

Ready for Humility

Listos! Are You Ready? Pt. 3

Jesus, on the night before he went to the Cross, was about to send his disciples out into the world in a new way, and so he trained them. And from John 13 all the way to John 17, we have the longest body of Christ's teaching in the Bible, and it's all there as a training course to get the disciples *ready* to be sent out. He wanted them to be ready – which in Spanish is *listos* – to carry on the Kingdom business without him. At least without his physical presence.

You see, the Holy Spirit was going to come and empower them in ways they never could have experienced if Jesus had stayed here on earth. And that same Spirit is still empowering *us* today to carry on that same mission. So we need to be ready as well. And Jesus' teachings to the original disciples are just as applicable to us modern disciples today.

So let's jump into it. The Scripture reading this morning is **John 13:1–5**.

“It was just before the Passover Festival. Jesus knew that the hour had come for him to leave this world and go to the Father. Having loved his own who were in the world, he loved them to the end. 2 The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus.

3 Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; 4 so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 5 After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.”

Now, Jesus' training starts – this is so significant - it *starts* with this remarkable act of foot washing; it's clearly a symbolic act. You see, in **v. 3**, it says “*Jesus knew...*” In his head he was thinking about who he was and what he came to do; that he had come from the Father, he had come to earth, he was going back to the Father, he was going to rule and reign.

And then it says in **v. 4**, “*So he got up, took off his outer clothing, wrapped a towel around his base and poured water into a basin and began to wash the disciples' feet.*” In other words, he's thinking about heavy, lofty theology, and *therefore* he gets up and he does the foot washing. So the foot washing is a sign, it's a symbol, it's a picture...of what?

Well, *much* of course, but let's just look at it like this. Thinking about the foot washing, thinking about its meaning... We're going to learn something about Jesus' **person** – who he is. His **power** - what drives him? And the **pattern** of life he gives for us. So his person, his power, and his pattern of life for us.

Okay, so first of all, let's think about what the foot washing shows us **The Person of Jesus** - about who Jesus is as person. What Jesus does here is socially not just jarring, but *offensive*, at least to the people who were there. Because yes, we're talking about a climate which was hot and arid, and people wore sandals, and when they got to a lovely meal, of course, you had these very dirty, dusty, smelly feet, and therefore, the feet were washed. But *who* washed the feet? Slaves, and not even high-ranking slaves - I mean, there were all sorts of ranks of slaves - but a high-ranking slave wouldn't even do this. Only the lowest of the low. It was an *incredibly* menial task, and it was considered extremely offensive in a shame and honor culture.

But here, it's not just that *the host* of the meal would never do such a thing - even a higher-ranking slave wouldn't do something like that - but certainly not a *guest of honor* - a rabbi, a teacher - a person who had a position of status and honor in society would *never* do such a thing. And that's the reason it was so incredibly jarring. But Jesus is deliberately doing it. There's a shocking juxtaposition of his social status with his behavior.

But don't forget, this is a *sign*. And what's it a sign of? It's a sign of who he really is. Because you will never understand Jesus unless you understand him as a **conundrum**. You will never really come to grips with who he is unless you see the conundrum, the tension

between his high status and his humble behavior. Because this isn't just a teacher or a rabbi. Jesus made claims - *high* claims - higher than essentially anybody else ever has.

Buddha, Muhammad, repeatedly and clearly deny that they were God, and deny that they were some kind of angelic being. But Jesus *repeatedly* and clearly claimed to be *the* God - the Creator God of the universe. Sometimes he did it directly like in **John 8:58**, “*Very truly I tell you,*” Jesus answered, “*before Abraham was born, I am!*”” Why the bad grammar, Jesus? “I AM” is the Divine Name that God gave to Moses in the burning bush. Moses said, “Who are you?” God said, “I AM that I AM”. Jesus takes *that* name on himself.

It's all over the place. All through John 8, Jesus is saying, ‘*to know me is to know God*’. **John 12:45**, he says, “*The one who looks at me is seeing the one who sent me.*”. So to see Jesus is to see God. In **Matthew 10:40 ESV** “*Whoever ...receives me receives him who sent me.*” So to receive Jesus is to receive God. In **John 10:30**, Jesus comes right out and says, “*I and the Father are one.*” In the next chapter, **John 14:6**, Jesus actually says, “~~Jesus answered,~~ “*I am the way and the truth and the life. No one comes to the Father except through me.*” No one comes fully and truly to God except through Jesus. These are *astonishing* claims.

