Title: The Posture of True Greatness

Description: In this Sunday evening message from 1 Peter 5:5 and Ephesians 5:21, Pastor Anthony Kim of Calvary Road Baptist Church continues week 3 of the series Anatomy of Christ's Church. After recalling last week's call to lowliness, meekness, longsuffering, and the unity of the Spirit, he turns to the posture of true greatness. The world measures greatness by influence, status, and power; the Lord Jesus, kneeling with a basin and a towel, shows that true greatness is humility, a servant's heart. From Peter's command, be clothed with humility, and Paul's command, submitting yourselves one to another in the fear of God, Pastor Kim calls every believer to tie on the servant's apron, to be filled with the Spirit, to pass the work to the next generation, and to receive the grace God gives to the humble.

Transcript:

Go and turn with me to 1 Peter chapter 5 verse 5. 1 Peter chapter 5 verse 5. I apologize, I accidentally got out of my place, but that's okay. 1 Peter 5 verse 5.

Well, I want us to continue on our series on the one anothers, particularly what it looks like, the anatomy of Christ's church. Over the past two weeks, we have been examining the vital organs that keep a local church spiritually healthy and breathing, as it were, spiritually.

In week one, we saw that Christ's love is the very lifeblood of the church, the defining mark that proves to a watching world that we belong to the Lord Jesus Christ. Just highlighting from John chapter 13 verses 34-35, these are the words of Jesus: A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

And then we looked at last week, in week two, we looked at unity and how a diverse body of believers can stay joined together by the Spirit, and how we deal with conflict among brothers and sisters in Christ as the body of Christ, which looks completely different than the context of the world. And as a reminder, we are adopted into Christ's body. We didn't choose, right? God chose us, and the body is formed already.

And he specifically talks that we are to endeavour, in Ephesians chapter 4:3, which we touched on last week, that we are to keep the unity of the Spirit, not

keep the unity of the body, as I mentioned, but keep the unity of the Spirit in the bond of peace.

And let me just do that in reverse order. I went to verse 2 and 3. I did verse 3, and then we're going to go into verse 2. We saw in verse 2, and just highlighting again what I preached on last Sunday, what lowliness looks like. Lowliness is, first and foremost, we are to look at ourselves positionally before God. We are to be low before our almighty God. That's the posture of lowliness. And we have to do that with each other. When we look at each other, we're not at a high position. We are also to have the same posture of lowliness just like we do with God. And I mentioned about how just as you are devoted to God, we are to be devoted to one another with that word kindly affectioned. And so we have to have this honest awareness that we depend upon God and we depend upon each other. Right? There is no such thing as a lone ranger Christian, where we're a separate body part somewhere out disconnected from the body. That just looks weird, right? And so we're given the metaphor of the body. We are to stay connected.

Jesus himself said these words in John 6:38. He came down from heaven not to do his own will, but the will of the Father who sent him. And we are to continue in that same vein. We are here not to do our own will. We are here to do the will of the Father. Amen.

And then we see the word meekness in verse 2. Meekness is another word that's similar to the word gentleness, which is restraint, not to retaliate, but rather in disagreements over non-essentials, we are still to stay united. Right? United in what? We'll go into that later in the text.

But he goes on and says with longsuffering. Longsuffering, another way of saying it, as I mentioned last week, is long-tempered, the opposite of short-tempered, right? You're not easily angry. You're not easily bitter towards someone, but you are long-tempered, longsuffering. You're able to endure mistreatment without rushing into retaliation mode.

And then we see the words forbearing one another in love, which is, I remember as I shared, forbearing is in the active tense, where to actively do this on an ongoing basis, to actively put on with us that we support each other in the things that we are to be united on, the essentials. And if there are imperfections in one of us, remember, Christ accepted us with our peculiarities, right? We are to do the same as well. And these disagreements again over non-issues, meaning they're disputable matters such as dietary

restrictions. We touched on that in Romans chapter 14, where believers, some can eat everything, meats and vegetables, and others can only eat vegetables because their conscience, they're sensitive to that. And so he goes on and he says even in drinking, if you are going to cause someone to stumble by you drinking wine, don't do it. And so Paul goes on over and over again with these things that we can be, as it were, agreeing or disagreeing. Meaning one can be eating meat, one can eat vegetables, and we can still stay united, because the Spirit united us on the essentials. On the essentials. We shouldn't break fellowship due to non-essentials, disputable matters.

