

How to Be Great in the Kingdom, Part 2

Scripture: Matthew 20:26–28

Code: 2348

INTRODUCTION

The lives of great men and women in God's Kingdom are marked by humble service. They never seek to be lifted up to a prominent place. They served God sacrificially, with a heart of humility.

A. Great Men of the Old Testament

1. Abraham, a special servant of God, said, "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes" (Gen. 18:27).
2. Isaac was willing to die as an offering to the Lord if that was what God required (Gen. 22:8-9).
3. Jacob cried out to God, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shown unto thy servant" (Gen. 32:10).
4. Joseph was dishonored and sold into slavery by his own brothers, yet he humbly forgave them and never retained any bitterness or vengeance in his heart. When he saw his brothers he wept, and then "comforted them, and spoke kindly unto them" (Gen. 50:17, 21).
5. Moses said to God, "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3:11).
6. Joshua, when he faced the Lord after a defeat that came as a result of the Israelites' lack of faith, "tore his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads" (Josh. 7:6).
7. Gideon, when called to lead his people, said, "O my Lord, wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house" (Jud. 6:15).
8. David knew his own frailty and said the following in 1 Chronicles 29:10-16, one of the great humbling texts of all the Old Testament, "Praise be to You, O Lord, God of our father Israel, from everlasting to everlasting. Yours, O Lord, is the greatness and the power and the glory and the majesty and the splendor, for everything in heaven and earth is yours. Yours, O Lord, is the kingdom; you are exalted as head over all. Wealth and honor come from you; you are the ruler of all things. In your hands are strength and power to exalt and give strength to all. Now, our God, we give you thanks, and praise your glorious name. But who am I, and who are my people, that we should be able to give as generously as this? Everything comes from you, and we have given you only what comes from your hand. We are aliens and strangers in your sight, as were all our forefathers. Our days on earth are like a shadow, without hope. O Lord our God, as for all this abundance that we have provided for building you a temple for your Holy Name, it comes from your hand, and all of it

belongs to you."

9. Hezekiah, the king of Judah, "humbled himself for the pride of his heart" (2 Chron. 32:26).

10. Manasseh, another king of Judah, "humbled himself greatly before the God of his fathers" (2 Chron. 33:12).

11. Josiah, king of Judah, was told this: "Because thine heart was tender, and thou didst humble thyself before God ... and didst tear thy clothes, and [wept] before me, I have even heard thee also" (2 Chron. 34:27).

12. Job was humbled and repented in dust and ashes (Job 42:6).

13. Isaiah was so humbled that he cursed himself and cried out, "I am a man of unclean lips, and I dwell in the midst a people of unclean lips" (Isa. 6:5). It was that kind of humility God could use, so He called Isaiah to be a great prophet.

14. Jeremiah said, "Ah, Lord God! Behold, I cannot speak; for I am a child" (Jer. 1:6).

B. Great Men of the New Testament

1. John the Baptist felt unworthy to baptize Jesus Christ (Matt. 3:14). He said later on, "He must increase, but I must decrease" (John 3:30). He also said, "He it is who, coming after me, is preferred before me, whose shoe's latchet I am not worthy to loose" (John 1:27). Jesus said, "There hath not risen a greater than John the Baptist" (Matt. 11:11). I believe John the Baptist was the greatest because he was the most humble.

2. Peter expressed his humility when he said to Jesus, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

3. Paul was described as "serving the Lord with all humility of mind" (Acts 20:19).

Having a slave's perspective ushers us into the greatness of the Kingdom. Jesus said, "Whosoever ... shall humble himself as [a] little child, the same is greatest in the kingdom of heaven" (Matt. 18:4). James, reiterating a great Old Testament truth in Proverbs 3:34, said, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). Greatness in God's Kingdom is reserved for those who are humble. The Father has prepared eternal glory and greatness to its highest degree for those who are humble. So if we desire to pursue greatness, we must pursue it on the path of humility and service.

