly over for the six week series we are stepping into.

1. I am selling today. Not literally. But I am trying to move you – to disrupt your routine, to push you in a particular direction. To encourage you to take some risks, to try some new things. You are where you are as a result of the things you've said, done and thought. And by now the trajectory for most of us is pretty well set. You can likely draw out the line and see where you'll end. If you'd like it to be different you have to make some changes. I am advocating for some changes, and I think you are owed a clear explanation of the plan. So let me set it before you as clearly as I can. I have four points.

IV. One: It all starts with God and his love.

A. I sincerely believe that whoever you are and no matter what you've done, God loves you and wants to be a bigger part of your life. He wants you to lean in.

B. I realize that my claim that He loves you might strike you as unlikely. Many people think that if God had something to say to them it would be, "Stop it." Or "How dare you." Not true. I was noticing the other day that when God shows up to talk to people – deeply flawed people like Moses (who had to flee Egypt after he lost his temper and killed a man) or Jacob (who was a profoundly self-centered and mischievous weasel) that his first words to them reflected love. They were words of invitation and affirmation.

C. God loves you – not because you are lovable. He knows the truth. He loves us in spite of who we are because He is love. And He wants to be a bigger part of your life. He wants more of your heart. He wants to be more fully known by you, not simply once you die. But now. Right now. Today. He wants that and we need that. Indeed, we were created for that. Life works best with God. I’m not saying it will be easy, but it will be better.

D. The statement is a bit overused, but it’s so appropriate I will cite it here. Blaise Pascal, the great 17<sup>th</sup> century mathematician and philosopher, noted that we all have a God-shaped vacuum in our heart, and our heart is restless until it finds its rest in him.

E. Point one: God wants to be a bigger part of your life. In fact, He wants to be at the very center.

V. Two: There are obstacles down this path.

A. There are reasons why cultivating a deeper relationship with God is hard. Some – such as our sin, pride and selfishness – are constant over the ages. Others change. They are unique to a particular era. And what is unique about the ones that are unique to a particular era is: some people are blind to them while others think they are the greatest obstacle ever.

B. In his famous novel, *A Tale of Two Cities*, Charles Dickens opens:

1. “It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way – in short, the period was so far like the present period, that some of its noisiest authorities insisted on its being received, for good or for evil, in the superlative degree of comparison only.”

2. In other words, some were saying “this is the greatest time ever,” while others are saying, “it’s never been this bad.”

3. If you’ve read the book you know that Dickens was writing about London and Paris during the turmoil of the French Revolution. During that time some people, namely the oppressed 18th-century French, were convinced that the revolution was going to make things better for them, while others – those who were going to lose their position of privilege if the revolution went through – were saying “It was the worst of times.” That aside, part of what Dickens is doing is mocking the fact that no matter where or when we live – we tend to think our moment is special in some way. It’s the best ever, or it’s never been this bad.

C. That’s true today. And, depending on which end of the radio dial you tune into, you may think it’s the best of times or – quite the opposite – that it’s the worst.

1. Those who think it’s the best of times point to the amazing advances in medicine, the upsides of technology (driverless cars and GPS), the dramatic decline in abject poverty, the general advancement of civil rights and more.

2. Those who think it's the worst, point to escalating crime, the breakdown of the family, the rise of addictions, debt, ISIS, climate change, Internet porn and other such matters.
- D. I'm not arguing either side. My point is only this: it's a unique moment and we need to be aware of unique challenges we face in seeking God and living a faithful life now.
- E. How is this moment different? How are things for you today different than they would have been had you been born 100 years ago or 1,000 years ago. I think it's the one, two punch of shallow people and an overwhelming and invasive culture.<sup>1</sup>
- F. No one wants to be called shallow. And perhaps you are not. But I think it's a fair assessment of 21<sup>st</sup> century Western life.
1. For starters, we are consumers. It's invaded almost everything. When people show up at church they evaluate the service – the music and sermon – by how it makes them feel. This is new. We set ourselves in the place of the consumer instead of seeing ourselves as the worshippers and understanding God as the audience.
  2. Secondly, we are consumers of entertainment. In huge amounts. Today many of us are entertained more in one week than previous generations were in a life-time.<sup>2</sup>
- G. The reality is, you and I live in country:
1. That spends more on beauty aids than on education.<sup>3</sup>
  2. Where people are celebrated more for curves and abs than character and compassion.
  3. Where things keep needing to be dumbed down.<sup>4</sup>