What we are anchored to do, then he says forbearing one another, what, in love. That love is what anchors us, the unity that we find in Christ's love and the Spirit. And it's difficult then to judge those who exercise some form of freedom mentioned in Romans chapter 14, and those that are strong and weak amongst us. Being anchored in Christ's love and united in the Spirit, it's very difficult to judge one another in these regards over non-essentials, and treating people with grace. After all, we were received by grace. We should also receive each other continually by the grace of God. And then without, by the way, compromising truth. I've been trying to make that known. And the compromising truth is the essentials. Okay, that is a cause of disunity, right?

So let me go into that now. What are the things that we shouldn't compromise? What are the essentials that we must stay united to? And everything else, we're okay, we can disagree. How are we saved from sin? Right? That is essential: by Christ, through faith alone, by grace alone. We know that. That is an essential truth that we must be united to. And then the other things are obedience to Christ's commands for his church, right? What does he say specifically we're supposed to do? We've gone through loving one another as Christ loved us. That is an essential. How we are to stay in unity in the Spirit and forbearing one another in love, those are essentials. Instead of criticizing or writing someone off or staying distant from someone when disappointed over non-essentials, a person should choose then to stay engaged. As long as we're united in the essentials, we should seek peace. We should look upon other believers as Christ looks upon us.

And again, verse 3, Ephesians 4, endeavouring is an ongoing effort. Again, it's diligence, working on an effort to keep the unity of the Spirit in the bond of peace.

Now, tonight we continue with the one anothers, and we're going to arrive at the importance of having this attitude of humility and respect among

believers in Christ, which we will see is a posture of then true greatness. But before we go there, I want us to take a moment to think about how the world defines greatness. The metric of influence and entitlement is a few things that the world defines as greatness. More influence, greater greatness. More status and power is another of the metrics. So greatness in our culture is modeled and measured much differently than it is in Christ's church.

Let me just share with you in James chapter 2:1-4, we as a church body are warned not to allow the things of the world to creep into the church body. And the book of James, James himself specifically talks about confronting the tendency to elevate wealthy and influential people into a good place, a position of good place. And the way that he describes it is those who sit at the front, that there's a physical displaying of this favoritism and this worldly influence affecting the church. And we are to be warned not to allow any of that. There is no division of wealthy and less wealthy, or influential and non-influential, respectively.

Yet when the Lord Jesus wanted to show his disciples then what true greatness is, now we're getting to it, it looks much different according to the kingdom of God. He mentions he does not come to be served. He knelt rather, of a posture of a servant, on the floor with a basin of water and a towel, as an action to deliberately reverse the status and the power of the influence of the world. And so at the Lord's supper, he shows them this picture of what true greatness looks like, which is humility, a servant's heart.

So open up your Bibles and go ahead and stand with me out of respect as we read along together 1 Peter chapter 5:5. And then we're going to be in Ephesians chapter 5 verse 21. Beginning with 1 Peter chapter 5 verse 5.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

And then turn with me to Ephesians chapter 5 verse 21. Ephesians chapter 5 verse 21.

Submitting yourselves one to another in the fear of God.

This is God's word. You may be seated.

Notice how both the apostles Paul and Peter bring the entire congregation, the young and the old, the pastors and the members, under one unifying command. Before Paul gives specific instructions for wives and for husbands

and children and parents, servants and masters, he lays down this foundational principle for every believer in Christ: the words, submitting yourselves one to another in the fear of God. And Peter echoes the exact same call right after addressing the elders, which are pastors of the church. So then if we're going to be a church that reflects this heart of Christ, we must understand what this posture of true greatness actually then looks like.

So we're going to look closely at these two verses and discover three essential truths about Christian humility. We're going to first look at the words clothed with humility, and then with that clothing of humility, what that enables us to do, and then there's rewards for having this posture of humility.

So let's go with the first point. You must be clothed with humility.