I. HOW NOT TO BE GREAT (vv. 20-25)

II. HOW TO BE GREAT (vv. 26-28)

A. The Exhortation (vv. 26-27)

1. The premise of greatness (v. 26a)

"But it shall not be so among you"

In the world, people achieve greatness through the methods of political powerplay, audacious ambition, dominant dictatorship, and charismatic control. But Jesus informs the disciples that they were in a Kingdom where those methods were reversed. In John 18:36 Jesus said, "My kingdom is not of this world." What did He mean by that? He meant that His Kingdom doesn't operate on the same principles as the kingdoms of this world. In the world, greatness is illustrated by a pyramid--you get on top of the pile and control everyone underneath you. Lutheran commentator Lenski said, "The Gentile idea of greatness is inverted, turned upside down, the pyramid resting on its apex, the great man not sitting atop the lesser men, but the great man bearing the lesser men on his back" (The Interpretation of St. Matthew's Gospel [Minneapolis: Augsburg, 1943], p. 791).

We are not to seek greatness in the Kingdom as the world seeks greatness. Sadly, there are many Christians like James and John and their mother who pursue the limelight of Christianity--who seek prestige and power. They eagerly provide for themselves the creature comforts that will minister most to their physical bodies and their psychological needs. They may be esteemed by some to be great, but they are not in God's estimation. When the true evaluation is made in the end, they will find themselves far down the line from those who are truly great, whose lives were marked by humble, sacrificial service.

2. The passion for greatness (v. 26b)

"Whosoever will be great among you"

This phrase in the Greek text literally says, "Whoever wishes among you to become great." Some people think Jesus is accommodating an ungodly ambition. Is it right to want to be great? Is it right to seek a reward? Is it right to want to be a leader?

a) The advocates of greatness

(1) Jesus

The best defense is that Jesus clearly advocates greatness in verse 26. He never promotes a sinful ambition. Jesus dealt with the sinful ambition of James and John, but He affirmed that it isn't wrong to seek to be great; it is wrong to seek it for the wrong reason.

(2) Paul

Paul said, "Run in such a way that you may win" (1 Cor. 9:24, NASB). He also said we ought to be concerned that our works will stand the test of fire at the judgment seat of Christ. They should not be wood, hay, and stubble; but gold, silver, and precious stones (1 Cor. 3:12-13). Paul said, "We all must appear before the judgment seat of Christ, that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10).

(3) John

The apostle John said, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 8). And at the climax of the Bible, we are told that the Lord said, "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "

It is not wrong to seek glory and exaltation in eternity. The Lord has given us that as a goal. But it is wrong to seek exaltation with a wrong motive, like James and John. It is also wrong when you seek to lord it over others, be more esteemed than others in this life, or have greater authority, power, and

comfort.

b) The attitude of sacrifice

To seek greatness in God's Kingdom, you must be ready to suffer. Those are God's terms. God's path to glory is the path of sacrificial service. That means the path is self-effacing. There are those who seek glory but would avoid the pain. Yet there are those who seek glory through the pain, and it is they who seek on God's terms.

(1) A pure motive

Paul said, "With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing against myself, yet I am not hereby justified; but he that judgeth me is the Lord. Therefore, judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God" (1 Cor. 4:3-5). Only God can read our motives.

If a man seeks to give his life for Christ, if he seeks to be the best teacher or disciple he can be and willingly seeks it through the path of self-sacrifice, humility, and suffering, then he has a pure motive.

(2) A good desire

Paul said, "If a man desire the office of a bishop [overseer], he desireth a good work" (1 Tim. 3:1). I'm in the ministry today because I wanted to be. When I first came to Grace Church someone asked me, "How did you know you were called to the ministry?" I knew because it is my desire, and I believe God planted it in my heart. The only way you know you're called into ministry in the New Testament age is to have the desire. The church then looks at your life to see if you qualify to serve in that capacity.

It is the desire of my life to give everything I've got in service to Christ. I want to fulfill my spiritual gifts and maximize my potential. I don't want to forfeit any of it because of sin in my life.

3. The path of greatness (v. 26c-27)

a

) Service (v. 26c)

"Let him be your servant."

