Greatness in God's Eyes

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[0:00] This is the First Mustang Pulpit Podcast, a podcast of the weekly preaching and teaching at First Mustang.! Thank you for joining us. It's good to see you this morning.

I'm glad you're here. I know that it is not the easiest day to get up and about, but I tell you, I'm really thankful.
You know, we talk a lot and we learn as little children that the church is people. It's not the building, and that's true. If this building were to be destroyed today, our church would still exist because the church is the people.
That's true. But I am very thankful for our building. I'm thankful for the space God has given to us and provided for us to be able to come into a place that is dry, that is warm, that is safe, and that is a gift that God has given to us.
I understand that not every church in the world, many churches in the world, don't have a building. There are churches in our own state who don't have their own building.
[1:08] You don't have to have a building to be a church, but I am thankful that the Lord has given us this space. This is a special space the Lord has provided for us. I'm reminded not only of those who in years past worked and sacrificed and gave generously for us to be able to have this building, but even today I'm thankful for small things like heat.

And we have heat because members give. Just general things, non-heroic acts of faithfulness. It's easy maybe to give faithfully to something that makes you feel really heroic, but just our basic weekly needs of lights and water and heat are provided by God's grace through people like you that give.
And so I am reminded today of what a privilege and blessing it is to have a building and a space to gather in. And I'm thankful for those who help to take care of our building, to clean it, to provide for it.
For those who get here early each Lord's Day to get the building ready and functional, it is no small gift that the Lord has given to us.
Just a couple of announcements before we get into Mark chapter 10. Jeremy, I feel like you were trying to insult me. Did I take that correctly? I just want to make sure I felt insulted.
[2:34] I'm not sure I was supposed to. I'll just have you know that my kids helped me yesterday, Friday, for the first time, look at a podcast on a podcast thing, page.

So I'm good. I know how those things work. I am appreciative of those who have helped to make that possible. If you're on Facebook, I'm recording those daily videos each morning.
If you go to my Facebook page or just follow or friend on my Facebook page, you can do that each day. And then as Jeremy mentioned, you can do that, those other avenues as well.
I had this idea that I thought it would be fun and helpful to just spend every day this year making just short, simple, easy little 15-minute videos. It's a lot of work.
And it's June, what is it, January 14th? So we've got a ways to go. But it has been such a thrill for me to be able to do that. It really is a labor of love.
[3:34] And I'm thankful for those who are helping to make those things accessible in other ways. When Jeremy said he's trying to make it easy on me, he started about a week ago.

He's like, I've got this idea. We can make this a podcast. And I could tell he was wanting to ask me to do things differently. And I just shut down. I'm like, I'm old, dude. I'm doing the best I can.
So whatever else had to happen to make that happen, I'm thankful for those who are helping us to do that. So our plan is to have evening ministries tonight.
If the snow falls or if roads are bad or the parking lot is bad, we will cancel if it's a safety issue. If it's just cold, our plan will be to be here for Institute this afternoon, all of our evening ministries.

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But as always, the best way for you to be informed of what's going on is to make sure you get our church text. It's really helpful if you've got that.
[4:38] Because if things change and we need to cancel tonight or any other time, in one second we can get information to our entire church.

All right? If you don't get our church text, the easiest way to do that is just look at the back of your bulletin. And there's a number there. You put that number in your phone. You text FBC Mustang to that number.
And that way you receive automatically our church text. We don't send very many of those out. We'll remind you of some big events. And if there is a need that we've got to change our schedule or cancel a service for any reason, we can let everyone know instantly.
So, if you don't already get that, please take five seconds right now and look at the back of your bulletin. The very top text FBC Mustang to that number.
And so, even today, if we get a church right now and we find out at noon or 1 or 2 and it snows and the roads are bad, and we can't have church for any safety reason, we will send that text out immediately and make sure everybody knows.
[5:44] All right? So, just help us with that, that we want you to be informed. Any changes to our schedule would always be on our church webpage as well. You can always check that.