In fact, even when Jesus says he's the "son" of God, the modern reader sometimes might misunderstand, but the ancient readers *knew* what he meant, because if you're the son of a father, if you're the only son, in those days, you inherited all the wealth, all the position, all the status of the father - the inheritance wasn't divided. And therefore, to say, he was *the* Son of God, all the listeners, usually when he said that they picked up stones to try to stone him, you can see that in John 5, because they knew he was claiming to be *equal* with God. In fact, quite often they tried to kill him when he said these things. They knew what he was saying.

So listen, this isn't just a rabbi or a teacher. The claims of Jesus are as high and as lofty as anything anyone's ever said about themselves, *but* on the other hand, the foot washing caps a whole life of *behavior* which is exactly the opposite of the claim. See, are you hearing the conundrum now? The foot washing is the pinnacle of a whole life of behavior that completely contradicts the highness of the claim, because it's so low and so humble. What do I mean?

Well, you know, Jesus constantly *ate* with people - ate with, by the way, in those times meant you were having intimate friendship and relationship with. He ate with people that society saw as outcasts, people who were *rejected* by society, people who were *shamed* by society. So Jesus eats with tax collectors, and that got the liberals mad, because the tax collectors were on the side of the Roman oppressors, and they were making lots and lots of money. They were greedy. And so if you were a social justice liberal Jew at the time, you shouldn't have *anything* to do with those tax collectors. They're beyond the pale.

On the other hand, Jesus ate with prostitutes, and that got the traditionalists and the conservatives upset. He actually *touched* lepers. And *nobody* touched lepers, everybody's afraid of contamination. In fact, Jesus also - listen carefully - Jesus also ate with Pharisees. Now we live in an era that says, as a truism, you should be tolerant of everybody except intolerant people. Isn't that right?

But see, Jesus was not intolerant of intolerant people. He was tolerant of intolerant people, which means He was more open-minded than anybody today. So there's a humility here, his willingness to associate with people, he went to the margins, he went to the poor, the oppressed, the shamed, the rejected, and he mixed it up with them, he hung out with them.

But it wasn't just his humble behavior, but also his sensitive behavior; his care, his insight, his wisdom. What do I mean by that? Okay, it's so weird to see in John 3 and 4, Jesus meets two people who don't know who he is. And he's kind of blunt and hard with Nicodemus in John chapter 3. He's kind of tender and careful with the woman at the well in John chapter 4. You go to John chapter 11, and here's Mary and Martha, and their brother Lazarus has just died and they're both grieving. But Jesus is really kind of tough and hard on Martha and he's gentle and careful with Mary.

Or even look in Mark chapter 5, there's a woman who has a flow of blood, and she wants to be healed, and she touches Jesus, and she wants it to be private, she wants to be healed quietly. But Jesus says, "No, it's got to be public; come out and tell everybody what's happened". Two chapters later in Mark 7, he meets a deaf-mute and everybody's sitting around him and Jesus takes the deaf mute into a private place away from everybody else to heal him. So he gives the deaf-mute privacy, but he basically forces the woman with the flow of blood into public. He's tough with some people, sensitive with others...why?

I'll tell you why...Because Jesus Christ is not an ideologue. He's not driven by an ideology. He doesn't stereotype. He's *infinitely* sensitive. He gives

individual people exactly what they need. Exactly! There's an insight, there's a listening, and ability to enter into what the person actually needs. You never see a jarring note. You never see a wrong step. So do you see this conundrum? Infinite highness and infinite lowliness. Unbelievably high claims *radically* contradicted by the most gentle and humble and kind and servant-hearted life in every regard. And the foot washing is the capstone note, as it were.

In his excellent book of apologetics, *Making Sense of God*, the late Tim Keller – boy I miss him! – he says, “In Jesus Christ, you see tenderness without weakness, boldness without harshness, humility without any uncertainty, indeed, towering confidence, unbending conviction, yet complete approachability, insistence on truth but always bathed in love, power without insensitivity, integrity without rigidity and passion without prejudice.” (Tim Keller, *Making Sense of God*, 233)

Now what do we see? This juxtaposition of the high status, the high claims, with a lowly behavior, the humility, the sensitivity. When you put them together, how do you understand Jesus? You see, because if you had the claims, the high claims *without* the servant heart...who is he? He's just another religious quack making these great claims, trying to get followers.