Peter writes, Yea, all of you, be subject one to another, and be clothed with humility. 1 Peter 5:5. In the original language of that word be clothed, it appears nowhere else in the New Testament except right here in this text. Literally, it means to tie a knot, a garment tightly around yourself. This is after all a picture of an apron. If you ever served in the kitchen, you know that an apron is, you have to tie it around you. And so literally he says, remind yourself, when you are serving, you are to picture yourself tying on an apron. This is a picture of a servant. A servant will typically wear an apron before he serves, and it was strapped around his waist before stepping into the work.

So why would then Peter choose this specific word? Why would he choose it? Remember the one who is writing this letter, Simon Peter, the same man who sat in the upper room on the night Jesus was betrayed. While the disciples were arguing over which of them would be the greatest in the kingdom, Jesus rose from the supper, laid aside his outer garments, took on a towel, and prepared himself to serve. Peter had watched the Son of God strap on the uniform which was typically again associated with a household servant, and washed the grime off the feet of the disciples.

Peter had initially protested in John 13:6, Lord, dost thou wash my feet? And then only thereafter Jesus says these words: If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. That's John chapter 13 verse 14.

The imagery here is a call to humble service that's depicted here by Jesus. It's a posture that rejects pride and status in favor of lowliness before God and before others. It's a practical service to others, which ties to Christ's

command to love one another. He shared that just right before, or rather after, in this text. And so decades later, writing to the believers now in his own letter, he tells them, tie on the servant's apron in humility. He remembers what the Lord Jesus Christ displayed for him, saying these words: If I'm going to do this for you, you are to do it to one another. Again, he's not literally saying you are supposed to wash feet. He's showing a picture of what humility is. Clothed with humility. It doesn't say we got to wash each other's feet, but again, it's a picture of humility.

And so we see that here. He adopts this word. And it is for us as the local church body, as believers in Christ, to adopt this, to clothe each other with the garment of humility. That's before we even serve. Is that your mindset before you serve?

If you recall, there's Ephesians chapter 6, where we're supposed to put on the armor of God before we go into warfare, and we are given the warnings. If we don't, we're going to be attacked by Satan. He is going to attack. But are you going to be armored up for those attacks? Similarly here, if you don't prepare yourself to serve with humility, what is going to happen? Pride's going to come up, or why should I serve, or why should I humble myself to these people or that person. You see how it can be a warning for us that we should prepare ourselves to serve in humility. And so it's very clear, the importance of clothing ourselves, number one.

But let me share with you some very clear things, what this garment of humility is and what it is not. Okay? What it is and what is not.

Number one, humility is not pretending you have no gifts. Okay? Humility is not pretending you have no gifts. True humility does not consist in being blind to what God has given to you, or falsely claiming you cannot do anything. No, rather, humility is knowing where every good gift came from. Just hear from me 1 Peter chapter 4:10, which directly teaches that every believer receives a gift from God to serve others. Here are these words: As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. So you see there, past tense, manifold grace of God. We didn't earn this gift. No, it was given to us for the explicit purpose, what? To minister one to another. Minister one to another. And in the context of this text, it is not only for leaders, not only for pastors, not only for deacons, but it's for every member of the body of Christ to build up the local body rather than self-promotion. He's given you a gift to serve, not for self-promotion. Look at my gift. Look at my gift. Look at my gift. We're not

supposed to give that imagery, but we're supposed to use that gift to serve one another.

Now, if you cannot use your gift due to physical inabilities, I want to speak to you, because there are some here that have served many, many years, if not decades, in humility. And you might ask, I can't serve, pastor, physically. And I want to encourage you to think about it this way in this season of your life. Maybe you cannot use your gift again due to physical inabilities. The season may be now to teach others. Teach others the gift that God has given to you. Look at the younger generation who is coming behind you and teach them. Open your arms to them and train them. You specifically help the next generation. Help the next generation. And to those that have already been doing this, have already done this, or currently doing this, I appreciate this very much as a pastor, but I want this to be the path for every one of our older saints, that you have an opportunity to pass on what God has given to you and to share that again with the understanding that that person also has a gift as a younger person, which again the assumption is all of us as believers in Christ have a gift.