But the church text is the easiest, simplest way for us to be able to communicate with everybody at one time. So, just be aware of that.
If something needs to change this afternoon, that will be the first way that we would get word out. Okay? Okay? We are returning to our study in the Gospel of Mark, chapter 10.
It's been a while. We took a few weeks off to look at some other things. And so, as we jump back into Mark 10, just a reminder, we are just on the cusp of the triumphal entry.
In the chronology of the life of Jesus, we're just a day or two before He would ride in on that Palm Sunday. When you get to Mark 11, it is the triumphal entry.
[6:41] And we are looking today in Mark 10, starting at verse 35. So, we're just right before that final week leading up to His crucifixion.

Think with me for just a minute about this question. Who is the greatest person you know? Humanly speaking, who is the greatest person you know?
And not even just to hear, but actually think about it, and just in your own mind, if you were going to answer out loud, who would you say?
Who would you say? Somebody you know. Not someone that lived 100 years ago, and someone that lived 500 years ago.
Someone you know. Who is the greatest person you know? I would venture to say that if you took a minute to come up with a name or an answer, I would venture to say that none of you said somebody that the world would say is significant.
[7:59] You probably didn't come up with somebody who's super wealthy. If you're thinking in terms of who's had the most direct impact on you and greatness, it's probably, for many of you, your mom, or your dad, or a spouse, or a grandparent, or a Sunday school teacher.

When the world talks about greatness, the world talks about who has the most stuff. But when you stop to think who really has the greatest impact on your life, it's not people of stuff.
It's people of substance. It's people of impact. It's the Sunday school teacher who just shows up every Sunday and teaches you and prays for you and ministers to you and encourages you.
It's that grandparent who you watch their life and you think, I want to be like that. It's your mom or dad that maybe sometimes comes up with rules that you just think, I don't understand these rules. But if you stop and think about who's the really greatest person I know, you say, I really want to be like my dad. I want to be like my mom. And the world thinks about greatness.
[9:43] The world thinks about fame, prestige, money, notoriety. But if you say, who's the greatest person you know, you don't care about their money.

You don't care about how widely they're known. It's about what kind of impact have they made on your life? What impression have they left on your soul?
The conversation we're about to read about that takes place right before the triumphal entry is a place where we see a very big difference in how you can view greatness.
One way is thinking of greatness as the world would see it. The other, as God would see it.

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In Mark 10, verse 35, it says, James and John, the sons of Zebedee, came up to him and said to him, Teacher, we want you to do for us whatever we ask of you.
[10:55] And just stop. Parents, have you heard a question like that before? Mom, Dad, do you promise you'll say yes no matter what I ask you? As if you're going to be fooled and say, okay, sure, what is it?

And he said to them, What do you want me to do for you? And they said to him, Grant us to sit, one on your right hand and one at your left, in your glory.
And Jesus said to them, You do not know what you are asking. Are you able to drink the cup that I drink? Or be baptized with the baptism with which I am baptized?
And they said to him, We are able. And Jesus said to them, The cup that I drink, you will drink. And with the baptism with which I am baptized, you will be baptized.
But to sit at my right hand or my left is not mine to grant, but it is for those for whom it has been prepared. And when the ten heard it, they began to be indignant at James and John.
[12:04] And Jesus called them to him and said to them, You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

But it shall not be so among you. But it shall not be so among you. There should be something different. There should be something different in the way that we in the kingdom think of greatness versus how those in the world think of greatness.
It should not be so among you. You don't think as the world thinks. You don't live as the world lives. You don't measure success as the world measures success.
You don't look at leadership the same way as the world does. It explains that in verse 43. But whoever would be great among you must be your servant.
And whoever would be first among you must be slave of all. I want to look at this text this morning in these two headings.
[13:08] First, the folly of greatness as the world sees it. The folly of greatness as the world sees it.