But... if you have the servant heart, but *not* the high claim, then you've just got another teacher of love – a Mr. Rogers type. If you try to get out of it by saying, “well, maybe he never claimed to be God” – no, increasingly historical scholarship is showing he did claim to be God. Almost no one who takes the Bible seriously says that anymore; “Jesus was just a good teacher...”

So you see, the high claim confidence and the lowly servant sweetness means Jesus can't just be a nice guy, he can't just be a religious quack. And it concludes, it leads you, it pushes you, and I hope you're feeling the conundrum push you to a rational and an emotional conclusion. The rational conclusion is, Jesus actually must be the Son of God! The emotional conclusion is he's beautiful! So that's a picture of the person of Jesus.

Secondly however, **The Power of Jesus** - this gives us not just a picture of his person, but also a picture of his power. What drives him? What's his motivation? And *that* comes from up here from v. 1, “***Having loved his own who were in the world, he loved them to the end.***” “Having loved...he loved.” Having begun with love, he loved them to the final hour. What this is saying is the thing that drove Jesus Christ was *unconditional* love, unending love. And you can talk about unconditional love, and okay, as a proposition, that's fine.

But what's great about *this*, this picture, what's great about *this* story, this chosen symbol, is it shows us something really poignant about how strong Jesus' love really is. Jesus Christ is washing their feet in the face of forces that would stop other people from doing that - would stop other people from loving. Jesus Christ is experiencing *huge* pressure - forces that stop the rest of us from loving - but it doesn't stop him. And it shows us that his love is essentially infallible. His love is unstoppable. No matter *what* you throw at it, it can bear it. Well, what sort of forces do I mean? Well, let me just show you two.

One is Jesus loving them in spite of his impending death. He's loving them, he's serving them, in spite of his impending death. Look, it's not that hard to comfort people when you're comfortable. But when you are in pain, it's very hard to think about anybody else. You know, it's actually not that hard to give some money to somebody if you're flush - it's a lot harder if you're not. Because if you're broke, that's painful, and pain tends to focus our attention on ourselves. If you whack your finger with a hammer and just then somebody asks you to pass the screwdriver, you're going to wave them off and say, “Not right now.” Because pain makes you self-absorb - naturally perhaps - but it brings you into yourself. Heightens your self-awareness.

Here's Jesus Christ, you know, you don't know how much of pain he is in, you'll see in the garden of Gethsemane. But the fact of the matter is that the sins of the world are being put on him, he *knows* what he's facing, he *knows* the agony he's going to go through, he's probably beginning to experience it *now*...but he thinks of somebody else.

See the rest of us - self-pity - when problems are happening to us, when we're upset, when we're hurting, when something's going wrong...the self-pity pulls us in. We don't even *notice* anybody else's needs. But Jesus Christ - no matter the pain - Jesus Christ loves us without a *molecule* of self-pity.

But then secondly - and maybe even more importantly - this shows us Jesus loving them in spite of their unworthiness. Now, I want to show you something that the author - John, who is a great storyteller - wants to make sure that you notice. Because, right in the center of this interesting story about Jesus getting up and laying aside his garment and taking on the form of a servant by washing their feet, in v. 2 it says, "*The devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus*". Why is that germane to the topic? Why does John include that here?

Here's the reason why. Jesus Christ is washing the feet of somebody who's going to get him killed. There is no indication that when he got to Judas' feet, he says, "Nope, not you. I know something about you." He washed *all* their feet. And we actually also know that he knew that Peter was going to deny him in an egregious way - deny that he ever knew him.

See, one is going to betray him, one is going to deny him, and *all* are going to forsake him. They are all going to hurt him *terribly*. And he knows that. Guess what? He washes every single one of their feet. He serves them without exception. He washes the feet of the person who doesn't believe in him...as well as the people who do. He washes their feet, no matter what.

Now, what does that say? Here's what it says. Remember I said it's very hard to love when you're hurting, okay? Secondly, it's really hard to love when you're getting *nothing* out of the relationship. I mean, look, sociologists talk about this all the time now, that modern people tend to conduct their love relationships pretty much the way in which they conduct their economic relationships.