Next, number two, humility is not an excuse to avoid serving. Humility is not an excuse to avoid serving. There is this false humility that shows up whenever work needs to be done. When a need arises in our local church, false humility will say, I'm not qualified. I couldn't help with that or this. Remember, the servant puts on the apron. He means work. You put on, clothe yourself with humility, you'll be able to serve. You'll be able to serve. Humility is essential to work, to service. Humility is a preparation for service. And service is the true test of then humility. You see how it goes both ways. It prepares you for humility, and it's a test that you are in humility.

You can't get yourself out of this. You can't lift someone up while worrying about getting your clothes dirty, as it were. Yes, it's dirty. So put on the apron. It's messy. It's going to get messy. We're going to go through stuff together. But come in with that mindset. Don't come in like, Oh, respect my space. Respect my space. No. When Christ puts us to work, it gets messy. It gets messy. We're dealing with sin, with our own sin and other people's sins, and we got to cover all of that in humility. We got to go, Yeah, but we're here. God put us in this family. He's calling us to serve one another, but we got to be with humility. He's given us opportunity to serve. Do you see it that way? Instead of, Oh, do I have to serve? Or do I get to serve? Completely different posture, completely different attitude. You get to serve. Remember, you're not serving that person. You're serving the Lord Jesus Christ. I share that

with you. Colossians 3:23. You do it wholeheartedly unto the Lord and not unto men, wherein you will receive your reward from the Lord. And so you cannot again do this without getting messy.

Number three, humility is a deliberate daily discipline. It's a deliberate daily discipline because our pride is constantly trying to untie the apron of humility. We have to remind ourselves every day of this. Remember, it's ongoing. The one anothers are ongoing.

So how do we then cultivate this clothing of humility in mind? Number one, first look honestly into your own heart. Look honestly into your own heart. You see, it's much harder and far more sanctifying to not just say vague words like, Oh, I can't do this, or, I'm just weak. No, be specific. Someone who is being sanctified in the Lord, you will be specific. So instead, Hey, I'm short-tempered. I'm pretty quick-tempered, and Lord, help me with my short-temperedness. Help me to be longsuffering. That's being specific. This is a problem I have. This is what I need. Not just, Okay, generally I'm just, I can't do this. No, it should be specific. So ask the Lord, Mortify this part of my flesh. Mortify this part of this pride that keeps coming up here and there whenever I'm trying to serve. I keep constantly getting proud and I don't have humility. Lord, mortify this in my flesh. Remind me that I need to mortify the flesh.

Or how about this? I'm possessive of my time. No, it's my time. Why do I have to serve? Okay, deal with that. How do we deal with it? Lord, I'm asked to serve in this way. Prepare me to be ready for the time to serve. If all things are considered, we give you enough time to let you know the schedule. Here's something to serve in this ministry. There's availability to volunteer for this. Pray. Lord, help me to prepare for that. I have time. Help me to prepare so that I can be able to fulfill that time slot. Help me to deal with humility. Help me to work on my schedule so that I can again take care of other people, right? Don't go on saying that you need to insist on having your own way. That's the bottom line. It's no longer our own way, right? We're doing it according to Christ's way, and this is the way he is asking us to do. We got to deal with the issues. We got to deal with your own heart first. You deal with your own heart, it's easier to work in humility, right? But if you don't deal with your own heart, you're going to fail again and again and again. So examine your own hearts. Any thought of boasting will vanish away if you pray, and we stand then like the publican who was justified, who prayed for God's mercy. But you know in Luke chapter 18:13, what did he pray? He said, God be merciful to me a sinner. You know that's not just for our initial

salvation. You know that's an ongoing thing. We need God's mercy continually. Nobody in here that is a believer in Christ will say, I don't need God's mercy anymore. I don't need to see the boundaries. I know where I'm going. Really? Do we really know the direction? No. We got to hear from God's instructions. We got to be clothed in humility. He's the one that instructs us, not the other way around. We don't live our own lives. We don't learn our own ways. So we need to constantly receive God's mercy. God, show us what we're supposed to do and not to do. And then you realize that this is a daily ongoing posture of humility, that we need daily mercy from God, rather than falling back to our own ways. We don't want to trust in ourselves, do we? No. We want to trust in the Lord and his words.