Verses 35 to 41 that I just read explains to us in large measure how people who think wrongly about leadership and greatness view it.
The first thing I want you to notice of the wrong way to view leadership is that it uses others to build themselves up. It uses others to build themselves up.
That's what we see happening in verse 35. And this is James and John. Even those who have walked closely with the Lord, even those who have been right in His inner circle, can miss this. They say, Teacher, we want you to do for us whatever you ask. It's like the child who demands to sit in the front seat every single time.
[14:13] You say, What about your brothers and sisters? And they say, Well, what about them? Well, don't they deserve a turn to? No, I ask first. If you've raised kids, this first question just seems all too common.

Will you do anything I say? Will you make sure I always get my way? Now, this is especially a strange question coming from James and John because Jesus, if you'll remember the context, He's just predicted His own death and suffering.
Here in the same chapter, chapter 10, in verse 33, He said, See, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes, and they will condemn Him to death and deliver Him over to the Gentiles, and they will mock Him and spit on Him and flog Him and kill Him.
The next thing Mark tells you about, James and John saying, Hey, Jesus, I know you're talking about getting killed. I know you're talking about suffering. I know you're talking about crucifixion. We have a quick question.
Can we get anything we want? Just remind us, I think, of sometimes how slow all of us can be to get our agenda and our will in line with the Lord's.
[15:40] Now, we know from another gospel writer that their mother is leading the charge here. Their mom is right here in the midst of them saying to Jesus, Hey, will you take care of my boys?

And what's all this about? Well, James and John, along with their mom, are more concerned with themselves than they are anybody else.
And that always gets us off track. The second thing that worldly leadership or worldly greatness views is that it craves prominence.

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It craves prominence. Verse 36, Jesus responds to this question by saying, What do you want me to do for you? It's an interesting question.
In fact, I just wonder, if the Lord were physically present with us here, and He were to come up to you in a personal conversation and say, What do you really want me to do for you?
[16:57] If I would give you whatever you ask, if I would grant whatever request you have, what would you want me to do for you?

It's an interesting question. The thing that comes to the forefront of your mind reveals what is most important to us. And maybe we would know what we would ask Him if you just ask yourself, What do you pray for more than anything else?
That which we want most and desire most is that which we would most likely pray for the most often, the most fervently. So what is it that you're praying for the most?
In the context, in the setting, it's just incredulous what they say. What do you want me to do for you? Verse 37, And they said to Him, Grant us to sit one on your right hand and one at your left in your glory.
Does this not just seem outrageous? That they would be so preoccupied with themselves and that their mother is right there with them.
[18:18] These are grown men saying, You know what, Jesus? I know you're talking about laying your life down, but before that happens, can you just make us a promise? Can you guarantee us we can be first and second place beside you in the kingdom?

Now, part of what's happening here is they anticipate Jesus coming into the fully realized final kingdom very soon.
We know that because of Luke 19 verse 11 that says, And they heard these things. He proceeded to tell them a parable because he was near to Jerusalem and because they supposed that the kingdom of God was to appear immediately.
In other words, they're thinking, if we're going to get this deal done, we better strike now. Can I just remind you that you don't get recognition that matters by asking for it?
It's not the way it works. Real recognition that matters does not come because you demand it.
[19:38] If a father were to go up to his sons and say, Sons, I will be the most important influence on your life. You will look up to me. I will become your role model and your mentor.

That's how it's going to be. It doesn't work that way. It's not the way leadership in the kingdom works. And James and John are trying to get their place by demanding their way.
It's not the way it works. In fact, it's actually the exact opposite of how greatness works. I think of 3 John verse 9 that says, Diotrephes loved to be first place among them.
It's actually a terrible biography to have written about you. That you are someone who was always trying to demand your own way. To be someone who is always trying to push ahead to the front and tear other people down and step on them and over them to get what you want.
Martin Luther said this way, The sinful nature always seeks to be glorified before it is crucified.
There's a third aspect of the way the world sees leadership and greatness.
[21:03] And then it puts too much confidence in the flesh. It puts too much confidence in the flesh. Look again at verse 38. Jesus said to them, You do not know what you are asking.