(1) Demonstrated

The path of greatness is service. You don't want to get tied down to this world. Don't waste your time trying to pad your life with creature comforts and psychological affirmation. Too many people want to live a life of ease without having to deal with pressure and anxiety. Don't get caught in this culture's mad dash for leisure. People wear themselves out trying to relax! What you do need to do is abandon yourself for the purpose of the Kingdom. Be a servant--that's what Christ is saying.

Grace Church receives many letters from people across the country who would like to come and serve on our staff. No doubt they would be a tremendous blessing from God and a great help to us. But we have an established principle from Scripture that you cannot lead until you have proven you can serve. We respond to those people by saying we appreciate their desire to lead, but recommend that they come on their own and serve among us first. Should God approve of their service, He might be pleased to lift them up to a place of responsible leadership. Unfortunately that way of looking at things is foreign to most people. Nonetheless, I believe it is consistent with the Word of God. In the case of those who wish to come here, many of them have been approved in the place where they minister. But it is hard for them to see the need to establish themselves in another place.

(2) Defined

The Greek word translated "servant" in verse 26 is diakonos. The word deacon comes from it. Many of us think "deacon" is a religious word, and in our society it is. But in the time of the New Testament, it was a secular word. It referred to low menial service. Someone would hire a deacon to clean up the yard, serve a meal, collect the garbage, or any other menial job. It's not a dishonoring term; it's

merely an indicator of a low status in society. A deacon didn't need a lot of education, training, or skill; he just needed to be willing to serve.

The word diakonos is the word used most in the New Testament to speak of the service of Christians. It was not as though there were no other words the New Testament writers had to choose from. They could have used the word translated "priest," which is a somewhat exalted term. They could have used the term archon, which refers to a ruler or leader—one in a responsible position. They could have used time--one in a place of honor. But the word chosen by the Spirit of God was diakonos. God is looking for those who come to serve.

(3) Delineated

(a) The commitment

In 1 Corinthians 4, the apostle Paul marks out his own attitude as a servant. He spoke of himself in a humble way. In verse 1 he called himself a servant, only he used the Greek word huperetes, which refers to a slave who pulled an oar while chained to a post in the hull of a great ship. Paul made the claim that he was a third-level galley slave, an under-rower for Christ. He had the right perspective. The Lord helped him have that humble perspective by leaving him with a thorn in the flesh (2 Cor. 12:7). He was also helped by God, who brought pain, anxiety, and suffering into his life. Paul's failures helped him have a humble perspective. Both Demas and John Mark (at least in the early years of his association with Paul) failed him in ministry. He had enough failure with his successes to know God was at work. Paul's humility helped him to rightly evaluate himself. In 1 Corinthians 3:5 he says, "Who, then, is Paul, and who is Apollos, but ministers [servants]." Apollos was the greatest living Old Testament scholar and Paul the greatest living New Covenant scholar, yet Paul said they were third-level galley slaves for the sake of Christ.

(b) The contrast

In contrast, Paul indicts the proud, boastful, honor-seeking Corinthians in 1 Corinthians 4:8-13: "Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us, the apostles, last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands. Being reviled, we bless; being persecuted, we endure it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." The Corinthians didn't know what true greatness is. They were puffed up and proud. But the apostles were the ones who were truly exalted because they endured suffering for the sake of the kingdom.

Be a Servant of Servants

In his book Spiritual Leadership (Chicago: Moody, 1980), Oswald Sanders quotes William Law's Serious Call: "Let every day be a day of humility; condescend to all the weaknesses and infirmities of your fellow-creatures, cover their frailties, love their excellencies, encourage their virtues, relieve their wants, rejoice in their prosperities, compassionate their distress, receive their friendship, overlook their unkindness, forgive their malice, be a servant of servants, and condescend to do the lowliest offices of the lowest of mankind" (p. 90).

