

Jockeying for Position

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[0 : 00] Okay. Several months ago, Pastor Cedric asked me to speak.

! The date was not sorted out at the time that he said that.! As he was sorting out the date when I would speak, I wrote a post on Facebook, which coincidentally ended up being today's sermon title.

And here's what the post read, and I want to bring it to you right now. The post was called Jockeying in Full Position, which is the sermon title.

Personal greatness is now being hailed as the thing, with preachers, both religious and secular, blasting that message and dancing to its rhythm.

At this juncture, we are deeply in love with ourselves, shrunk with it, in fact. Such was the behavior of Jesus' disciples also.

[1 : 11] We are no different. Self-consumed, indulgent, and in hot pursuit of greatness. Just days ahead of going through the cross, Jesus was displaying before their very eyes that greatness is the one who serves and gives up his very life for those he loves.

It should be clear. It should be clear. The servant is the one who submits, sacrifices, and suffers.

But there they were, Jockeying for Position. And as Pastor Cedric read that, he said to me, Oh, you must know what the sermon title is.

You must know the passage you were speaking on. And I was dumbfounded, quite frankly, when he said that, because while he had told me by this time I wrote the post that I would speak on November 3rd, I did not know what the text would be.

And lo and behold, lo and behold, it turns out to be Mark 9, verses 30-37. Now, just to be clear, I don't want you to think this is a setup.

[2 : 31] We, as a church, are going through the book of Mark. And it just so happens that this is the day when this passage is supposed to be spoken on. So, please don't take anything personal if it comes out that way, because that's not the intention at all.

The church is going through the book of Mark, and I just wanted to say that to you. So, before I get started, let us pray. Father, I pray that I may speak the very words of God.

I pray that our people would hear you, never mind my voice, but rather that they would hear you, that they would know you, and that they would understand who you are.

These things we pray in your name. Amen. The sermon text is Mark 9, 30-37. I'll read it. They went on from there and passed through Galilee.

And he did not want anyone to know, for he was teaching his disciples, saying to them, the Son of Man is going to be delivered into the hands of men, and they will kill him. And when he is killed, after three days he will rise.

[3 : 41] But they did not understand the saying, and were afraid to ask him. And they came to Capernaum. And when he was in the house, he asked them, what were you discussing on the way?

But they kept silent. For on the way they had argued with one another about who was the greatest. And he sat down and called the twelve, and he said to them, if anyone will be first, you must be last of all, and the servant of all.

And he took a child and put him in the midst of them. And taking him into his arms, he said to them, whoever receives one such child in my name receives me.

And whoever receives me receives not me, but him who sent me. Mark, I want to give you some background, a little bit of background on Mark.

Mark was not one of the twelve disciples. He traveled with Paul on one of his missionary journeys. John Mark, as he was known, was an attendant to the, and well known to the apostle Peter.

[5 : 03] And Peter, therefore, would have been the one to give Mark the reports and the accounts of the deeds and the teaching of Jesus for this recording. In other words, Peter was the primary source of Mark when Mark wrote the Gospel.

So in the background of the Gospel of Mark is the endorsement and the apostleship of Peter. The Gospel of Mark is a call to discipleship.

Mark wants the reader to understand who Christ is, that is, what is his true identity, and to give evidence of that by recording the miracles performed and the things he taught.

Today's message is one such thing that Jesus taught, a lesson on humility. And before going to the sermon text, back to the sermon text, let's turn briefly to the passage in the first epistle of Peter.

Remember, Peter is the apostle who gave endorsement to Mark. And as we read the epistle, as we read this epistle, it is important that we get the context right.

[6 : 21] Now, Peter is one of the disciples in the passage being taught by Jesus. This is Peter. But we're jumping later to Peter writing his epistle. And Peter is now, shall we say, more mature in the faith.

And Peter is also giving his epistle. So Mark is an account of the life of Jesus and the things he taught his disciples. Peter is now the apostle.