<sup>1</sup> If you asked people what is unique about today you would likely hear: about: 1) the way technology and globalization have sped things up; 2) the success of capitalism, which has provided many of us with more money than most of the world can begin to comprehend; or 3) the way traditional morals are being replaced by a set of values that are much more permissive. The list might also include: the expansion of government; the fact that we routinely hold more computing power in our cell phones than could be found in the entire Apollo space program; the fact that we are living longer, etc. I am not arguing that this is the best or worst of times, simply that it is a unique moment and as such it presents us with some unique opportunities and challenges. And I am not alone in making this observation. In the introduction to *Road to Character*, David Brooks writes, "The noise of fast and shallow communications makes it harder to hear the quieter sounds that emanate from the depths." In "How America's Culture of Hustling is Dark and Empty (*Atlantic Monthly*, Aug., 2013), David Mascioti quotes Morris Berman saying, "One of America's worst crimes is the cultivation of a 'culture of hustling.' Hustling – the surrender of everything to market forces and the sacrifice of life to consumer culture – is an energizing and often enriching enterprise, but it is ultimately empty." Clearly, at least part of what is happening is that there is a lot more stuff (information?, noise? Activity?) out there competing for our attention, and it pulls us in a variety of directions and consumes our time. There is now "a wealth of information and a poverty of attention."

<sup>2</sup> It's worth noting, that we are no happier because of it.

<sup>3</sup> Pots of Promise, *Economist*, May 23, p. 63.

<sup>4</sup> Back in the 90s I started writing a column on management for a magazine based out of LA. When I started the editor wanted 4,000 words. After a few years he cut that back to 2,500. Then to 1,500. Then 1,000. Then 750. I quit

a) In 1990 I started writing a management column for a publication out of L.A. It was 4,000 words per column. Over the years they cut me back – 2,000 then 1,200, then 800. I quit in 2,000 when they wanted 400. I said, I can't develop a real thought in 400 words. All I can do is make a loud, provocative but unsubstantiated point.

b) Two weeks ago, *Wired* magazine announced that attention spans had dropped from 12 seconds in 2000 to 8.4 seconds today. It also noted that the attention span of a goldfish is 9 seconds, which means I have a better chance of getting my point across to Bubbles than to you.<sup>5</sup>

4. Look, every era has a unique set of obstacles to overcome to cultivate the relationship with God we were made for. You can state ours however you wish:

a) We are moving a bit too fast to do what needs to be done

b) We are shallow and culture is moving fast.

c) My second point is that ours is that we tend to be moving a bit

5. It doesn't matter to me. Either way, point three is the same.

VI. Three: We need to go deep.

A. This has always been the case. By definition Christians are those responding to a higher call, who recognize that we can't simply go with the flow, we have an assignment to spread a very different set of values because we are about a very different culture.

B. But what I am arguing that our culture – which has some upsides to it – is becoming both darker and more invasive and that means we have to be more proactive in cultivating our soul.

C. Let me pause to note that while there is some debate over whether we are headed in a good or bad direction, most think that at least some of the trend lines are bad. And while I've understood that for a while, what is a bit new to me is how powerful culture has become in general.

1. In the book I suggested that if culture is a river, the current is swifter than before.<sup>6</sup>

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when – ten years after I started – when he cut it down to 400, because I said, I can't develop an idea in 400 words. All I can do is make bold, provocative but unsupported statements. It's worth noting that tweets are not even 400 words; they are 140 characters.

<sup>5</sup> Last week an article in *Wired* Magazine announced that, according to the research of the National Center for Biotechnology Information, the average attention span has dropped from 12 seconds in 2000 to just 8.25 seconds in 2015 – which is a 25% drop in just over a decade. The article went on to argue that the average attention span of a goldfish is 9 seconds – which means that “Bubbles” can pay attention longer than most of us. The article went on to claim that: 25% of teens forget major details of close friends and relatives; 7% of people forget their own birthdays from time to time; the average number of times an office worker checks their email inbox is thirty per hour. It describes this decrease in attention as a survival mechanism developed to help cope with a world with limitless amounts of information and options.

<sup>6</sup>We are using water as a metaphor for this series because of how powerful it can be. Two incidents stand out for me. First, in high school my family went inter-tubing down a river which, in hindsight probably shouldn't have been open because it had rained the night before and the current was very swift. At one point I lost my tube and was

D. All of this means, we have to be more proactive than before or – for better or worse – we will be swept downstream.<sup>7</sup>

E. In fact, my contention is that the habits and patterns that may have sustained you in the past – and here I am thinking of prayer, Bible reading, church and the like – may no longer be enough.