Are you able to drink the cup that I drink or be baptized to the baptism of which I am baptized? And they said to him, We are able. If the pride wasn't enough to make the request, Jesus, give me whatever I want.
It's even worse when he says, What do you want? To say, Hey, we want to be on your right and your left. Now, it's even worse when they say, We can handle anything. The cup in the Scripture most often refers to divine wrath as a judgment on sin.
Let's give you a couple of examples. Psalm 11, 6. Let him rain coals on the wicked, fire and sulfur and a scorching wind. This shall be the portion of their cup.
Their judgment. Psalm 75, 8. For in the hand of the Lord there is a cup with foaming wine well mixed and he pours out from it and all the wicked of the earth shall drain it down to the dregs.
[22:19] Meaning, God's wrath is complete. Isaiah 51, 17. Wake yourself. Wake yourself. Stand up, O Jerusalem, you who have drunk from the hand of the Lord the cup of his wrath.

It's so ironic that even in this conversation, their sin of pride in that second is a sin that less than a week from this time chronologically, Jesus will have to bear the punishment for it on his own shoulders.

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Their sin of pride in that instant, he will have to pay the price for on the cross in less than a week. The baptism of sorrow, as Jesus speaks of it, refers to being fully immersed in the pain of what it is to absorb that wrath. And Jesus said to them, the cup that I drink you will drink and the baptism with which I am baptized you will be baptized.
Meaning, you're going to experience what it's like to be tested to the full, but you're not near as ready as you think you are. Now in time, you're going to see their faith strengthened.
[24:04] James will become the first disciple to be martyred. Acts 12, and John will be exiled to Patmos and be the last apostle to die.

But he says there's a divine plan and it's not going to be swayed by selfish, individualistic thinking. Greatness in the kingdom is not a deal.
It's not a bargain. It's not the way this works. Greatness in the world's eyes uses others to build themselves up.
It craves prominence. It puts too much confidence in the flesh. And fourthly, it pushes others away. It pushes others away. Look at verse 41. And when the ten heard it, they began to be indignant at James and John.
It pushed the other apostles away. They were frustrated and upset with James and John. They heard this. Here's this group of men who have traveled together for three and a half years.
[25:16] They have seen the highs together. They have experienced the lows together. They have experienced great blessing and joy. They have experienced failure and rebuke.

And this band of brothers now, they see two of them, James and John, trying to push themselves to climb over the other ten to ensure their place in the kingdom.
But you know what I think may be possible here? I'm not sure the other ten are upset for the same reason you may think that they are. You may think they're upset because it sounds so selfish.
It feels so wrong. I thought we were buddies. I thought we were friends. And why are you trying to get ahead of us? I'm not sure that's why they're upset.
I think they may be upset because they think to themselves, you've got to be kidding me. They had the guts to ask what I wanted to and they got to him first. I wanted that place.
[26:30] I was going to ask it myself. I just never found the right occasion. I was going to ask him too, but I never got him away from the crowd. I was going to ask him too, but I just got nervous and I couldn't have the courage to actually say it.

It just sounded so bad. Now, why do I suspect that may be the situation? Luke 22, verse 24, right before the crucifixion, says a dispute also arose among the apostles.
What was it over? As to which of them was to be regarded as the greatest. Hours before the crucifixion, the group is still fighting over who gets to be first.
Apparently, this was a pretty common topic for them. Even right up to the very hours before Jesus is put to death, the apostles are fighting about who's better.
Who's first? Who's second? And you've got to think there are some of the apostles thinking, wait a minute, you've got to be a part of the transfiguration. Isn't that enough?
[27:55] What about us? Let us have some perks for going along this journey. I can't believe those guys had the courage to ask that and say that out loud.

