

*Welcome to the Radically Christian Bible Study Podcast. I'm Travis Pauley, and here we have one goal: Learn to love like Jesus. I hope you enjoy this study.*

TRAVIS: All right, everybody. Welcome back to the Bible study podcast.

WES: Awesome.

TRAVIS: We are here doing a third episode with Mr. Caleb Kirkwood.

CALEB: Yeah, it's good to be back.

WES: It's good to have you. We really enjoyed the last two episodes with you, Caleb.

CALEB: Yeah, I really enjoyed recording with you guys, so...

WES: Glad you could be part of this. It does kind of make me -- in most rooms I feel like a young guy, but hanging out with the two of you I kind of feel like the old guy in the room, so...

TRAVIS: Good.

WES: That's what you-all wanted, right? Put me in my place.

TRAVIS: So what is our topic for today?

WES: Well, I thought we would start with a great question that we got from Dennis, one of our listeners, and he is asking about leadership versus -- the way I would put it is servant leadership versus leading servanthood. That's not his wording, that's mine, so if you don't like it you can blame me. But I really loved his question and I think that there's a lot of good thoughts there that will spark a great conversation, so I'm going to read his question and then we can start discussing it.

Dennis said, "One of my concerns has been the move away from the idea of, quote, "ministry" or, quote, "being a servant" to being a leader.

So far I'm stuck with an impression that Jesus didn't talk about leadership except to state that the first, or the leader, shall be last. Jesus talked a good deal about serving, and this seems to be reflected in the New Testament. Modern church thinking seems to promote the idea of leadership, emphasizing service; whereas my reading of the New Testament seems to place the emphasis the other way around, with an emphasis on service, one aspect of which may be taking the lead. I'd be interested to know your thoughts."

Great question, Dennis. Thank you for submitting that because I think that is very well-worded and is very intriguing to think about the way that we talk. And we have this phrase "servant leadership," and that has become kind of a catch phrase. I did a little bit of research. It goes back to 1970, and it was first proposed by a guy named Greenleaf. Is that right? Sorry, I should have -- yeah, I think that was his name, Greenleaf, and he used that phrase -- Robert K. Greenleaf, in *The Servant As Leader*, and I like what he says about that. And so it's not necessarily -- my issue with that idea of servant leadership is not with the original idea that Greenleaf was proposing because I think he was -- he really hit the nail on the head. But, for me -- and it's reflected in Dennis' question, and I don't know that I'd ever really thought about it until Dennis asked it this way, but the way we talk about servant leadership is of a leader who happens to do the job of serving people or to think of his job as serving people, but he's still -- and we still promote and maintain and have the idea of a leader. And we have all of these ideas that are wrapped up in that, which are very traditional. And when I say

"traditional," I mean culturally traditional, which would not have been out of line for most of the people of Jesus' day.

So when we think about a leader -- well, that's a good question to ask you guys. What mental images or metaphors come to mind when you think of "leader"? Like what other -- like if somebody's leading in a company or leading in the church or leading at home, like what other types of leaders or what other roles might we compare that to?

TRAVIS: What do you think, Caleb?

WES: I might have worded that in a weird way.

CALEB: I mean, whenever I hear the phrase "leader," my first thought would be like the head or the one who maybe not necessarily organizes, but the one that -- the authority and/or -- oh, goodness, I'm --

WES: Those are good words. I mean, you said "head" and you said "authority," and those are really interesting words because we tend to think about -- we tend to have a structure in mind that -- I don't mean a pyramid scheme, but it sort of has a pyramid shape, and so we have one person at the pinnacle, one person at the top, and then you have people that are under them. And so we tend to think about things and process things in terms of going up and coming down, and we have this mental image -- we even talk a lot about the career ladder, climbing the career ladder. We have all of these metaphors in our mind and we picture the leader as being the dude at the top, the person at the top. And so we have this mental image of sort of top-down leadership. And I think what servant leadership is supposed to propose is sort of a bottom-up leadership, but I think sometimes we even miss the mark.

Another metaphor that comes to my mind is, you know, things like generals and presidents and kings and -- you know, when you think about leadership, you tend to think about those types of roles. And, historically, we sort of map onto or thread together these ideas of leadership, and so when I think about my role in the home, I think about myself as the king or I think about myself as the general or I think about myself as the teacher or I think about myself as the president of my home, whatever it is. And so when we think about leadership, we have this tendency to pair that with glory and hierarchy and sort of being at the pinnacle, or being at the top, and that's very natural. It's exactly what the people of Jesus' day would have done, that they'd pair those ideas together of leading and being at the top and having authority and being honored and having other people respect you and sort of -- not necessarily looking down in a condescending way, but being above other people.