Sanders also quotes Samuel Brengle, who, when he was referred to as great, wrote in his diary, "If I appear great in their eyes, the Lord is most graciously helping me to see how absolutely nothing I am without Him, and helping me to keep little in my own eyes. He does use me. But I am so concerned

that He uses me and that it is not of me the work is done. The axe cannot boast of the trees that it has cut down. It could do nothing but for the woodsman. He made it, he sharpened it, and he used it. The moment he throws it aside, it becomes only old iron. O that I may never lose sight of this" (p. 90). The heart of the servant is the heart that is truly great.

b) Slavery (v. 27)

"And whosoever will be chief [Gk., protos, 'first'] among you, let him be your servant [Gk., doulos]."

Doulos

is a word of even lesser nobility than diakonos. It means "bondslave." We don't have slaves, so it is harder for us to understand that concept, But the people during New Testament times knew what it was like to see slaves whipped and beaten. Doulos is a graphic demonstration of how committed we should be in serving one another. (1) Affirming the path of pain

Paul viewed himself as a slave. He knew that his life was not his own--that his Master was in charge. He said, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's" (Rom. 14:8). He was a slave that was bound to Christ. He said to the Corinthians, "Death worketh in us, but life in you.... For all things are for your sakes" (2 Cor. 4:12, 15). Slavishly did he fulfill his responsibility before God for the sake of others. He knew some day there would be a reward--a great weight of glory that was so much beyond his light affliction (2 Cor. 4:17). Certainly Paul did what he did because he sought to be exalted, but he also did it that the Lord might be glorified in his exaltation. That was demonstrated by his willingness to endure the path of pain.

(2) Avoiding the path of pain

I see many people who want to follow the path to glory without the pain. They build Christian organizations to insulate and exalt themselves. They experience very little pain or suffering. I look at my own life and sometimes question if my own motives can remain pure. All of us need to check our motives. Paul serves as an example of one who sought the glory but who was also willing to bear the pain.

Oswald Sanders writes again, "Scars are the authentic marks of faithful discipleship and true spiritual leadership. It was said of one leader, 'He belonged to that class of early martyrs whose passionate soul made an early holocaust of the physical man'" (p. 171).

Sanders quotes the following poem by Amy Carmichael, the famous poet and missionary (pp. 171-72):

Hast thou no scar?

No hidden scar on foot, or side, or hand?

I hear thee sung as mighty in the land,

I hear them hail thy bright ascendant star:

Hast thou no scar?

Hast thou no wound?

Yet, I was wounded by the archers, spent.

Leaned me against the tree to die, and rent

By ravening beasts that compassed me, I swooned:

Hast thou no wound?

No wound? No scar?

Yes, as the master shall the servant be,

And pierced are the feet that follow Me;

But thine are whole. Can he have followed far

Who has no wound? No scar?

The Cost of Greatness

The cost of greatness is humble, sacrificial service. I wish young Christians would understand that, especially those who go into the ministry. I pray that they would not fear the hard place, but seek it that they might receive the greater weight of glory. Time is so short and eternity is so long. The cost of greatness may be persecution or even death--in some cultures that is more likely than others. But in every culture there is a price to pay.

1. Loneliness

The true path to glory is marked by loneliness. Pastor and author A. W. Tozer once said, "Loneliness seems to be the one price the saint must pay for his saintliness" (cited in Warren Wiersbe's The Best of A. W. Tozer [Grand Rapids: Baker, 1978], p. 198). The godly person is so consumed by what God has called him to do that he loses sight of the world around him. Even the good things sometimes cannot be fully enjoyed because the man holds deep in his heart God's mandate to accomplish His goals for eternity. There is loneliness in that kind of commitment. Most people don't understand the burden to be borne in the pursuit of glory along the path of suffering.

2. Weariness

Fatigue is the price of pushing past mediocrity. I have never met a man or woman abandoned to the cause of God who wasn't tired and weary.

3. Criticism

You can expect to be misunderstood, misrepresented, misjudged, and accused. To handle that without self-defense and self-justification means you bear the burden between yourself and the Lord, and perhaps someone dear to you.

There is much pain strewn along the path to glory, but it is but momentary light affliction compared to the eternal weight of glory.