Secondly, after examining your own heart, look upward to God. Look to God. When we live close to the holiness of God and measure ourselves against the perfection of the Lord Jesus Christ, the gap between me and another person in our differences closes. We see it from God's perspective. We see things through God's perspective as we look upon God. You see, the pride again diminishes more here, because pride cannot exist in the presence of a holy God. It cannot. You cannot enter into the holiness of God and still be proud. So that posture is, when you are truly in the holiness of God, pride will be diminished and humility will increase in your life.

Third, after examining your own heart and under God's holiness, God will then open your eyes to the needs outside. And that's the posture of one who has the clothing of humility, that we deliberately focus on loving and serving one another instead of just looking at our own selves, just looking at our own needs, but we start now paying attention to the needs of the church.

Notice how Peter applies this specifically across generations in the church. 1 Peter 5:5, look with me again if you're still in the text. He says, Likewise, ye younger, submit yourselves unto the elder. One of the greatest attacks of the enemy is he loves to drive wedges between generations. And that's why Peter addresses this issue of one generation to another, tempting younger believers to dismiss older saints as out of touch or imperfect, and tempting older believers, older saints, to hold tightly to control of their ministry rather than serving the rising generation that comes next. God's design is the exact opposite. Even our Lord Jesus willingly submitted himself to fallible earthly parents in Nazareth. Luke 2:51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. He was subject unto his parents. Again, it just blows my mind. He didn't come in his glorified state in his first coming. He came unexpectedly,

the birth of the incarnate Christ, rather a flesh and bone body, and he even showed us the example of how we are to be subject unto our parents. And I shared it beautifully in another sermon, he honored his mom even at the cross.

So when older saints lead with servant-hearted grace and younger saints respond with respectful submission, and all of us tie on this servant's apron toward one another, the church becomes an unstoppable picture of Christ's church. Isn't that what we want? Isn't that our desire? So that's 1 Peter 5:5.

Now turn to Ephesians 5:21 if you're there already. That's great. Here we're going to see, putting upon the clothing of humility, what this further enables in us. This brings us to our second truth.

If we are honest, wearing the servant's apron does not come naturally to our fallen flesh. That's why it's instructed to us. This is not natural. You don't want to be clothed in humility. So that's the first thing you should be honest with. This is not going to be easy. This is not going to be easy. My flesh is going to resist this. Be honest with yourself. Because by nature, we want to be the generals of our lives, don't we? We just want to give orders, but not really take orders. And so the servant's attitude is, no, we take orders first and foremost by Christ's commands, and then how we are supposed to display that with one another. We're following his commands with each other. Following his commands with each other, you see that? That's how we are supposed to respond.

So, how does a church then, full of strong-willed, prideful people, imperfect people, actually practice this mutual submission? Let's look at that now with the apostle Paul answering that question. Ephesians chapter 5:21. To understand verse 21, let's just take a little step back. You have to go three verses back to verse 18. So look at verse 18. The apostle Paul says, And be not drunk with wine, wherein is excess; but be filled with the Spirit.

Ephesians 5:21. This is not an isolated standalone command. It's what's called a participle, which is directly connected to the command in verse 18. And that's why I had you go back three verses, because you must understand this, because it ties into this command. So he says, Be filled with the Spirit. Be filled with the Spirit. So Paul is laying down the unmistakable evidence of a Spirit-filled life. You got to be Spirit-filled in order to fight off your flesh. You can't fight your flesh with your flesh. That's what he's saying here.

And in verse 19, a Spirit-filled believer then, it's assuming here in verse 19, you're Spirit-filled. You're filled with the Spirit, and it speaks to fellow believers, and you do it in psalms and hymns and spiritual songs. See that? Encouraging the body to be joyful. Be joyful. This is now our speech to each other, to do it in psalms and hymns and spiritual songs. I mentioned this in this morning's sermon about how unbelievers shouldn't hear the word of God immediately with gladness. They should hear it with conviction of sin. I said that, remember. But here we are believers. And I said as well in the morning that believers are to be filled with joy. That is part of the fruit of the Spirit, isn't it, right? So love, peace, and joy. So we are to have this joy, and the joy looks like worshiping in psalms, hymns, and spiritual songs. This is spiritual exercise, as it were, of what worship looks like.