When you enter into an economic relationship, it's got to be mutually beneficial. I'm buying your product, which means I'm trying to get your product at a cost that makes it possible for me to keep on buying it; and you're taking my money, you're getting more money than it cost you to make the product and we're all benefiting because we're all making a profit. But as soon as one of you starts to say, "Wait a minute, I am *not* getting my money's worth. I'm *giving* more value to you than I'm actually getting". Then you drop the relationship.

Well, most people today, that's how we do love relationships, too. "I'll be in a romantic relationship, I'll be in a marriage, I'll be in a friendship, I'll be in a church...until my needs aren't being met. And then I'm out of here!" Which is very much the way we do in economic relationships. But that's not the way it is with Jesus. The cost-benefit thing is not there. Oh, no. And this is what this shows you, when Jesus Christ - if you believe in him - Jesus Christ puts his love on you, and once his love is put on you, nothing can dislodge it, not a *million* failures. *Nothing* can dislodge it.

We talked about this security last week. Jesus loves you. Why? Because he loves you. Well, how could that be? How could his love be unconditional? It tells you; "having loved...he loved!" That is how God's perfect love operates – in contrast with our quid-pro-quo love. Even in the Old Testament, **Deuteronomy 7:7-8**

talks about why God chose Israel, "*The Lord did not set his affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the Lord loved you and kept the oath he swore to your ancestors that he brought you out with a mighty hand and redeemed you from the land of slavery, from the power of Pharaoh king of Egypt.*"

He loves you, because He loves you. That's circular. It's *deliberately* circular. God says, "I didn't love you because you were XYZ". God says, "I loved you just because I loved you, because I loved you!" And *that's* where unconditional love comes from. Because if you say, "I love you, because you were XYZ", that means *you* did something, and then *I* do something. "You did *this* and *now* I love you."

But it doesn't say that! It doesn't say, "them having given themselves to Jesus Christ, he loved them to the end". It says, "Having loved them, he loved them!" The reason he loves them to the *end* is because he loved them at the *beginning*! In fact, the whole relationship happens *because* Jesus Christ puts his love on you, and it's not because you're worthy. Jesus doesn't love you because you're perfect, Jesus loves you because *he's perfect*. He doesn't love you because you're great, he loves you because *he's* great. His love is not a function of your holiness, it's a function of *his* holiness.

So, when we see Jesus Christ deliberately washing the feet of all these people who are about to hurt him terribly, and he's getting nothing out of the relationship at all. Can you see him, in a sense, looking up from the pages of this text and looking right at you and saying, "Come, be my disciple. You come be my disciple. Once we enter into a love relationship, I will never forsake you. There is *nothing* that can be thrown at my love that will ever dislodge it. I was forsaken on the cross, paying the penalty for your sin, so that now I will never ever, ever, ever, ever, ever forsake you." So what's the thing that *moves* him? And what's the thing that *drives* him? What is his *power*? It's the power of unconditional love.

Now, before getting to the third point, somebody might say, "But wait a minute, wait a minute. So he's just *like* that? I mean, where does that come from?" And the answer of theologians throughout the ages has been the doctrine of the Trinity. See, I know the Trinity hurts your head. Believe me, I wrote my doctoral dissertation on it and it hurts my head too! Because the doctrine of the Trinity, the orthodox Christian doctrine of the Trinity is that there's only one God, but within the being of God, there are three persons - Father, Son, Holy Spirit - who have all been knowing and loving each other throughout eternity.

But you know what that means? What does it mean to love someone? It means to glorify them. It means to delight in them. It means to lift them up. It means to say how wonderful they are. It means to give yourself to them. That's what it means to love. And from all eternity, the Father, Son, the Holy Spirit have been *giving* themselves to each other, loving each other, glorifying each other.

And therefore, many people have taught that when Jesus Christ *gave up* his glory and came down to serve us and to serve our needs, he was only doing for us what he'd already been doing for all eternity. Another way to put it is, it is the *essence* of the greatness...there are religions out there that say God is *too* great to become a human being, God is *too* great to become a little human being and be killed.

But the Christian understanding of God is that *is* the greatness of God - that He could give up His greatness for love! That's the very *essence* of the greatness of God that He was able to give up His greatness and become something lesser out of love. What is more glorious than losing your glory for the love of someone?