And so the question comes, is that -- is there a good way to do that and a bad way to do that? Is Jesus simply calling us to be benevolent leaders so that we -- we're still seeking a place of honor and glory and being at the top, being the general, being the commander, being the leader, but we do so in a benevolent and kind sort of way, because that -- even that wouldn't have been outside of the norm for people of Jesus' day. There were benevolent leaders. That concept wasn't lost on them. And even the emperors would have liked to think of themselves as being benevolent leaders. And so if by "servant leadership" we simply mean benevolent leadership or doing good things with your power, doing

good things with your authority, doing good things with your honor and glory, I think that's very different than what Jesus describes. Any thoughts that that sparks?

TRAVIS: I think when Jesus talks about the last shall be first and the first shall be last, I think it's -- you know, as I go back and read, not just the words of Jesus but a lot of scripture, sometimes I read it as a pronouncement, like this is how it's going to be.

WES: That's a good point, yeah.

TRAVIS: But then sometimes I listen and I go, I think he's just saying how it is, and I think that might be a case of where he might just be saying how it is because, you know, in our culture today leadership is kind of -- we all have a -- I don't know about you guys, got a big problem with authority. I mean left, right.

WES: Sure, yeah. Absolutely. Yeah, submission is not part of our vocabulary.

TRAVIS: Left and right, we have a problem with leadership.

WES: Yeah, definitely.

TRAVIS: And I think that happens -- I was thinking, you know, as we started talking about this and the idea of a servant leader, the first thing that came to mind was the church I grew up at and, you know, for those that have been in small churches before, you know it's like, for anything to get done -- for anything to get done anywhere, you know, it takes a few people to step up and do the work and organize things and get people inspired. And when you know the details of a leader's position -- and, of course, you know, we can probably all think of exceptions to this.

Without the details, it's rather obvious what the benefits are, I think, of being a leader, but if you actually know the details -- I don't know that I've -- if I'm really let in on what a leader is going through in any context, it's not an immediately enviable position. In fact, it usually is a very impossible position.

And, again, because maybe what made you pursue that, if you did pursue that position and want that -- you know, the glory and the title and all of that, you -- at some point, you've -- I think you find out -- even if you pursue it for those reasons alone, then I think at some point you find out it's like, no, you're going to be called on to do like a hundred percent more work than you would if you were not the leader. You would -- you know, and, again, I don't necessarily think that that's a bad thing or a good thing, but I definitely think it's a high calling. And, again, if I find the details of what a leader is going through, it's rarely an enviable position.

WES: Yeah, for sure.

CALEB: One thing that I always notice, that when it comes to the honor and glory that a leader receives, most of the time it just comes by nature of being in that position, not necessarily of -- if someone does good work, normally you would get someone or a group of people to say, "You've done well at that. You excel at that," and they -- and that person who does the good work, by nature of being who they are, receives that glory and honor, as small as that may be, and you just have to dial it up to 11, so to speak, for a leadership position. If they do well in their position, by nature of being the leader, they receive the glory and honor.

It's just something that whenever we say, "Oh, they have such a high calling, they have a position," and we seem to jerk back against that, I think they -- it's not that, necessarily. It just comes from the fact that they are in that position.

WES: Yeah. And that brings up an interesting point, and I think that might map onto what I was thinking about, too, as far as there's sort of two things at play here -- and I think you bring those out well, Caleb -- is that there is the task and the status, and there is the task of serving and the status of being a servant, and those are two different things because you can do the task of serving but still want to hold on to the status of honor, but -- and then the other way is true, as well. You can have the status of servant and have the task of leading. And I think that that's sometimes what you were talking about, Travis, behind the scenes kind of work that is nasty, dirty, nobody knows it, it's obscure, nobody has any idea that you are putting everything together, putting all the pieces together and doing the task of leading, in a sense, of organizing and directing, and so you're doing the task of leadership but you have the status of servanthood. You have the status of humility because you're not getting the accolades.