And then verse 20, a Spirit-filled believer is also giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. So a Spirit-filled person is not only lifting each other up in psalms and hymns and spiritual songs, but also is giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Isn't that a wonderful blessing, that you have these kinds of assurances that you know you're Spirit-filled? You're just overfilled with thankfulness over all things, the small things, the big things, and everything in between. Lord, thank you for waking me up this morning. Thank you for giving me rest, having clothing on my back. Thank you that I get to wake up and glorify you and give you thanks. Thank you that I can speak. I can still have a mind to think and do, and on and on and on. You just keep thanking God throughout the day. You're a Spirit-filled person, and you're resting in the sovereign goodness of God. That thankfulness connects with the sovereignty of the goodness of God. And so you want to say, Yes, God is good. This is the way you say God is good, in thankfulness. You keep sharing your thankfulness of God's goodness.

Verse 21. A Spirit-filled believer is submitting then yourselves one to another in the fear of God. After all, you're spending much time with God. It's in the respect of God. So as you're thanking God and you're lifting each other up in psalms, hymns, and spiritual songs, you are therefore following the command of submitting yourselves one to another in the fear of God, in the reverence of God. So not only do you get the benefit of being in understanding of God's goodness, but you are respecting God by submitting yourselves one to another. After all, you're not singing these psalms and hymns and spiritual songs by yourself. You're not thanking God by yourselves only. No, this is all through one another. Submitting yourselves one to another in the fear of God.

They're all connected. Verses 18 to 21. This is how we are supposed to submit. So it's a wonderful submission, isn't it? It's not the kind of submission that we often think of the world, which is slavery to sin, and it's not the Spirit-filled life.

So look at the contrast Paul writes and draws our attention to in verse 18. Let me just expound on this to kind of give you a context of why Paul is addressing it in this way. This is in the context of ancient Ephesus. After all, this is to the Ephesians. And their pagan worship was actually often marred by drunken celebrations there. That's why you see, don't be drunk with wine, because that was a common thing in Ephesus, if not in our world today. Not much has changed, has it? Drunken with wine celebrations. So what is the description of someone who is drunk? Someone who is drunk, the alcohol dictates their thoughts. The alcohol loosens the tongue. The alcohol strips away any self-control, right? And so a false sense of joy inevitably ends in bitterness. It's a false comfort being filled with wine. It only ends in bitterness. How many people have been hurt because they were filled with wine and said all sorts of things that they shouldn't have said to someone? Quarrels happen that way. Regrets happen that way.

So this is contrasting that context where a believer is filled then with this Holy Spirit. The Spirit takes complete control, just like wine, of the mind and the speech and our relationships. And being filled with the Spirit is not waiting for an emotional feeling. It's like verses 18, 19, 20. It's shown how you are a Spirit-filled person. Suddenly you say things that are actually good, in psalms and hymns and spiritual songs. Suddenly you say things that are thankful to God for all the things in your life, and suddenly you are able to submit yourselves one to another in the fear of God. So it's all there. It's very clear what it means to be Spirit-filled, on an ongoing daily command of emptying ourselves of pride and of this world and our self-will, right? And anything that does not agree with what God says, the Holy Spirit then has full authority over every corner of our lives, our speech and our conduct.

So, what does the Holy Spirit always do when he fills a believer? You might ask. Well, John 16:14, Jesus says these words, He shall glorify me. He will glorify Christ. That's how you know. You won't glorify yourself. You won't glorify another person. You'll only glorify Jesus. That's what the Holy Spirit does. The Spirit never puffs up with pride. He doesn't even want to make mention of himself or someone else. No, he will always help us fix our eyes on the Lord Jesus Christ. And then we, by fixing our eyes, give him the glory.