F. If you read the first couple chapters of the book we published for this series, you know that I identified four reactions to our present culture:<sup>8</sup> Frenetics; Veg-Techs; Spinners and Leave-Me-Alones.

1. The Frenetics are those who are trying to do it all. They start early, race around and multitask all day long. Many of you are Frenetics. By the way, if you regularly have unused vacation time, or if you have ever checked emails in the middle of the night or if you last felt caught up in 1987 then you are a Frenetic.

2. The Veg-Techs are those consume a lot of entertainment – gaming or TV or whatever. The attitude is largely, “I’m not interested in racing around like those idiot Frenetics,” but rather than cultivate your soul you’ll do what is easy, you fall in this camp.

3. The Spinners – which comes from the SBNR abbreviation employed for those who are Spiritual But Not Religious – are those who find the culture thin and want to go deep but who are not interested in signing up for traditional religion because they find that thin as well – or narrow or just unbelievable. They are more inclined to experiment with Eastern religion.<sup>9</sup>

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running along the bottom – and it was chest high – and I was moving as fast as I could run and it was fun but I was aware of how little control I had. Second, a few year before we moved here we were down in Southern CA on a family vacation and I went body surfing in some big waves and had a great time, but I tried to get back onto the beach in this odd spot where just a few feet out it was about four feet deep and the way the waves worked I couldn’t get back in. I was only about 10 feet from Sheri – who was standing on the shore holding Jason, who was maybe 2 years old – but I couldn’t get in. And every time a wave came in – and they were big – I was getting tossed about. And I wasn’t scared. I was amazed at how powerful the water was. But I was getting pushed to the bottom and then I’d pop up and try to make it the three feet to the beach but the undertow was so strong I couldn’t make it and then a new wave would come. And when I finally did I was standing there a bit dazed and I said, “Well I’m not going out there again.” And Sheri said, “No, we’re done here.” And as she said this she was wrapping me in a towel and I looked down to realize that I didn’t have a swim suit on anymore.” I had a waist band, but the rest had been ripped off. The water had pushed me so hard into the sand on the bottom that I had destroyed my suit.

<sup>7</sup> The area where this was first highlighted for me was Internet porn.

<sup>8</sup> I’m under no illusion that these are the only four,<sup>8</sup> and I believe that there is a fair bit of overlap between them – that things are fluid. But to get the conversation started, I threw out these four.

<sup>9</sup> Harvey Cox has claimed that *spirituality* is a better word to use today than *religion* because it describes “a way of life rather than a doctrinal structure.”<sup>9</sup> Moreover, he advocated retiring the term *Christianity* and retrieving *the Way*, the earliest Christian name for the community of Jesus’ followers.<sup>9</sup> Peruvian theologian Gustavo Gutiérrez wrote that the way, described in Acts, “reflects at once a manner of thinking and a manner of acting – in short, a way of life; nothing falls outside this way.”<sup>9</sup> It involves thought and action, rooted and grounded in the God who is love. Staying connected to the One in whom we abide is the challenge of Christian spirituality. The millions of people eagerly publishing spirituality books (including more than a thousand written since 2000 on the subject of happiness) may be seeking an answer to Eliot’s question, “Where is the Life we have lost in living?”<sup>9</sup> How can we rediscover and cultivate the way we have lost? Eliot considered this as a matter of life and death.

4. The fourth group I identified was the “Leave-me-Alones,” which are those who do their best to keep culture at arm’s length.

G. By the way, I am hardly alone in assessing things the way I am describing. David Brooks – a columnist for the New York Times – describes himself as a Frenetic without using the word. And it’s clear it’s wearing thin for him.

1. Brooks is currently on some sort of spiritual journey. He says as much in his most recent book, *The Road to Character*, which he opens by admitting that he is shallow<sup>10</sup> and by noting that “most of us have clearer strategies for how to achieve career success than we do for how to develop a profound character.”<sup>11</sup> He later confesses that he wrote the book in an effort to “save his soul,” though it’s obvious that he is not quite sure what he means by that.

2. He also says that he thinks our present culture is misleading us and he doesn’t like the common options.<sup>12</sup>

H. I am arguing that the way forward is to grow Deep. I am arguing that what we need – whether we know it or not – is a vital, 24 hour a day, seven day a week relationship with God. This is what we were made for.<sup>13</sup>

I. And the big idea that is driving this is my belief that our inner world needs to be strong enough to override the culture. In fact, it needs to be strong enough to create its own culture.<sup>14 15</sup>

<sup>10</sup> Brooks writes, “I was born with a natural disposition toward shallowness. I now work as a pundit and columnist. I’m paid to be a narcissistic blow-hard, to volley my opinions, to appear more confident about them than I really am, to appear smarter than I really am, to appear better and more authoritative than I really am. I have to work harder than most people to avoid a life of smug superficiality.” (*Road to Character*, p. xiv.)

