



Introduction:

Just before our text opens, James and John have just asked for glory in vs 35-41.

And James and John, the sons of Zebedee, came up to him and said to him, “Teacher, we want you to do for us whatever we ask of you.”³⁶ And he said to them, “What do you want me to do for you?”³⁷ And they said to him, “Grant us to sit, one at your right hand and one at your left, in your glory.”³⁸ Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?”³⁹ And they said to him, “We are able.” And Jesus said to them, “The cup that I drink you will drink, and with the baptism with which I am baptized, you will be baptized,⁴⁰ but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.”⁴¹ And when the ten heard it, they began to be indignant at James and John. (because they didn’t ask first).

- As a result, Jesus gathers the disciples together to talk to them.
- He does not correct their desire for greatness. (**This is huge**)
- He redefines it.

This passage is really about:

- the character of its King and
- the nature of the kingdom.

It's really about the kind of people who serve more than the service that is rendered. I want you to think about service in the church as a discipling ground to form Christ's character in you so that it becomes more natural for you when you step into the world.

I could say, *"Use the church to become more like Jesus."*

Big Idea: In the church in particular and the kingdom in general,

- 1 - greatness is measured by the life we give,
- 2 - by who benefits from our lives,
- 3 - not by the authority we exercise,
- 4 - and that pattern is grounded in the cross of Jesus.

Here is how Jesus explains it –

First: The World's Model of Greatness (10:42)

"You know that those who are considered rulers of the Gentiles lord it over them, and their great ones exercise authority over them."

Jesus assumes His disciples have absorbed the world's leadership instincts.

- Worldly authority asserts.
- Worldly influence elevates.
- Worldly greatness accumulates.

We did not invent this faulty system. We inherit it, are absorbed into it and live it out.

From politics to business to social media, we are disciplined daily into believing that visibility equals value and control equals strength. Jesus does not deny that this is how the world operates.

He simply exposes it. And in doing so, He reveals that even His disciples were breathing the world's air.

- *"You know"* – This is common knowledge.

The Jews didn't have to look far for secular defections of ruling or leadership. From Greece's mythical heroes to Rome's ever-present boot, secular leadership and authority models were everywhere. Their influence was inescapable.

- *"Considered rulers"* – This is status recognized by society.

And yet, Jesus makes it clear these people are only *"considered rulers..."*. They are not real representations of leadership or authority as Jesus defines it. Why not? Because they -

- “*Lord it over*” – This is domineering authority.
- “*Exercise authority*” – This is top-down control.

Jesus describes power as the world understands it:

- Authority flows downward.
- Greatness is measured by control.

In the Greco-Roman world, power meant dominance. To be great was to command. To rise was to be served. This is how the Romans and Greeks measure success, leadership and greatness. This is why Paul’s descending passage in Philippians 2 was so shocking to his readers.

That leadership/authority model still shapes us.

- The disciples were not immune to this model and influence.
- Neither are we.
- From Genesis onward, fallen humanity seeks to be “like God” by seizing power.
- Where do we see it in the Bible?

1. Lucifer - Isaiah 14:13–14 - “*I will ascend to heaven... I will make myself like the Most High.*”
2. Babylon - Genesis 11:4 – “*Come, let us build ourselves a city and a tower... and let us make a name for ourselves.*”
3. Samuel 15:12 - “*Saul came to Carmel, and behold, he set up a monument for himself.*”
4. Solomon - 1 Kings 10:23–24 - “*King Solomon excelled all the kings of the earth in riches and in wisdom.*”
5. Nebuchadnezzar - Daniel 4:30 - “*Is not this great Babylon, which I have built by my mighty power... for the glory of my majesty?*”
6. Herod the Great - Mark 13:1 - “*Look, Teacher, what wonderful stones and what wonderful buildings!*”
7. Herod Agrippa I – Acts 12:21-22 - “*On an appointed day Herod put on his royal robes, took his seat upon the throne, and delivered an oration to them. ²² And the people were shouting, “The voice of a god, and not of a man!”*”
8. Samuel - 1 Samuel 15:12 - “*Saul came to Carmel, and behold, he set up a monument for himself.*”
9. The rich fool builds bigger barns - Luke 12:18–21 - “*I will tear down my barns and build larger ones...*”

Even in Christian ministry, we can confuse presence, influence, followers and platform with divine purpose.