Well, the apostles weren't finished with that conversation. Five, six days later, just before the crucifixion, they're going to keep arguing who gets to be first.
Even among these who walked with Jesus and talked with Jesus, you still see them prone to look at greatness the same way the world does.
all about me. Well, by contrast, verses 42 to 44, we get to see the beauty of greatness as the Lord sees it.
We see the folly, the way the world sees it, but here's the beauty of greatness as the Lord sees it. Two things. First, the beauty of true greatness is that it's humble leadership.
[29:12] It is humble leadership. Look at verse 42. And Jesus called them to him and said to them, you know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them, but it shall not be so among you.

He says, gentlemen, you're thinking like the world. You think leadership is about lording it over people. You think leadership is about trying to push people down.
He said, that's how the Gentiles do it. That's how the world does it. The world sees leadership as who can I push down so that I can raise myself up, but in reality, true leadership is humble

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leadership.
The path to leadership in the kingdom is total opposite of the world because true leadership, true greatness does not seek to exalt yourself, but to humbly help others.
This is where real leaders are found. Not by how many people you push down. But how you use your life to build up, to edify, to strengthen, to help.
[30:52] It's humble leadership. And this should permeate every place leaders are found. Leaders in the church should be humble leaders.

leaders in the home should be humble leaders. It's not how many people can you push away and push and hold down.
It's how do we lift up. And then a second aspect, just closely related to it, is the beauty of greatness as the Lord sees it is, one, it's humble leadership. Two, it is a servant leadership.
Keep looking what Jesus says. Whoever would be great among you must be your servant. And whoever would be first among you must be a slave of all.
Two words here used to describe leadership that in the world's eyes seems completely backwards. Here's true greatness in the kingdom.
[32:02] Servant and slave. Servant, diakonos. We get our English word deacon from that word.

It was used to describe in the secular world those who would wait on tables to be a waiter, to be a deacon, to be a servant.
It describes one who is using their time to meet basic needs of other people. In other words, Jesus says, if you want to be great in the kingdom, don't push yourself to the front.
Turn and start waiting tables. Be a table waiter. Be a servant. That's where we get our word deacon.
Deacons in the church are table waiters. They're servants. They're meeting needs. Non-heroic acts of service without seeking recognition.
[33:18] That's Jesus' word for greatness. When I was in college, I was a waiter and it was not as heroic as it sounds.

Before I was a waiter, I was a busboy. Anybody here was a busboy? That's the sweet life, isn't it? Nothing to build your self-esteem like holding a tub of other people's leftover, chewed up food while it clanks around.
When I was in high school, it was prom and I hate to break your heart and make you feel bad for him, but I didn't go to prom. I didn't have a prom date. I never went to the prom.
I know. It's sad. But the good news is instead of going to prom, I got to go wait or bus tables that night. I happened to work at a steakhouse where people brought their prom dates, which meant I got to bus my friends' tables when they got through and go off on their date.
I, holding a tub, clanking around dirty plates and discarded food and chunks of bread that fell on the table, while my friends say, see ya, have fun.
[34:49] Let me tell you what I did not have that night. self-esteem, pride, or any reason to live, but there was no sense of, you know what, I'm pretty uppity here.

I've made it. And these poor guys out with their dates and good-looking girls, they could only do what I'm doing. Now, there's not a lot about waiting or cleaning tables that makes you feel like you're better than everybody else.
And Jesus said, whoever would be great among you must be your waiter, servant.
You carry that into the church, deacon. It's interesting his response to two men trying to get first and second in the kingdom.
He says, you know who I see is great? Not those seeking prestige or power, not those demanding their own way. He said, I would look at people who are busy in a spiritual sense waiting tables on people.
[36:18] And the Lord says, that is a servant and that is greatness. That is not the way the world looks at it. He says, be a servant, diakonos, and be a slave, doulos.