Jesus is now returned to heaven. And the church is now being established through the apostles. So this is the context. And this is what Peter says in 1 Peter 4, 7 and 11.

Now, I'm going to read this in the NIV. All the other passages you'll hear is the ESV. And the reason why I'm doing this in the NIV is because I memorized it in the NIV. And so I have, sometimes I go through mind blocks.

By the way, I know the passages we learned this morning, all of them in NIV. So I get a little conflicted when I'm seeing the ESV. So this is what I'm, so I'm, this is in NIV.

[7 : 29] The end of all things is near. Therefore be alert, and of sober minds, that you may pray above all, love each other deeply, because love covers over a multitude of sins. Offer hospitality to one another without grumbling.

Each of you should use whatever gift you have received to serve others as faithful stewards of God's grace in its very, as faithful stewards of God's grace in its various forms.

If anyone speaks, they should speak as one who speaks the very words of God. Notice my pause there, right? If anyone serves, they should do so with the strength that God provides, so that in all things God may be praised through Jesus Christ.

To him, to Jesus, be the glory and the power forever and ever. Amen. Now I'm going to telegraph this message, meaning, I'm going to tell you where we're going to end up.

And I want you to be able, this passage, the last two verses, I want you to be prepared to say them as I get to them, because you're going to repeat this several times during this message. Okay?

[8 : 39] You with me? Okay. And here's what we'll say together. The verses 10 and 11 should be up there. Just give me a minute.

Each of you should use whatever gift you have received to serve others as faithful stewards of God's grace in its various forms. If anyone speaks, they should do so as one who speaks the very words of God.

If anyone serves, they should do so with the strength that God provides, so that in all things God may be praised through Jesus Christ. To him be glory and the power forever and ever.

Now I'm going to tell you a story that happened to me three weeks after Dorian and after I realized that I was going to have this sermon. I was sitting in Randy's, which is a typical thing for me.

My wife was doing some work at a particular time. And so I was doing my Wendy's thing, get my large Diet Coke. I'm sitting down, I'm minding my business, I'm reading, I'm preparing for this sermon.

[9 : 47] Actually, this is back in September. A lot of preparation. And as I am reading, I notice a gentleman, an elderly gentleman, at least 10 years older than I was.

He got up from his table, just finished eating his meal, and he walks towards me. And he says to me, sir, I'll call him Joe, that's not his real name.

And Joe says to me, I was just at Super Value moments ago. Mind you, I just saw him get up from the table and eat.

So this was a little conflicting for me, but nonetheless, that's what he said. And I was there. And I was going to buy some things for my sister, who was staying at Kendall Isaac's gym.

And I was \$5.11 short. So I did the typical Timothy routine, which is, I'm sorry, but I don't hand out money.

[10 : 54] That's my typical response to anybody who does that sort of thing to me. Now, I know that may sound hard to some people. You can't give the man \$5. I know that.

But anyway, that's my typical response. But I said to him, this is Dorian. I mean, you know, the weight of the whole, as soon as you hear Dorian and somebody talk about the travesty of Dorian, it does something to your heart.

So even my heart was pricked at that point. So I said to the gentleman, I tell you what, I'll meet you up at Super Value.

And I'll pay the \$5.11 for you. I get up from my table. I turn around and I do what I typically do at Wendy's.

I go to refill my Wendy's cup. Got to get that refill. And I head out to the door. The moment I turned around, the guy was gone. And I was like, oh.

[11 : 55] I literally was stunned. Like, what? But I noticed, if you know Wendy's setup, I looked to my right and I saw the same gentleman outside unlocking his bike.

So I walked to my car to go to my car. And I'm determined to go. I'm determined to go. I'm going to go. I'm going to honor my word. I'm going to go to Super Value. So by the time I get out the door, this guy was gone.

So I'm thinking, okay, for what it's worth, I'll go. So I went up to Super Value and lo and behold, he was there. He saw me.

And when he saw me, he ran to the shelves and came back. And \$11.50 later, he receives the bike.