And it should be -- and I think you bring up a great point, too, Caleb, that there is a sense in which, even as Christians, we're told to give honor to whom honor is due. We're told that when somebody does well at something, we should tell them, "Good job." We should pat them on the back. But I think there is this sense in which we as human beings have always pursued status. We've always pursued glory. I think all the

way back to when I was a kid in high school -- now, both -- did you-all -- you were home-schooled in high school, Caleb.

CALEB: Yes.

WES: Travis, were you home-schooled in high school?

TRAVIS: Same, yes.

WES: You might have missed out on this, but I'm sure that you're aware of the fact that the table at which you sat at lunch was a big deal. And so if you sat at the wrong table, if that was the only table -- nobody really sat there because they wanted to sit there; they sat there because they didn't have any other option. You knew -- I mean, it was a subconscious reality of the room who were -- and at my school they even talked in terms of popularity. Like the, quote-unquote, "popular kids" talked about themselves as in knowing we are the popular kids and you are the unpopular kids. They had other names that weren't so nice as "unpopular," but there was this awareness and this speaking it out loud. And sometimes it's not spoken out loud but everybody is sort of aware that this is the table that you want to be at and this is the table you don't want to be at.

And human beings have this natural tendency to want to work their way up the ladder, to want to work their way up the pyramid, to want to be at the top, whether that is through doing certain tasks or just association with the right kinds of people, or we -- even if we haven't done those tasks or if we haven't been associated with those people, we try to fit in and blend in, so we'll wear the right kind of clothes and we'll drive the right kind of car, or we'll do our hair a certain way, or we'll talk

a certain way, and we want that recognition. We want those accolades; we want that honor; we want that glory. And I think that we have this tendency, and always have as human beings, to think that that honor and glory can be achieved by leading, by doing the task of leadership. And if I do the task of leadership, then along with that will come the glory and honor, and so we seek to be in the spotlight. We want to be the teacher. We want to lead the troops. We want to command the armies. We want to do these things because -- not because we're seeking people's welfare, not because truth needs to be taught and people need to be led, but because we want the spotlight. We want the pat on the back. We want the honor and glory.

Now, we're very seldom honest with ourselves about that. We're very seldom saying, "Well, I just like to be appreciated and so I'm going to do the job that gets appreciated," but we do have this tendency to do it. And the church, I think, has, in some ways, done better than the world at recognizing that tendency and not perpetuating that cycle in some ways, but in other ways, I think Dennis is right.

TRAVIS: Depends on the church.

WES: That's exactly right. That's exactly right. And I think we have to guard against this very natural tendency to allow ourselves, not just in church leadership, but as Christians, I think that's one area that we -- so we tend to, and churches have, especially smaller congregations, want to keep the preacher humble because he's supposed to be a servant, he's supposed to be a minister so we need to keep him humble and keep the elders humble, and so we've tried to keep them humble while at the

same time not looking in the mirror, in the pew, and say, well, wait a second. These principles apply not just to church leadership, but to leadership in the community, as well, and that I need to guard myself, not just in not seeking the eldership for the glory or not seeking the pulpit for the glory, but not seeking the CEO's job for the glory, not seeking this for the glory and the status and the honor and just guarding against that natural tendency.

TRAVIS: But I would think like in the context of an organization -- because I think we all fear that -- I mean, because this is -- to me, the most terrifying thought to have as a kid is what if life is a popularity contest? Because that would be -- and sometimes it is. Sometimes, you know, decisions that are made at work or, you know, in your community can be a popularity contest. Certainly we all subscribe to the show of American politics, which seems like a popularity contest a lot of the time, but, thankfully -- I think we've all experienced this -- it's not always that way. I mean, a lot of the times it is about the work you do, and I think there is definitely a difference between somebody receiving accolades and glory and honor and respect and appreciation and a pat on the back for actually doing something as opposed to being a certain way or being something.

And I think, you know -- because on the one hand I think, man, if we didn't have that, if we didn't have some actual appreciation for "Hey, man, you stepped up. You stepped up and you really helped us out here," you know, "Would you like to do this now?" If we didn't have that, like none of us would do anything.

WES: And that's a great question, is what does -- and how much does that appreciation motivate us? And that's a great question.

TRAVIS: And a lot of times, like in the terms of getting a leadership position, because, hey, you stepped up --

WES: Because you've proved yourself.

TRAVIS: -- you've proved yourself, you're going into a thankless job, probably, because like we talked about, it's not an enviable position in terms of the decisions and the things you have to do, and you will be the first person that everybody will critique.