<sup>11</sup> David Brooks, *Road to Character*, p. xi.

<sup>12</sup> I like most of what he writes and I am indebted to him for the title of this sermon. (It came from a talk I heard him give a couple years ago.) That said, I do not think *The Road to Character* is his best work, but I think he is right in identifying two important data points: 1) Our culture is becoming more insidious and pervasive; 2) It does not take us where we need to go.

<sup>13</sup> The Psalmist expresses this view in Ps.55, when he writes: “As for me, I will call upon God... Evening and morning and at noon I will pray and cry aloud, And He will hear my voice.”

<sup>14</sup> Add info here from Andy Crouch. Also note: today’s culture is thin and youth-centric – which is new. In earlier eras, wisdom and culture flowed from the older to the younger. Today’s middle aged try to look and act like those decades younger.

<sup>15</sup> Brooks takes a stab at defining in his book, but only ends up saying things like, deep people experience “large and sonorous emotions.” /// Brooks writes: “I think we mean that that person is capable of experiencing large and sonorous emotions, they have a profound spiritual presence. In the realm of emotion they have a web of unconditional love. In the realm of intellect, they have a set, permanent philosophy about how life is. In the realm of action, they have commitments to projects that can’t be completed in a lifetime. In the realm of morality, they have a certain consistency and rigor that’s almost perfect.” He also notes that Deep people also tend to be old. “The things that lead you astray, those things are fast: lust, fear, vanity, gluttony,” Brooks observed, in religiously inflected language. “The things that we admire most—honesty, humility, self-control, courage—those things take some time and they accumulate slowly.” (Uri Friedman, *David Brooks 5-Step Guide to Being Deep*, July 1, 2014.)

## VII. Four: Deep is hard

A. One: God wants to be a bigger part of your world; Two: there are always obstacles in the way of this – today they are the fact that we are shallow and culture is moving fast; Three: We need to go deep; Four: Deep is hard.

B. I not only want to be as clear; I want to be honest. So let me pause to note: Depth requires effort.

C. Jesus said as much in the Matthew 16 passage read earlier. Let me read it again:

1. “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. <sup>25</sup> For whoever wants to save their life will lose it, but whoever loses their life for me will find it. <sup>26</sup> What good will it be for someone to gain the whole world, yet forfeit their soul?

D. In this text, Jesus invites people who want to be his disciples to embrace a pretty different set of marching orders.

1. It’s worth noting that the word *disciple* has the same Greek root as the word *discipline*. And discipline is always intentional, never accidental. We do not learn the discipline of music or math or medicine by accident. There has to be intention on the part of the student. The same is true of being a disciple of Jesus. We cannot be passive and take ground.

E. The Book of Proverbs argues along the same path. As we are going to see in a deeper dive next week, there are four main players in Proverbs: the naïve (simple), the fool, the wise and the mocker. And being wise works best, but it’s hard.

F. Over the next five weeks we are going to look at some of the big themes of Proverbs. We are going to see that being a person of depth requires:

1. wisdom – that is next week’s sermon
2. Discipline.
3. A clear understanding of who and what we can trust.
4. An awareness about how subtle sin can be. (Much of Proverbs is a warning about sexual sin. We’ll start there but treat sin more broadly).
5. Good friends

G. It takes a lot. It takes intentionality

H. We will take these topics one at a time, but here’s my bigger point.

I. There have been moments when the current helped you end up where you wanted to go. I don’t think that is as true today as it was thirty years ago.

J. One of the requirements we need to navigate this particular moment is depth. That is more true today than it was last month. And if you want to gain depth you have to be proactive. We have to nurture our inner world. We have to cultivate our soul.

## VIII. How do we do that? It seems to me that there are a handful of answers to this question.

A. The title of this sermon is *Resume Virtues versus Eulogy Virtues*, hints at an idea we’ve already considered: that we need to be mindful of how quickly this life plays out.