Now, notice now, I'm standing in the cash register waiting for him, you know, holding lines. This is a Sunday now. This is a Sunday. You know, Super Value is busy on a Sunday, double stamps. Everybody know that, right?

- [12 : 57] Double stamps. So I go to the counter because I want to head off. I want to head off this line. So I start out the line. And lo and behold, the guy just brings \$11.50.
- So I'm thinking in my head, okay, \$11.50, what's the big deal? It's, you know, somebody suffering from Dorian. He rushes away.
- And now I'm a little, hold on. He doesn't even say thank you. Not necessarily that I was looking for it. But, you know, you ask for \$5.11. I'm paying \$11.50. And you just walk away.
- Then I notice he's outside. When he's, you know, outside I'm super values. The door is catty corner to me. So I notice he's outside, unlocking his bike, rushing and rushing driver.
- Then I notice he stops and starts to lock the bike again, which was a little strange to me. So I walk out. And then when I walk out, he's startled by me, as if he was coming back and rushing in to get me again.
- [14 : 05] And he says to me, I'm going to church tonight. And I was wondering if you'd give me some money to get into the offering plate. What just happened?
- He was jockeying for what he could get. That's what we do.
- Jockeying for position is just what we do. Our world tells us to look out for yourself.
- Look out for number one. It tells us to strive to work your way to the top. Be top dog. Go get ahead. Be number one. You can be anything you want to be. Follow your heart.
- Just do it. And unfortunately, the church has jumped in and tried to cash in on the advancements of self. No one really wants to hear sermons on humility, servanthood, sacrifice, suffering and submission.
- [15 : 18] I mean, who wants to hear those sermons? Those topics would never draw the crowd. So, we focus. This is a church now. Now, not Kingdom Life, of course. All right?
- Not that I know of yet. But, you know, no. Not here. But we start jockeying for position as churches.
- No one really, I sense no one really wants to hear those types of sermons. What we want to hear is things like self-fulfillment and ministry. Your best life now.
- How to live successfully. The power of being positive. Name it. Name it. How to be prosperous.
- The church has even jumped onto those bandwagon. Jockeying for position, that's who we are. We want more stuff. We want more stuff. A better job. A better house. Fine clothes.
- [16 : 22] A better education. A better husband. A better wife. And more elaborate vacations. We're even jockeying for the churches.
- We, the consumer, are even jockeying for the churches. Better perks in a minute. Mamanities. We want better music. Better aesthetics.
- That's the decor, the sound system, the graphics, and the displays. Better sermons. You know, the ones that make me feel good. And those that are more positive.
- Better services such as nursery, childcare, and youth programs. And I'm sure I missed a thing or two. And while all of those things are in fact good things to have, the point is that the focus is on how the church improves my life.
- And not the exaltation of Christ. Remember, each of you, this is Peter, each of you should use whatever gift you have received to serve others as faithful stewards of God's grace in its various forms.

[17 : 36] If anyone speaks, they should do so as one who speaks the very words of God. If anyone serves, they should do so with the strength that God provides, so that in all things God may be praised through Jesus Christ.

To him be the glory and the power forever and ever. Amen. Jockeying for position. It's just deep down and to the very core of our nature. It's who we are and it is so much a part of us that we are unable to see that in ourselves.

Yet we can see it so easily in others. Right? If after some reflection you are thinking, that's really not true of me.

This particular word from Jesus as recorded in Mark 9 is for you. It's without a doubt a word for me. The flesh is deeply self-serving and desperately jockeys for position.

For some, the jockeying is blatant and in your face. For others, it's cloaked. Well hidden within the bounds of decency.

[18 : 58] In fact, it may be so well hidden that you convince yourself it is not there. And thus glibly conclude, that's not true of me.

And that's the deception for you now. Full-blown deception. Here's an example of a full-blown deception. That is, the unrepentant heart. As recorded earlier in the book of Mark, chapter 7, starting at verse 1.