And that's the reason why CS Lewis wrote that what Jesus did on earth, was just an extension of what he's already been doing in eternity. He says: "For when [Jesus] was crucified, He 'did that in the wild weather of His outlying provinces which He has done at home in glory and gladness'. From before the foundation of the world He surrenders begotten Deity back to begetting Deity in obedience. And as the Son glorifies the Father, so also the Father glorifies the Son."

"From the highest to the lowest, self exists to be abdicated and, by that abdication, becomes the more truly self, to be thereupon yet the more abdicated, and so forever. This is not a heavenly law which we can escape by remaining earthly, nor an earthly law which we can escape by being saved. What is outside the system of self-giving is not earth, nor nature, nor 'ordinary life', but simply and solely hell...that fierce imprisonment in the self." (*The Problem of Pain*, 157-158)

You must get into self-giving or else you're on your way to the hell of self-absorption. So Jesus Christ basically loved and therefore loves to the end, because that's who he is. Self-giving love his just his nature. Self-giving love is his superpower.

Okay, lastly, we see **The Pattern for our Lives**. What does this mean for the way in which we actually live? And of course, Jesus Christ later on in this text, and we're not there yet – we'll spend a month in this chapter. And later on, Jesus sits down and says, 'Now, this is a pattern that what I have washed your feet, I want you to wash other's feet'.

Now we're going to spend more time when we get there on that, but here, let me just say three things quick. Just three things about how what Jesus Christ did should affect the way in which you live.

Number one, it means you should be respectful and loving and courteous to people who **oppose** you. We live in a time in which everybody is talking about our polarization, that we don't have conversations anymore, we just flame people, we demonize people. My Twitter feed this week is pretty much half the people demonizing Palestinians and half the people demonizing Israelis – and I know there are a lot of "bots" mixed in there just to stir up trouble. I think "bots" may actually *be* demons!

But we are all doing this. The Pew Research Center is one of the leading polling agencies on religious and spiritual issues in this country. "What's your position on this issue? A or B, B or A?" And they've been doing this for years. And one interesting part of their methodology is they usually ask - not only what is *your* position - but do you have any sympathetic view of *their* position? And you know, right now, the percentage of people who say 'yes' to that second question are historic lows. That people know where they stand, *and* think the other side are crazy or evil.

And it's almost a truism that you should be tolerant of everybody but intolerant people – it's the conventional wisdom. And yet Jesus Christ, washes the feet, not just of intolerant people, but somebody who is trying to *kill* him! What does that mean? It doesn't mean make it easy for somebody to sin against you. But it does mean to be respectful, to be courteous, at *least* to be patient, to be humble to people who oppose you. Can you wash their feet? That's number one.

Number two, part of the pattern is this: It means you should have a different model of greatness than the world. You can't really understand this passage, unless you read it together with Luke 22. Luke 22 tells us that in the Upper Room there was a dispute between the Apostles. **Luke 22:24**, "*A dispute also arose among them as to which of them was considered to be greatest.*"

They were arguing about who was going to be the highest ranked when Jesus established his Kingdom. And Jesus stops the debate, and he says, **Luke 22:27**, "*For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.*"

Jesus is deliberately saying there. What is greatness? Is it power? Is it your wealth? Is it the size or zip-code of your homes? Is it the powerful people you know? Is greatness measured by the number of people that serve *you*? Or...is greatness measured by the number of people *you* serve? Two opposing views of greatness. And Jesus says I am among you as one who serves.

Now, Luke 22 doesn't tell us about the foot washing, and John 13 doesn't tell us about the argument. But when you put them together and you realize they both happen together, it's so *obvious* why Jesus Christ is doing this, isn't it? And what he's trying to say to the Apostles is, "here you are, *immersed* in the world's understanding of greatness when you're on the very doorstep of the greatest contradiction to the conventional idea of greatness that this world will ever see. Because I am going to ascend to the heights...by descending to the depths. I'm going to save the world by becoming weak, by serving, by losing my power, by being beaten up and tortured and killed".

And therefore, the Christian understanding of greatness is, the way up is down, the way to influence and power is to serve, and the way to find happiness is to not care about your own happiness but seek the happiness of others. And the world will tell you exactly the opposite!