B. I've been struck recently by the power of the word cultivate. In a book by Susan Phillips, called *The Cultivated Life*, she contrasts a garden – which is quiet, which is something you do and which develops over time – with a circus, which is something you watch and where everything is right now. Once I was alerted to that imagery, I not only realized that circus is a great word to describe the world we are living in. I also started to appreciate how often God uses garden metaphors to describe how we grow. We see this imagery all over:

1. Starting with the Garden of Eden, but including trees and soil and harvests and seasons.<sup>16</sup>
2. The idea of sowing and reaping
3. The invitation in Isaiah 58 to be a well-watered garden by seeking God, or Christ's "I am the vine you are the branches" language in John 17.<sup>17</sup>

C. When the question is, "How do I move closer to God?" a third thing that strikes me is that the answer varies a bit.

1. I do not want to suggest that we get to decide how we grow close to God. He will meet us wherever we are and offer grace and love and hope. But He doesn't leave us there, nor does he ever suggest that we get to define the path. And it's clear that it has some standard elements to it: baptism, church, Bible Study, prayer, service, community and the like.
2. But, we are all unique and we need to be a student of our own behavior. The path has some required courses but also some electives. Over the years I've noted that"
  - a) Some feel closest to God in worship – they love music and have their most transcendent moments in that setting.
  - b) Some love nature. They seldom feel as close to God as they do when they are sitting outside.
  - c) For others it's study – ideas and books are what move them
  - d) Some are activists – they sense God's blessing as they lean into issues of justice

D. I tend to think about the question, how do you help people grow in depth and Christ-likeness quite a bit. So I have lots of other things to say: What has worked so far might not take you any further. If you want to be in a different spot, you need to change some of the inputs.

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<sup>16</sup> See Col. 2:6-7

<sup>17</sup> One of my sisters works for Deere and Company and she is on their SAP roll out team. We met the other day for lunch and she was rolling her eyes and saying, "I keep telling my boss. It takes 9 months to have a baby. You can assign nine people to our team but we cannot do it in one month." The Law of the Farmer versus the Law of the Student

IX. But let me land the plane by being very specific on what we are setting before you. For this series we are trying to make things very, very simple

A. There are three basic steps:

1. Daily readings from the Book of Proverbs.

a) If you have been here for a while you know that one of my broken refrains is 10 plus 10. This is pivotal. If you are already engaged in daily Bible study and you want to stay with your

2. Weekly worship services – which include a sermon from Proverbs.

a) The Book of Proverbs: Next week I will be speaking on wisdom

3. Weekly Discussion groups

a) Start one and invite your friends. Buy the book for them and give it to them and say

b) These discussion groups will focus on what you are reading and hear in the sermons. And we've made it really easy. I do a brief video summary of all of it to help jump-start the discussion. We've made it very easy

B. On top of this there are a few optional extras

1. Service Opportunities – because you were created to serve and you will only go so far until you make this part of who you are.

2. Also a few optional workshops

a) For those who have not had much success with daily Bible reading, I am going to lead a workshop on this.

b) For those who are ready to go a bit deeper we will have a few opportunities for you to spend a day in prayer.

c) For those who would like to, we will have a chance for you to sign up to meet with someone to talk about where you're at, listen to your story and offer some suggestions about steps forward.

3. And I will make a few other challenges, like a tech fast, where I ask you to go a week without any electronic gadgets: TVs and I-phones and radios and computers.

a) I realize that some of you have to keep some of this on because of work or because you have younger children who will need to call.

b) But I will push you to go a week without FaceBook, Texting, Twitter, Youtube and the like.

X. Let me end where I began

A. 1) God loves you and wants to be a bigger part of your life. If you respond, He will meet you where you are at and take you on a ride forward;

B. There are always challenges to this – and right now it's the shallow but pervasive nature of 21<sup>st</sup> century life;

C. We need to go deep – to cultivate an inner world robust enough to shape our outer one; and

D. This is not easy. In fact, it's pretty rare. Which is not to say that it's impossible. I am always impressed with the way the Peter of the Gospels grows

E. Let me pray:

#### XI. Wrap up

A. Shallow is easy. Anyone can do shallow. Is that what you want? You have to decide. And if you want to go deep, you have to take some new steps.

If you are not in a small group and want to be in one.

Next week is important. I am going to share some important insights about wisdom. Depth requires wisdom. Wisdom is different than intelligence or understanding. And it's in short supply.

#### XII. Quotes

A. Most of us have clearer strategies for how to achieve career success than we do for how to develop profound character. David Brooks

B. We all struggle in the circus-like culture of contemporary society, which often causes difficulties in attention and healthy attachment in the midst of yearning for the spiritual life. Jung Eun Sophia Park

C. God isn't in the business of crafting resumes; He's in the business of creating vessels of His love and peace that He sends into all places. Abigail Hull