I want you to note that the unrepentant heart can even be people of the cloth. Religious people. Religious people. Yes, sometimes the very religious are the unrepentant.

If it can happen to the religious, how much more so, do you suppose, to those of us who are not remotely religious? The Pharisees came to Jesus and here's what happened.

The Pharisees came to Jesus and they were complaining to Jesus that his disciples were eating with defiled hands and do not follow the traditions of the elders. It was a tradition for the Pharisees and all the Jews to not eat unless they washed their hands properly.

[20 : 13] Now that even sounds like common decency among us, right? Don't eat well. Wash your hands. Isn't that what we tell our children? A tradition. Wash your hands. But for them, it was a culture and a custom.

You had to do it. This is what you're supposed to do. Here's Jesus' response to them. Mark 7, 69 records it. Well did Isaiah prophesy of you hypocrites as it is.

By the way, some of us think Jesus is this meek and mild person who is mamby-pamby and say all these nice-eating things. Think of it for a moment. Jesus is standing in front of somebody and he's calling them a hypocrite.

That's Jesus, okay? Because sometimes we have a face of Jesus that don't exist. So Jesus, Well did Isaiah prophesy of you hypocrites as it is written, This people honors me with their lips, but their hearts are far from me.

In vain do they worship me. These people go to church, they worship God. In vain they do worship me. Teaching as doctrines the commandments of men. You lead the commandments of God and hold to the tradition of men.

[21 : 29] And he said to them, You have a fine way of rejecting the commandment of God in order to establish your tradition. Just yesterday, let me tell you a story. Just yesterday, when my wife and I were at a local place of business, of a lady we have come to know, due to frequenting her business.

As the conversation progressed, I mentioned to her that I would be speaking at church today. And invited her to attend. I then asked her what church she attended, and she said, This is my church.

This is where I serve the sheep. Did you get that? She served God in her place of business. This is where she served the sheep.

Now she used the word sheep. Which says to me, she's not unfamiliar with the scriptures. The conversation pretty much ended when I said, There are sheep, and there are goats.

Jesus commands us to take care of his sheep. How can you do that when you are not with and among his sheep?

[22 : 54] Get the point? So I asked you. I asked you all. What tradition have you established in order to get around the commandments of God?

What rules have you established and now keep in order to make you feel good about yourself? We all have them.

It is my prayer that God will, through the spoken word, and this message open our eyes and our ears, that we might see and hear the truth.

The reality is this concerning jockeying composition. The unrepentant heart is unconcerned about it, and the repentant battle with it.

No one escapes it. As we will see, it is something that our Lord constantly chided his disciples about. The flesh jockeys for position while our Lord calls us to serve.

[24 : 00] The flesh jockeys for position while our Lord calls us to be as little children, dependent on him. The flesh jockeys for position while our Lord calls us to receive and embrace his children. The flesh jockeys for position while our Lord warns severely against causing his little ones to stumble.

Now back to our sermon text, and I will read it again. They went on from there and passed through Galilee, and he did not want anyone to know, for he was teaching his disciples, saying to them, A man is going to be delivered into the hands of men, and they will kill him.

And when he is killed, after three days he will rise. But they did not understand what he was saying, and were afraid to ask him. And they came to Capernaum, and he was in the house, and he asked them, What were you discussing on the way?

But they kept silent, for on the way they had argued with one another about who was the greatest. And he sat down and called the twelve, and he said to them, If anyone would be first, he must be the last of all, and the servant of all.

And he took a child, and put him in the midst of them, and taking him in his arms, he said to them, Whoever receives one such child in my name receives me, and whoever receives me receives not me, but the one who sent me.

[25 : 29] I want to draw your attention to, but they kept silent, for on the way they had argued about who was the greatest. That's Jockeyan preposition.

Jesus just revealed to them, for the third time, Mark 8.31, Mark 9.9.

Now Mark 9.9 is when Jesus came off the transfiguration, he came down, and he said to Peter, James, and John, he spoke of him being risen from the, dying and rising from the dead.