WES: Oh, absolutely.

TRAVIS: You are now a magnet for, "Wait, whose fault is this? It's probably him at the top," you know. But to your point, I think that might not -- you know, that's not always the case, you know. It's like there's a reciprocal process, and I think -- you know, I was just -- as we were talking here, I was just thinking about like, you know, stories about different cultures over the span of humanity that -- you know, like a king will have a guy follow him around and say, "You're just a man, you're just a man." Or, you know, I think it was the Mesopotamians that had a tradition where once a year they would force their king, their emperor, out into -- out of the city. They would all walk him out and, you know, he would be -- he would, you know, have less clothes on. He wouldn't have his royal garments and things like that, and they would basically tell him, "Go think about all the mistakes you made."

And so it's like we put in -- to your point about the church, we put in some checks and balances about, you know, our leaders need to be

humble, and to your point, you know, that's a mirror we could all look in. But I think those checks and balances are like -- are good if they remind whoever we are, whatever position we are in, to look inward and keep the -- you know, tell ourselves, "You're just a man." You know, no matter what people are saying. Maybe things are going really good and you're getting lots of glory and honor. You're just a man. You know, there's always going to be the job of self-regulation of your humility.

WES: Right, self-awareness. So let's look at a few passages because I think we're just kind of getting at the outskirts of this issue, and I think everything that has been said is exactly right. Look at Matthew 18:1-6. So I've got a series coming up in a few months and I wanted to go ahead and start thinking about it, and I thought this would be a good platform on which to think it through. But I picked out three different passages from Matthew where he talks about being the greatest, and I think that that idea of being the greatest, the biggest, the most important, especially in comparison to whatever or whomever, is this natural tendency that we have.

And I was thinking as you were talking, Travis, about at one time -- I don't know if this is still true -- one of the most sought-after career paths for young people today is a YouTuber, and so -- and, I mean, that's nothing really new. In my generation it was professional athlete or a movie star, or whatever. It just -- we see these people who have fame and fortune and we think, "What's the fastest, easiest path to that? I want that." When American Idol first came out everybody wanted to be a singer and everybody thought, "Well, I could do that. I could be an

instant success," and so we all have this tendency, if we don't guard against it, to try to find the path to being the greatest. And so it is incredibly challenging and humbling what Jesus says. He says in Matthew 18, "At that time the disciples came to Jesus saying, 'Who is the greatest in the kingdom of heaven?' And calling to him a child" -- I love this -- "calling to him a child he put him in the midst of them and said, 'Truly I say to you, unless you turn and become like children you will never enter the kingdom of heaven. Whoever humbles himself like this child is the greatest in the kingdom of heaven.'"

It really is a different way of thinking about becoming the greatest. Jesus takes our ladder, takes our pyramid, and essentially turns it upside down and says if you want to be the greatest, you have to recognize that the greatest position is on the very bottom. Now, that doesn't mean somebody doesn't have to be at the top, but they're not the greatest. The greatest is the one that's on the bottom. The greatest is the one who humbles himself. And that word "humble," it literally means to lower yourself, to put yourself at a lower place, to lose prestige, to lose status. And that's -- that's what I think Jesus is calling all of his disciples to do, not just ministers or elders or CEOs or executives, or whatever. He's calling all of us to move to a different table. Not to the table that's further up in the food chain, but move to a table that's further down in the food chain and saying that's what greatness looks like.

Now, that doesn't mean that there aren't going to -- that you're not going to attract followers. It doesn't mean that you're not going to do the task of leading, but it means you are accepting the status of

servanthood, a lower status. And, again, we have a hard time because, thankfully, we live in a culture that isn't, for the most part, based on a caste system. It's not -- we don't have servants and masters, thankfully, but we still do -- underlying all of this, we have a cultural social hierarchy. We have it in schools; we have it on the roads. I mean, just driving down the highway, why is it that somebody spends hundreds of thousands of dollars more on a certain car than another car that's equally good but it doesn't have the same brand? Why? Well, because it's a hierarchy thing. It's saying I want the status that goes -- we even call them "status symbols." We call them a symbol of my status.