You're set free from being a slave to sin, but now we're joyfully slaves to Christ. Christ. It's been said that God's great men are not sitting on top of lesser men, but they are bearing lesser men on their backs.
Greatness in the kingdom is not how fast can you run and get there, it's how many people can you bring with you. It's not just about how far and fast you go.

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Christian leadership is about who is coming along with you. So, in just an earthly illustration of that, Dad, you can mow your yard faster by yourself.
You can fix the car problem by yourself more quickly. You can put the project together in your shop alone more easily.
[37:37] or you take your kids along with you and you teach them how to mow straight lines and you teach them how to fix the car and you teach them how to build what you're building.

It's slower, it's more messy, takes a lot more time and it might be less perfect but you're bringing them along.
Spiritually speaking, if you just stay away from people and you just sit in your living room or in your bedroom or in your study or in your office and you just read and read and watch videos and you just try to learn all the theology you can and you do nothing with it, you can go really far really fast.
but you're not bringing anybody with you. Real leadership in the kingdom isn't just about how far and fast you go, it's how many people you bring alongside of you and it's not about what you can do that makes other people impressed with you, it's about spiritually speaking just being a waiter.
Just wait tables. Come to church and be a waiter. Go to your home this afternoon and just be a waiter, just wait tables, serve people, meet their needs, ask them what you can do to help them.
[39:27] That's what waiters do. And I can't help but think of the illustration that's been poured into my head by mentors of mine that as a pastor, as a preacher, we're just waiters.

Our job, we don't cook the food, we just deliver the food. That's what a waiter does. The chef cooks it, the patron eats it, the waiter just delivers it.
that's our job. Be a servant and a slave. These two words that Jesus uses, diakonos and doulos, these are not words that would come to the forefront of the mind of people with a worldly concept of greatness.
Now, let me tell you the beautiful part. Eventually, James and John got it. we know that because of their own words.
Much later, after this, 1 John 2, 6, says, the one who says he abides in him ought himself to walk in the same manner as he walked.
[40:48] True greatness isn't about what people say about you, it's about you being like Christ. Do you want to be great?

Look not to the worldly standards, look to Christ. Practically, how can we do that?
Well, in your home, seek to be a servant. Mom, dad, be a servant. teenager, child, be a servant. Do things to help other people in the house. Do things without being asked. Do things without complaining.
Take time to listen to what your spouse is saying. Try to understand their perspective. Demand not your own way, but seek to listen, seek to serve.
[41:55] Children, if you've got siblings at home, one of the ways you can live this out is share with your siblings. You don't have to sit in the front seat. Let your brother sit in the front seat.

You don't have to play the game first. Let your sister take a turn first. clean your room without your parents having to ask you to do it. Do your chores without grumbling.
When your parents ask you to do something, don't let your first response be, but what about him? Does he happen to do this too? Just joyfully do what your parents ask you to do. Mom and dad, be servants in your home.
Leadership is about service. Fathers, husbands, you're the primary leader in your home, which means you're the primary servant, not the dictator, not the king.
Your family doesn't gather around you to serve you and meet your every whim. Serve your family. If you need to get up earlier, get up earlier.
[43:17] If you need to stay up late, stay up later. Turn the TV off. Invest in your children. Talk to your wife.

Listen not only to her words, but to her heart. Be a servant in your household. be a waiter.
In the church, be a servant. From the second you arrive on the campus on a Sunday morning, think like a servant.
Not demanding your own way, not demanding your own preference, not trying to make sure everybody does things how you want them, but think like a servant because Jesus says greatness in the kingdom are those who are servants of all.

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How could you serve? Well, very practically, you hear me say this all the time, those of us who are healthy enough to do so, get here early, park far away.
[44:39] Just a very practical way to serve. I don't want to get to church early and take a close parking space so that an 80-year-old widow has to park as far away as possible and my response be to her, I beat you here, you should have got here before I did.