So that was only to them three. So that one, and then Mark 9.30. And then he speaks again, in Mark 10.32, for Pastor Morris, I guess, to preach on later.

And he spoke three times to this point of his death, and the resurrection, and within hours, hours, just hours, these guys are fighting over who is the greatest.

[26 : 40] Here Jesus is talking of his own humiliation and death, and they are confessing about their exaltation and their greatness. How is it that you establish your own greatness?

What are those things that cause you to think, I'm a good person? Better than most even. How does pride wear its ugly head in your life?

What is it that makes you feel great about yourself? Is it your profession? Your talent? Your degree? Your neighborhood? Your bank account maybe? Your family line?

Your intellect? Your gift of gab or eloquence of speech? Perhaps it's your street savviness. Or your beauty. Or your fame.

How about your political correctness? Or even your church attendance? Is it your tithing? Your religious knowledge of the Bible maybe?

[27 : 57] Chalking in for position that is pride comes in many forms. Think for a moment. What do you have that you did not receive?

What do you have that you did not receive from God? What claim can you make anything that is truly yours? Again, each of you should use whatever gift you have received to serve others.

Why? So that in all things God may receive glory. We all have them. So let's talk about one such gift given to disciples.

How it became the, I'm the greatest weapon. A weapon of pride. It all started in Mark 6, verse 7. And he called the twelve and began to send them out two by two and gave them authority over unclean spirits.

Luke 9, recording the same passage says, he adds, and to cure all diseases. Now imagine for a moment being granted the gift to cast out demons and to cure all diseases.

[29 : 19] Now imagine, you have that gift. How long do you think it would take before pride sets in?

Where the receipt of the gift makes you feel significant, important, special, a force to even reckon with.

Even invincible. Pride comes in many forms. Mark 6:30, chapter 6:30 reads, Jesus has given them the gift to cast out demons and to cure all diseases.

Mark 6 now records when the disciples came back to Jesus. And they were telling Jesus about what happened. So the apostles returned to Jesus and told him all that they had done and all that they had taught.

And he said to them, Come away by yourselves to a desolate place and rest a while. Did you all hear that?

[30 : 37] He came back all excited about all the stuff they did. And Jesus said, Let's go off to the side and rest a while. Does that seem like an appropriate response to you?

At least one really, I want you to walk. I'm telling you all these things that happened and Are you excited? Luke 10 records the sending of 72.

Now this is another occasion when Jesus sends out disciples. And this time he sends out 72 of them. And he does the very same thing. He gives them the gift of casting out demons. And he gives them the gift of killing diseases.

And they came back saying, Even the demons are subject to us in your name. Did you hear that? Jesus responds to them.

Do not rejoice in this. In this. But rather, that your names are written in heaven. That should cause us to stop and think.

[31 : 50] How important are those gifts? To the real message. We ought not rejoice in the gifts received. Even the gift of healing and the casting out of demons.

But rather that our names are written in heaven. Every person in this room. Is endowed with some form of giftedness. Some of us here function at the top of our game.

Exceedingly gifted. We even shine in that giftedness. Yet the Savior says, Do not rejoice in this. So I ask you. Is your name written in heaven?

Remember the words of Peter. Each of you should use whatever gifts you have received to serve others as faithfuls, George of God's grace in its various forms. So that in all things, God may be praised through Jesus Christ.

In Mark 9, 14 to 29, As Jesus, Peter, James, and John had just come down from the mountain. They come to the disciples who were among the crowd. There was an argument going on.

[33 : 02] And Jesus asked what the argument was about. Someone in the crowd tells him. Again, we're back to this casting out of demons. Someone in the crowd said to Jesus that they had brought a boy to Jesus to cast out a demon.

The disciples were unsuccessful. Why would those who were granted such a gift by Jesus be unable to achieve the result of the use of the gift?

After healing the boy with a simple word. You mute and deaf spirit, I command you come out of him and never enter him again. Those are words spoken by Jesus.