And so Jesus is calling us to move to a different table and not to move up in table, but to move down in table. And it's a radical calling, and we all have different ways that we can find to do this, to accept not only the task of serving -- that, of course, is true -- but I think sometimes we can excuse ourselves from accepting the status of serving because we have accepted the task of serving. And we are willing to do the task of serving because we have the status of leader and we have the status and the glory and honor that goes along with leadership, and so we do, like you were saying a minute ago, Travis, all the hard work that goes along with it because we're getting all the accolades, we're getting the pat on the back, we get to be in the spotlight. We get that. But Jesus is saying, okay, I want you to do both. Take on the task of serving, but also the status of serving even if that means also accepting the task of leading, because sometimes you're going to lead. Sometimes you're going to attract followers. Even somebody like Jesus, who is poor and essentially

homeless, has a -- he is leading, but he's leading as someone who's willing to lay down his life, somebody who's willing to take on shame. He's willing to not be treated well, not be treated as the hero but to be treated as the villain, even though he's not.

So it's incredibly radical. And then we've got all these other passages that continue on that same theme. So Matthew 20 is another one. I'll try to stop reading in just a second and let you guys have a chance to say something. But Matthew 20, of course you've got this famous scene of James and John and their mother. "The mother of the sons of Zebedee came to Jesus with her sons, and kneeling before him she asked him something and he said to her, 'What do you want?' And she said to him, 'Say that these two sons of mine are to sit one at your right hand and one at your left in your kingdom.' Jesus answered, 'You do not know what you are asking. Are you able to drink the cup that I am to drink?' They said to him, 'We are able.' He said to them, 'You will drink my cup, but to sit at my right hand and my left is not mine to grant, but it is for those for whom it has been prepared by my father.'" Of course, the ones at his right and left are going to be two thieves because his throne of glory is going to be the cross. "And when the ten heard it, they were indignant at the two brothers." I read that and think that the other apostles, the other ten, they hear. "Wait a second. You and your mom went and asked for the seats of the right and left?" And they're indignant, I don't think because they think, "Don't you know better than that, James and John? Haven't you listened to Jesus?" I think it's more like, "That's supposed to be my seat."

CALEB: "I should have asked first." That was the kind of indignant that I read whenever I first read this.

WES: I think you're exactly right. "But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them and their great ones exercise authority over them. It shall not be so among you, but whoever would be great among you must be your servant, and whoever would be the first among you must be your slave. Even as the Son of Man came not to be served but to serve and to give his life as a ransom for many.'"

So, again, I think that we're talking about more than just the task of serving, but also the status of serving because in that culture it would have been a humiliating thing -- we've often talked about that, about washing the apostles' feet and what a humiliating position that would be statuswise because you're sitting -- essentially you're sitting at the unpopular table. You're putting yourself with a class of people at which you don't belong. And people would say, "No, no, no, you're supposed to move," you know, and Jesus is saying, "No, no, no, I want you to move down. If somebody asks you to move up, they ask you to move up, but you seek the lowest position. You seek the status of, essentially, humiliation." That's what humbling yourself means. It means to move yourself to a lower rung. And, again, Jesus doesn't deny us the possibility that somebody is going to ask us to move up, but he's compelling us to follow his lead in moving down instead of trying to -- all the time to move up.

CALEB: Yeah. What's kind of interesting is in studying the culture of the

ancient world, with the -- especially in Matthew 18 with the story of bringing up the child in their midst, children -- we hear the cultural phrase of "children should be seen and not heard." That's kind of a more modern concept on this idea of children effectively didn't exist until they grew up. Slaves had more rights than children in some cases. So whenever Jesus brings in the child to say, "I want you guys, the apostles, a rabbi's students" -- a rabbi has a very large status symbol in the ancient world, and much less to be the student of a rabbi. "I want you guys to have less authority and respect or honor as a child," who, honestly, has as much value as a jar of dirt as far as the social rung of the ladder is.

TRAVIS: That kid would be -- in any culture is dependent. You know, I think of the story where he's talking to the kids as like -- as different from the James and John, obviously, because, you know, James and John are asking a question that they don't understand the consequences of. Because he even says, you know, "Are you able to drink the cup I am to drink," knowing that they have no idea. They've missed -- it's gone completely over their heads.

WES: The cup of suffering. They have no clue.