Any way you slice it, we live in one of the greatest cities in – arguably – the greatest nation on the planet. Empires are measured by two things - money and military - and America is at the top of both lists. We are swimming in the world’s understanding of greatness, but we are called to fill our minds with Jesus. To imitate his – upside down – understanding of greatness.

Here’s one last thing. It means you value relationships differently than the world does. This cost-benefit relationship thing, you know, I’ll scratch your back as long as you scratch mine. When you’re into a consumer relationship you feel like, “Well, unless I’m getting something out of it, I don’t know how I can keep serving, I don’t know how I can keep helping this person?” But once you understand what Jesus Christ did for you, it blows the cost-benefit thing *completely* out of the water. Do you know why?

Look at what’s in the basin when Jesus Christ washes their feet – it’s a powerful symbol. A few verses later – we’ll see this in the next sermon - he’s going say, “I am making you clean.” So the water is his salvation, it’s symbolic for salvation. You know also, by the way, Jesus, in another place, it’s in **Luke 12:37**, he says about the last day, the marriage supper to take place at the end of history, “*It will be good for those servants whose master finds them watching when he*

comes. Truly I tell you, he will dress himself to serve, will have them recline at the table and will come and wait on them.” Do you see how the salvation Jesus offers on earth is the same as he will be offering in Heaven?

You say, “I thought Jesus was going to be on a throne, and we were going to serve him! Doesn’t it that say we’re bowing down and worshiping him in Revelation?” Sure, but then here in Luke 12, it says, “I’m going to gird myself and wait on you”. Okay, these are metaphors. I mean, don’t sweat it. But what he’s trying to say is, “I’m going to show you my glory, I’m going to give you fullness of life.”

Do you have any idea how deep is your heart’s desires for joy and completion? You know, one of the advantages of being older is that as time goes on, you realize nothing will satisfy, but God. I mean, when you’re younger, you think “If I have these four or five things, I’ll be happy.” And the older you get, you’re cursed with actually *getting* them and realizing it doesn’t work!

I want to read you a poem I stumbled across the other day. This is from Stephen Crane – one of my favorite American writers.

A man saw a ball of gold in the sky;
He climbed for it,
And eventually he achieved it—
It was clay.

Now this is the strange part:
When the man went to the earth
And looked again,
Lo, there was the ball of gold.
Now this is the strange part:
It was a ball of gold.
Aye, by the heavens, it was a ball of gold.

We keep grasping at the gold and as soon as we get there it turns to clay. But by heaven, there is gold! And in the end God is going to give it to you. One day – sooner than you know - God's going to give you everything your soul desires.

And what does that mean about the cost-benefit thing? Here's what it means. Christians - are you Christians? - if you're in your right mind, you *never* look at somebody else and say, "Oh, you're not being thankful to me. You're not being nice to me. I'm gonna have to pull back." Christian, when you are in your right mind, you look at the world, you say "World, you owe me *nothing*. I am no one's creditor. I am everyone's debtor.

Because I am eternally rich beyond the dreams of an earthly trillionaire. And okay, maybe I'm in a relationship over here and I'm not getting what, you know, I could get from it, but so what? A trillionaire doesn't get worried if she loses 20 bucks."

Look at what Jesus Christ is giving me. He's my friend. He's my spouse. He's my brother. He's my shepherd. He's my king. He's going to meet all of my needs according to his riches in glory. So why in the world would I not just serve? I'm rich! Why would I ever pull back? You need to look at the world and say, "I can kneel and serve you and never get up because the ultimate power of the universe knelt all the way into hell to serve me!"

If you know God's love, you'll be able to serve other people. Cost-benefit analysis? Blow it away. If you're in your right mind. But *are* you in your right mind? If you see what Jesus is promising here when he says, "I'm going to be doing this for the rest of eternity, I'm going to be serving you. I'm going to be meeting all your needs according to my riches and glory." When you're in your right mind, you're going to serve other people, and you're going to kneel down and you're *not* going to get up and get all upset because you're not getting yours. Because the ultimate power of the universe knelt all the way into hell in order to love you.

Look, you *need* this love, everybody. No friend's love, no spousal love, no love from parents or love from children will *ever* fill the deepest recesses of your heart. How can you live without this love? You *can't* live without this love. So get it. And then live as loved as you are!

Let's pray...