The typist later asked him, why were they unable to cast the demon out? This must have been a humiliating experience for them.

To be unable to cast out a demon in front of a crowd. By the way, you know, I have a crowd here this morning. I don't want to look stupid in front of you. I live with you people. In all aspects of my life.

[34 : 10] In all areas. I don't want to look stupid. Why would anybody want to look stupid? This must have been a humiliating experience for them. To be unable to cast out a demon in front of the crowd of the expectant people.

Imagine standing in front of a crowd of people where you confidently command the demon to come out. And nothing happens. Nothing happens. Imagine the horror.

Imagine the embarrassment. I'm certain that we all have moments in our lives when we were thoroughly embarrassed. When in our confidence used our gift and a disaster resulted.

Anybody had that experience? I certainly, or only me? I think the argument was about why they were unsuccessful.

You know it. You must know I'm in a faith. You heard that one before, right? Right? Oh. Something must be wrong with you.

[35 : 21] I think that's what the argument was about. Jesus later answers them and says, This kind can only be driven out by prayer. Matthew's recording of the same event in chapter 17 adds, Because of your little faith.

Meaning the disciples. The ones who had the gift. So what was the problem? Simple. Pride was setting in. Their self being elevated.

Where their faith was shifting to themselves. Being endowed with the gift itself. As opposed to their dependence on the one.

The giver of the gift. Again. Each of you should use whatever gift you have received to serve others. So that in all things God may be glorified.

Or praise through Jesus Christ. Jogging for position. It was the flesh. It's what the flesh does. Today's passage confirms it. Today's passage confirms it. I'm going to turn now to the passage. There are three questions that I will address concerning the passage.

[36 : 34] And here they are. What is jogging for position? I think we all get this by now. I don't think there was ever a doubt. Excuse me.

Jogging for position. As we have already illustrated. Is simply the elevation. And the exaltation of self. Simply put.

It's pride. Also. It's a natural default position. You don't have to do anything.

It just can come out. That's a natural default flesh position. It just can come out. Let's look at the text again. In verses 30 to 32.

And you could look at it. Oh well it's not up there. It's not up there. Jesus reveals for the third time. His impending death and resurrection. And within a couple of hours.

[37 : 33] The disciples are actually arguing about which of them are the greatest. How long ago. Was it exactly that they were humiliated? Not only like a couple days before you know.

They were absolutely humiliated. Yet. Three or four days later. They are arguing among themselves about. Who was the greatest? So far were they removed from the recent embarrassment.

That they were once again jockeying for position. Arguing about who is the greatest among them. Second point. Second question. What are the effects of jockeying for position?

What happens. What happens. When we jockey for position. Firstly. It distracts. Let's look at verse 32.

Jesus has just told them. That he would be delivered over to those. Who would kill him. And even though they did not understand him. They were too afraid to ask.

[38 : 40] They are so caught up. They are so caught up. In being the greatest. Even as Jesus is revealing. The very reason. Why he came.

They miss it. They will argue about who they are. Mr. Baddest. And why were they afraid? Ever notice how conversations die?

By the way. This happens to me so often. By the way. It happened with the conversation with the lady yesterday. Ever notice how conversations die. When what is being said doesn't fit.

What we were expecting. She said to me. And I just repeat. This is my church. That was an easy one to let go.

Right? I don't want to say nothing to that. Because. To say something to that. Is like to.

[39 : 43] Stick a needle. Or challenge. But. I just couldn't resist. Because. I don't care what you call this place.

Where you work. Or your home. I don't care what you call that place. But that ain't church. Get it? Jockeying for position distracts.

Us away from the things. You need to know. They didn't bother to ask Jesus. They were afraid. And apparently. So afraid. You know what. That. That should have troubled them. You know. They trying to figure out.

Who will. Who will. Be in glory with God. And he's saying. He's going to die. Now. I don't know about you. But. You know. That should have troubled them.