TRAVIS: And the one with where he brings up the child and says, "Unless you become like one of these" -- I think of that one as much more like this is you before God, you know. You can be whoever you are out in the world, but before God you're a child. Before God, you're -- you know, you're this naive creature whose eyes have not been opened yet. You don't know -- you don't know -- to the point of the next story, you

don't know the cup I'm about to drink. You don't know what you're asking, you know. And part of -- you know, I've started to appreciate the concept of, you know, you don't know what you don't -- you don't know what you don't know. I'm forgetting how to say this phrase now. I forgot the phrase. But, you know, the idea that if you have a limited understanding of the world, you might think you know everything, but a greater understanding of the world, you start to understand how much you don't know.

And I think like there's an element of being a kid that you do kind of have this concept of, like, I don't know anything and so everything is new, everything is potential. And I do think that there's an application for us there before God that -- you know, continually reminding ourselves how little we know because I think as -- you know, the more adult I became, the more I wanted to feel like I had all the answers. Okay, I'm good. I've got it, whatever it's about. But it is a humbling and sort of an invigorating thing. It makes you feel younger to accept the idea -- the fact that, man, I don't have any answers. I don't have any answers and I am a child before God no matter what I am.

WES: Well, I think that's a great point, and I think that it does help us with the humility to accept a lower social rung because I think that's exactly what Jesus is calling us to accept. But I think you're right that the way to do that is to have self-awareness that reflects the fact that I don't know and I am -- I am ignorant of so many things. And I think the fact that most of us feel like we are impostors -- there's a lot of talk now -- and I love this phrase of "impostor syndrome" because I don't know

anybody that doesn't experience that. If they say they don't experience it, they're lying. No, I'm just kidding. But I'll just say I know that I experience that. Every single day I feel like an impostor, but we wouldn't have to if we were willing to say "I don't know and I'm wrong about a lot of things, and I'm broken and I've messed up and I'm still learning and I'm still on that road." And that might mean -- that might mean -- well, that might mean, because we are being so transparent and humble and honest, we end up having a higher place of -- on the social order. But it also might mean that we are dropped down a peg or two, and that's okay, and we would be willing to accept that and be okay with that, to be who we really are, which is flawed and broken and ignorant and all of these things, and to be who we really are if we saw ourselves in light of the truth from God and realize, well, compared to who I'm supposed to be and who he wants me to be, I still have so far to go. I'm gracefully and mercifully forgiven, and all of those wonderful things, but understanding that I can only receive glory and honor from him if I'm willing to sacrifice it with others.

And I think that's the real key to all of the things that the New Testament teaches us is that we really only receive glory and honor from God if we're willing to give it up from others. And that's the dichotomy; that's the difference. Jesus, in Matthew 23 -- I won't read through the whole thing, but he compares how they're supposed to be with the rabbis, the Pharisees that were pursuing the best seats at the table, the place of honor, greetings in the marketplace, being called rabbi by others, and he says, "The greatest among you shall be your servant."

And, again, he says this over and over and over again because we have to be willing to sacrifice the positions of honor and glory in the world if we want to receive them from God.

And I want to -- as we kind of wrap up, I want to end with this quote I found from Nicolaus Zinzendorf. I don't know anything about Zinzendorf, but I love this quote. He said, "Remember you must never use your position to lord it over the heathen. Instead, you must humble yourself and earn their respect through your own quiet faith and the power of the Holy Spirit. The missionary must seek nothing for himself, no seat of honor or hope or fame. Like the cab horse in London, each of you must wear blinkers that blind you to every danger and to every snare and conceit. You must be content to suffer, to die, and to be forgotten." And others have sort of summed up what he said there as this: "Preach the gospel, die, and be forgotten." That's powerful. And that's the calling, not just of missionaries and ministers and elders and deacons, but for every Christian, is to proclaim the gospel, live out the gospel, die, and be forgotten. But if people don't remember your name, but because of you they see the love of Jesus, because of you they hear the name of Jesus and they remember him, glory be to God. And if we took on that mind-set, some people might remember our name. We might make a big impact. We might end up leading others, but we might not, and we might live an obscure life and nobody knows our name except the people that live next door to us, and that's okay. And so we have to be content with this, to be content with obscurity, to be content to be called weak, to be content to be called a failure, to be content with

humiliation because we are pursuing the glory and honor that we're going to share with Jesus and not the glory and honor that the world gives us.

*I really hope you enjoyed this Bible study and I hope you'll subscribe to hear future episodes of the podcast. A big thank you to Travis Pauley, as well as our McDermott Road church family, for helping to make this podcast possible, and a special thanks to all of you for listening. We love you, God loves you, and we hope you have a wonderful day.*