It is not wrong to seek to be first. I want to be all that God wants me to be. I want to be known as one who served Him with my whole heart. It's not wrong to seek that. But to do so means you must be a slave and give your life away. In the world, the great ones are those who can manipulate the most people, ambitiously seek self-glory, dominate others, and charm others into doing what they want done. But that's not how it is in God's Kingdom. William Barclay said, "The world may assess a man's greatness by the number of people whom he controls and who are at his beck and call; or by his intellectual standing and his academic eminence; or by the number of committees of which he is a member; or by the size of his bank balance and the material possessions which he has amassed; but in the assessment of Jesus Christ these things are irrelevant" (The Gospel of Matthew, vol. 2 [Philadelphia: Westminster, 1975], pp. 233-34). What is relevant is a person's humility.

Ask yourself: What sacrifice do I make to serve Christ? Do I tend to demand to be served more than I

offer service? If I must face something uncomfortable in the process of serving Christ, am I willing to do it? Those are important questions we all need to face every day.

B. The Example (v. 28)

1. The service of Christ (v. 28a)

"Even as the Son of man came not to be ministered unto [be served], but to minister [serve]"

If you say you love Christ and abide in Him, 1 John 2:6 says you ought "to walk, even as he walked." Christ's life was utterly abandoned to humble, unselfish service on behalf of others.

a

) His humiliation

Philippians 2:6-8 says Jesus "thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." The greatest humiliation possible for God was to become a man, yet Jesus Christ did just that. The sovereign of the universe condescended to become a victim of sin. That's why Christ is the greatest in the Kingdom; His was the greatest display of humility.

b) His humanity

The words Son and man in verse 28 identify Christ as our example. "Son of man" is a Messianic term drawn from Daniel 7:13 and used more than eighty times by Christ in the gospels to refer to Himself. He is the incarnate One, the Messiah--God in human flesh.

He didn't come like other kings. That's what confused Pilate, who said, "Art thou the King of the Jews?" (John 18:33). Pilate was saying, "You don't look like a king, and You sure don't act like one. You've been abused, maligned, and mistreated, yet you don't retaliate. It's obvious that You don't have any Kingdom or possessions. How can You be a king?" By all worldly standards there was no way Jesus could be a king. Jesus replied that Pilate couldn't understand anything about His Kingdom because it wasn't Pilate's kind of kingdom (John 18:36). Most kings demand to be served, but this King came to serve.

Jesus said, "I am among you he that serveth" (Luke 22:27). He demonstrated that when He washed the feet of the disciples. They were so self-seeking that they wouldn't even think of washing each other's feet, so the Lord took off His outer garment, put a towel around His waist, and washed theirs (John 13:4-5). He is our pattern of service.

2. The death of Christ (v. 28b-c)

a

) The ultimate service (v. 28b)

"and to give his life"

The ultimate act of service is to die on behalf of someone else. Jesus said, "Greater love hath no

man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatever I command you" (John 15:13-14). Jesus sets the pattern for us. He gave His life on our behalf.

The passage could have ended here, emphasizing that Jesus gave His life in service and that we must do the same. But there is more to His death than that.

b

) The ultimate ransom (v. 28c)

"a ransom for many."

Here we are introduced to the redemptive work of Christ--His substitutionary, vicarious, redeeming act on the cross. True, Christ serves as an example of one who was willing to suffer for others. First Peter 2:21 makes that clear: "Christ also suffered for us, leaving us an example." But Peter also said His death was more than an example: "Who his own self bore our sins in his own body" (1 Pet. 2:24). His death was an act of ransom and redemption.

(1) Its price

The word translated "ransom" is lutron in the Greek text. It is only used twice in the New Testament, Mark 10:45 being the other place. Lutron was the price paid for the release of a slave. We were slaves of sin, Satan, the flesh, and the world. Christ paid the lutron to release us. Romans 8:21 says that the creation will also "be delivered from the bondage of corruption into the glorious liberty of the children of God." There was a price a slave could pay to be released, but he could never earn it because he was a slave. How could he possibly amass enough money to buy his freedom when all he received was enough to sustain the bare necessities? We could no more buy our freedom than a slave could. Someone else had to pay the price, and Christ did it by becoming the ransom.