You know. They trying to figure out. Who will. Who will. Be in glory with God. And he's saying. He's going to die. You. But if I'm walking. Along the path. With somebody.

[40 : 39] And I think. They're going to New York. And I want to go to New York. And all of a sudden. They say something to me. That. He's going to die.

Somewhere in the middle. Along the way. I don't think. I want to be on that ship. That's just the way. I mean. There's another ship.

I want to be on. Not that one. I don't want to go to New York. Okay. But. After. Jesus told them. I'm going to die. Not like this. I went over their heads.

They're still jockeying. For position. Secondly. It causes. Disunity. While today's text. Ends at verse 37.

The very next chapter. That's Mark chapter 10. 35. 45. James and John. James and John. Asked Jesus to sit. To sit. To sit on the right.

[41 : 37] And the left. When he comes. In his glory. Now. I was trying to find. A human analogy. To that one. The only thing. I got to come up with.

Is. You know. When you were a little child. And. You know. Your mother. And father. It was only your mother. Your father. Going to drive somewhere. And just like.

Well in our case. It was eight of us. And somebody. Always wanted. To sit in the front seat. You all know. Right? This is the only analogy. I got to come up with.

And before. You could go. To the fight. To jump in the front seat. You come. Lo and behold. And you find out. That joy. By the way.

This is my sister Joy. Joy. That's not. That's great. Mummy. You don't even have a chance. How did the disciples respond.

[42 : 33] When they heard about. James and John doing it. They were indignant. Absolutely indignant. By the way. Who of us.

Wouldn't be indignant. Why should they get. To sit. At Jesus. Right and left. And not me. Right? By the way.

These were two brothers. And another passage. Matthew. And Luke. Actually. Both of them. Record. When these two boys came. They came with their mother.

So this was a family setup. And the mother was even. In on this. Lord. Would you have. One set. On your left.

And one set. On your right. So ladies. It ain't only the man. Who was jockey for position. Okay. You all get that. Right? All right. Thirdly.

[43 : 30] It causes. It results in dishonor. Or embarrassment. And we already got to that. Jesus asked in verse 33. That what they were talking about. On the way. How did they remain silent?

They knew. They knew. That their discussion was wrong. You imagine me in a discussion. And saying.

Man. I the best. You ain't the best. And then somebody calling you out on it. Because they know you ain't the best. Excuse me.

They knew that their discussion was wrong. And they were like. Dairs. You know. You heard the expression. A dare staring at the headlights. You know. Just. Can't move. You stuck.

It actually results in the opposite effect. You. You're stuck. It actually results in the opposite effect. When you seek for honor. What you actually get is dishonor.

[44 : 27] Because there's nothing that people actually despise more. Nothing people actually despise more. And when they believe. You.

Want everything for yourself. You agree? You agree? Now by the way. This is when they know. Now I don't mean that that's actually true. But that's what they think. They know.

Nothing. Nothing runs amok more than that. It causes. Disunity. It causes disunity. And by the way. This is. In. In.

I'm getting a little confused. I'm in the third point. It causes. Results in dishonor. And embarrassment. So when you seek after it. What you actually get. Is the opposite effect. People actually dishonor you.

And fourthly. It causes exclusivity. You ain't a part of our group. We've been with Jesus.

[45 : 28] Not you. By the way. This comes out. And I can leave this up to Brother Nan next week. Next week. Um. Because this comes up. Right in the next verse.

Um. Verse 38. Which is right after this passage. While pride elevates self. It also seeks to elevate the groups we are in. In the very next verse. John.

Goes to Jesus. And John says to Jesus. Lord. We saw people. Casting out demons in your name. And we tried to stop them.

Stop them. Listen. They actually cast the demon out. This ain't something that ain't happening.

This is something that's happening. I joined. Hey hold on. Hold on. Hold on. You're a part of group. How you getting to be casting out demons? Where you come from?

[46 : 24] Where you get off at? Jesus replied. Do not stop him. But no one. Who does a mighty work in my name. Will be able to soon afterwards.