And when our eyes are fixed on Christ, two things happen in our relationships with one another. First, we stop acting like we own the church. No one is the owner of this church. Paul says we submit to one another in the fear of God. In reverence, in the church, none of us, not the pastor, not the deacons, not the longest standing member, gets to say it is my church. No, it is Christ's church. He is the headship of the church. We are the body, in that order. We are under the same Lord Jesus, bought with the same blood. 1 Corinthians chapter 6:20. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. Standing on equal ground, at the foot of the cross, we see Galatians 3:28. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. This is Christ's church.

Number two, we willingly yield our preference for the good of our brother or sister in Christ. Notice the word submit here does not mean blind obedience. Nor is it blind obedience to committing sin. If someone is having you commit sin, no, that is not what you're supposed to submit to. It means voluntarily placing yourselves, yes, under one another in love, prioritizing the spiritual good of the body over yourself. That is what the submission word is referring to. And so when we have reverence for God so deeply that our greatest fear is dishonoring his name, right? We don't want to dishonor his name through pride or division. We lay down then our own agenda and become a joy rather than a burden. Right? We become a joy when we have it this way, when we do submit according to the way Scripture tells us to.

Finally, we look at the promises, the rewards of those who serve with humility. Look at the promise of this reward of this posture. Let me ask you this question. Why is wearing this servant's apron so urgent for every believer? Why is it a command? Right? A command is something urgent. It must be done daily. It's unmistakable that we are drawn directly from the verse in chapter 5 verse 5. 1 Peter chapter 5 verse 5. Here it is. This is the reward, first with the one that will not get this reward. For God resisteth the proud, and giveth grace to the humble.

So this is the context. As you serve in humility one to another, submitting yourselves one to another in that posture, what God will do is give you more and more grace, grace upon grace upon grace upon grace. And on this receiving end, you know what kind of weight comes off of your shoulders? It is the kind of weight that only grace can relieve. Amazing grace, right? As John Newton wrote, that's a wonderful hymn that we also should meditate on. Not just as a song we sing. That is one song we should sing. But we can

meditate on how amazing grace is. By receiving more grace, we are able to serve more in greater capacities. And if you're training someone, you're able to train more people. Grace gives us more opportunities to serve. And so that's one of the things that we are going to be given.

And then at the end, we will be rewarded for all the things that we've done for Christ. Again, this is for believers. Yes, there is a reward for the believers in the Bema judgment. And I want everyone to not be surprised, but why didn't I receive that reward or this reward? I want to make all that available to you. I want to have a culture where this is modeled with the older down to the young and the young to the older, and we're passing on things to the next generation and next generation, to these young people that are sitting here in front of us. Do you think beyond just even the next generation to the next next generation? I often do. I often pray, Lord, bring us together in this way. Not to think about only ourselves. Not only to think about the next person, but the next next person. That's a healthy church. That's a church that's going to continue to stay planted and be an outpost of the kingdom of God to the world until Christ comes.

So may God bless us in this way. I have so much more, but I don't want to make the mistake of going too long tonight. I think that's where I want to rest our minds on. May God give us more grace, more opportunities to serve, generation to generation to come. Amen.

Let's pray.

Father, it is a privilege and just an honor to come before your throne of grace, to obtain mercy, to find grace to help in time of need. Father, it is a joy to know that we are here and willing to listen and willing to obey. Help now, Father, dear brothers and sisters in Christ, to do this this week, that they would put this into practice, that areas that, Lord, you have been speaking to them to serve with the gift that you've given to them. I pray that this message would now have given them clarity, starting with the older saints. Now they have clarity, Lord, that they are to pass it on to the next generation, to start training up the next generation, and that the young people be willing to be discipled, to be willing to be trained, even through all of our imperfections, that we will be clothed with humility, both to the older and the young. Help me, Father, as the pastor of this local body, that I might constantly pray for each one that are serving in this way. And I pray more and more of us will be more consistent in obeying the commands of the Lord for his church, for his body to be healthy, to be pure, to be following the commands that we long to

follow more consistently. Pray for these brothers and sisters in Christ this week. I pray more of these things will begin happening, and more opportunities of receiving more of your grace would occur. Thank you, Father, for this time. In Jesus' name I pray. Amen.