Although the noun form of lutron is only used twice in the New Testament, related forms are found throughout the New Testament. The idea of ransom and redemption is common in Scripture. First Corinthians 6:20 says, "Ye are bought with a price." We have been redeemed. Peter sums this thought up wonderfully in 1 Peter 1:18-19: "Ye were not redeemed with corruptible things, like silver and gold ... but with the precious blood of Christ, as of a lamb without blemish and without spot."

The passage comes to a wonderful climax in that Jesus is not only our example, but also our redemption.

(2) Its purpose

The word translated "for" (Gk., anti) in Matthew 20:28 indicates an important theological term. It means "in exchange for something" or "in the place of something." Christ is saying that He is a ransom in exchange for many. It was His death for ours, His life for ours--He bore our sin.

(3) Its participants

You may wonder why Christ said He died for many. Does that mean some are outside His ability to ransom? Does it teach a limited atonement? No, "many" is simply an expression referring to all. It is

used to contrast those who benefit from the sacrifice to the one who made it.

Romans 5:12 says, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned." When Adam sinned, death came to all men for all have sinned. Verse 15 says, "Through the offense of one many are dead." What does the "many" refer to? All. So "many" is used demonstrate contrast. Verse 19 says, "As by one man's disobedience many were made sinners." The same thing is true here--the "many" refers to everyone. I believe Christ provided a ransom for all. But each person needs to appropriate it for himself by faith.

CONCLUSION

Because of what Christ did, Philippians 2:9-11 says, "God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." Because Christ humbled Himself and offered Himself in sacrificial service to others, God highly exalted Him. His glory is in proportion to His humility. Capacity for glory in the Kingdom is in direct proportion to the humble service you have rendered to others. If your spiritual life is on target, then you will seek the eternal weight of glory. That will cause you to serve Christ with a whole heart and be willing to follow the path of pain or suffering.

Focusing on the Facts

1. What characterizes the great men of the Old Testament? Give some examples.
2. For whom is greatness in the Kingdom of God reserved?
3. Contrast the great men of the world with the great men of God's Kingdom.
4. Is it a right motivation to seek to be great in the Kingdom? Explain.
5. What is God's path to glory?
6. What original meaning did the Greek word translated "servant" or "deacon" have in New Testament times (Matt. 20:26)?
7. Which Greek word did the apostle Paul use to describe himself in 1 Corinthians 4:1? Describe its meaning.
8. What does the Greek word translated "servant" in Matthew 20:27 mean? How does it differ from the word translated "servant" in verse 26?

9. What did Paul know he would gain as a result of his service to others (2 Cor. 4:17)?
10. What is the cost of greatness? Describe three things that mark the path to greatness.
11. Why can Christ be considered the greatest in God's Kingdom (Phil. 2:6-8)?
12. What was Christ's ultimate act of service (Matt. 20:28)?
13. Why is Christ's death more to us than an example (1 Pet. 2:24)?
14. Define ransom. Explain the concept of Christ as our ransom.

Pondering the Principles

1. What sacrifices have you made recently to serve Christ? In comparison, how many times have you demanded to be served--do you desire to have your needs met first and tend to demand that your rights be considered? When you are faced with an uncomfortable task for the sake of Christ, are you willing to do it? Based on Matthew 20:26-27, what should be your attitude in every circumstance? Certainly following the path of true greatness is a difficult one, but every believer should make the commitment to follow it--not only for his own benefit, but also to give glory to God.
2. Read Philippians 2:6-8. Explain the example that Christ gave us. List each action on His part that represents humble sacrifice. Verse 5 says that we ought to have the same attitude as Christ. But how can we practically follow Christ's example? Read Philippians 2:2-4. Begin to put those verses into practice today. Seek to put the interests of others before yours. As you do so, you will find yourself becoming more Christlike.

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