To speak evil of me. For the one who is not against us. Is for us. Now. Here comes the real challenge. How do we combat it?

How do we combat it? How do we combat this chalky proposition? Well. Jesus says.

By becoming. The last. Of all. Here Jesus turns on nature's default position.

On its head. In order to be first. You must go. To the back. Of the line.

[47 : 23] You must become. Last. Now. Who of us.

In this room. Desire to be the last in line. Any volunteers? Any volunteers? Be last in line?

Jogging for position. This position. Is so ingrained. In our DNA. That it is impossible. To do this. In and of ourselves. Secondly.

Jesus says. By becoming. The servant. Of all. In verse 35. Jesus says. If anyone. Would be first. He must become.

Last of all. And the servant. Of all. Let me ask you a question. Of any of you. Have you seen. Lately.

[48 : 19] That focuses. On being. The servant. And being. Last. Does that even. Remotely sound.

Like one. You want. To attend. Any time zone. Any volunteers? Who of us. When given a choice. To sit at a table.

Or to serve. Would actually choose. To serve. To serve. Yet. This is. Exactly. What Jesus. Tells.

His disciples. To do. Third point. How do we. Combine.

By seeing. The father. In his children. Verse 36. And 37. Tells us. That Jesus. Sat down. Time. By the way.

[49 : 15] Whenever you see. That Jesus. Sat down. This is. Lesson time. Okay. Jesus. Is about. To give you. Some heavy.

Instruction. I want. To keep. Is talking. To his disciples. He is talking. To the repentant. He's not talking. To the unrepentant. I want to make it clear. He says.

He took a little child. And placed him. In his arm. And he said. Whoever. Receives. One such child. In my name. Receives me. And whoever receives me.

Receives not me. But the one who sent me. Now I know. When we look at this passage. We tend to think. That Jesus is talking about. How we treat little children. That's not what Jesus is talking about.

Jesus is talking about. His. Children. Whoever receives. One of. His.

[50 : 15] Children. This is one another now. Whoever receives. His children. Receives them. Receives them. There's no room. For exclusivity.

When it comes. To God's children. Those who. Jockey position. Are. In effect.

Elevating themselves. Above. God's people. And thus. Not receiving him. Pride. Is utterly destructive.

Remember. Each of you. Each of you. Whatever gift. You receive. To serve others. As faithful stewards. Of God's grace. In his various forms. If anyone speaks. They should do so.

As one who speaks. The very words of God. If anyone serves. They should do so. With the strength. That God provides. So that in all things. God may be praised. Jesus Christ. Be the glory. And the power.

[51 : 12] Forever and ever. And finally. The kingdom of God. Is expanding. With new persons. Being added. To the church. Daily. People are being added.

To the church. Throughout the world. Today's sermon text. Ends with. Jesus's words. Whoever receives. One such child. In my name. Receives me.

And whoever receives me. Receives. Not me. But him who sent me. For those of us. The repentant. Christ calls us. To be last.

Of all. The servant of all. In verse 31. Jesus said. The son of man. Is going to be delivered. Into the hands of men. And they would kill him.

And when he is killed. After three days. He will rise. Here Jesus expresses. What being the ultimate servant. Looks like. By taking upon himself.

[52 : 08] The penalty. Of sin. So that we. The undeserving. Can receive eternal life. Jesus became. The last of all. And the servant of all. In order that. Those who believe. Can become his children. There is no place.

In the church. For the jockey and proposition. Absolutely no place. To those of you. The unrepentant. I say. Christ commands.

That you believe. The gospel. This command. Is not. An intellectual. Ascent. Of belief. This ain't about.

Knowing that Jesus died. Knowing he was on the cross. And knowing. This is not head knowledge. This is not. Intellectual understanding. But rather. One that involves.

[53 : 08] Being a disciple. One who is prepared. To be last of all. And the servant of all. To those who have ears to hear.

Let them hear. Let them hear. For those who have eyes to see. Those who have eyes to see, let them see.