No. Think like a servant. Do things in the church without seeking recognition.
Find a need and meet it. Pray for people who are hurting. You may get no recognition for that.
You may never get a paycheck for that. You may never get a title for that. But Jesus sees and knows those who are his servants. Think like a servant.
What would a servant do? When I was a waiter, it was not the job of my dreams.
[45:51] But I can tell you in God's providence, and I've never even thought about this until this week. In God's providence, there's not much better jobs a pastor could do when he's young than be a waiter.

I made $2.13 an hour, and I never got a single paycheck because the taxes as a waiter are so high it takes your paycheck away. I never got a paycheck the entire time. It was tips, but never a paycheck.
And waiters would quit on the spot. I was in the section called the 40s. There were 10 tables.
I could still go do this job. I remember very well. And I had five tables, and a guy named Mike had five tables, and the table beside me was his table, and they asked him for a refill, and he had had enough.
And he ripped off his tie, and he threw it on the table, and he ripped off his apron, and he threw it on the ground, and he said, I quit. And he stormed off. And I was petrified.
[47:02] And his table looked at me and said, what are we supposed to do? And I said, I don't know. This is the first time I've gone through this. I have no idea. What happened to Mike? Mike had had one too many people ask him to get a refill.

But that's what waiters do. you know what else I've seen through the years? I've seen a lot of pastors quit.
And I've seen deacons quit. And I've seen church members walk away. Because they put a limit on just how much service they're willing to give.
My brothers, my sisters, this is greatness in the kingdom. To be a servant of all. And the beauty of this is you can take the very words of Jesus service.
And you can go to the CEO of Fortune 500 company who's a multimillionaire and say, if you want to be great, go serve.
[48:26] And you can go to a mother with three preschoolers at home who spends her entire day doing laundry, changing diapers, feeding babies, picking up toys, and gets up the next day and does it all again.

And here's the thing. If she never gets a paycheck, if she never gets recognition, if she's never known, if she never has notoriety, if all she did for her life was serve others, Jesus says, that's greatness in my eyes.
greatness. Which means all of us, no matter education, no matter our job, all of us can be great in the kingdom.
But it will not come by pushing others down. It will come by being a servant of all and lifting them up so that in the end, it's not just that you finished.
It's who you brought with you. Do you want to be great? Then whoever would be first among you must be a servant.
[49:48] And whoever would be first among you must be a slave of all. To think great is to think servant.

Let us live that truth out. Now, should you be here today and not be a believer, and by the way, it would be very easy to think that because you came to church on a day it was two degrees, you must be in, right?
But if anyone's going to the kingdom when they die, I mean, Jesus, January 14, 2023, you gave us a degree, and I went to church.
Surely I'm in. Don't fall for that. Don't fall for that. Heaven is not given to those who went to church on a cold Sunday.
Heaven is not your reward for your act of bravery. It is about being saved by grace.

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[51:06] By grace alone. And if you don't know Christ, salvation is not about how many people can you serve so that you can earn salvation.

It's about you recognizing you can do nothing on your own and you throw yourself on the mercy of Jesus Christ. And you say, God, would you be merciful to me, a sinner?
And when he has saved your soul, now you realize that you have been given the greatest gift that you could never deserve.
And it now is the desire of your heart to help other people see the beauty and the greatness of Christ. Christ. And the simplest way to do that is to be the hands and feet of Christ and to serve them.
Not as a means to earn salvation, but as an act of worship because it's been freely given to you.
[52:21] This could revolutionize your home. This could transform your ministry if we would live how Christ taught us to live.

Lord, we pray that we would do this. Help us to live as you've taught us to. Help us to be servants. To seek to serve others any way that we can for the glory of the name of your son and never our own.
And we ask it in His name and for His glory. Amen. Amen.

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