But all these things can be gained by Facebook, Instagram, TikTok, or X. Our definition should be different.

APP: Think about those around you and then think about your own life

- Where do I measure greatness by controlling things or people around me?
- Where do I resist serving in ministries or others because it feels beneath me?
- Where has recognition become more satisfying than simple obedience to Jesus?

IMP: Worldly greatness is always comparative. Someone must be beneath you for you to feel better about yourself.

Transition: In this passage, Jesus doesn't just critique the world's system. He establishes a new one.

Second: Jesus' Redefinition of Greatness (10:43–44)

“But it shall not be so among you. But whoever would be great among you must be your servant, and whoever would be first among you must be slave of all.”

- *“But it shall not be so among you”* – This is a decisive break.

At this point, Jesus is carving out a Grand Canyon of a difference between the world's definition of ruling, leadership and greatness and that of God's kingdom

- *“Whoever would be great”* – The passion for or need for greatness is not denied.

This is important. In the Garden, God intended Adam and Eve to live like gods.

- He made them in his image
- He gave them dominion over everything

But it wasn't enough. False leaders always want more. They are never satisfied with God, his provision or what they can rule.

Think about how Jesus redefines greatness in two descending words:

- *“Servant”* (*diakonos*) – It is redefined as one who attends to the needs of others.
- *“Slave”* (*doulos*) – It is redefined as someone who belongs wholly to someone else.

ILL – For instance, what is the purpose of a husband? Mark 10:42-45 tells us. (This is what potential husbands learn in pre-marital counseling). Our wives are gardens and their health is reflective of our gardening.

Jesus intensifies the definition of leadership, of greatness in the kingdom of God.

- *Greatness* = servanthood.
- *First* = the slave of all.

So, in the kingdom, Jesus does not abolish idea of greatness. It is inverted.

- The highest position is seen as the lowest posture.
- Authority becomes responsibility for others.
- Ambition becomes availability to others.

To be “*slave of all*” means:

- There is no selective service.
- There is no prestige filter.
- There is no under-deserving class.

IMP: This is not sentimental humility. It is intentional surrender to the One who serves everyone.

- Philippians 2:5-8 - shows this pattern embodied in Christ. - *“Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, by taking the form of a servant...he humbled himself by becoming obedient to the point of death, even death on a cross.”*

- Ephesians 4:11-12 - describes leaders equipping saints - *“And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ.”*

- Romans 12:3 & 6 frames gifts as service, not status - *“For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think... Having gifts that differ according to the grace given to us, let us use them...”*

All of these passages demonstrate that kingdom authority exists for others. Spiritual maturity looks -

- like choosing the lower place, not protecting your place.
- like taking responsibility, not seeking recognition.
- like moving toward need, not away from inconvenience.
- like carrying burdens, not calculating credit.
- like asking, “How can I help?” instead of “Why is this my job?”
- like faithfulness in small things, not visibility in big ones.

IMP: Service-heartedness is not what we do after we arrive. It is how we arrive.

APP: Greatness in God's world is measured by who benefits from your life.

Transition: But this still leaves a question. Why would anyone live this way? What makes this more than moral idealism?

Jesus answers in verse 45.

Third: The Cross as the Foundation of Service (10:45)

"For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

- *"For"* – This is his explanation.

IMP: This is both how and why you can do this.

- *"Son of Man"* – Daniel 7 presents the figure of authority and dominion.

Daniel 7:13-14 - *I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.*

The Son of Man of Daniel 7 receives eternal dominion from the Ancient of Days. Yet in our text today, that same Son of Man gives away his life.

- *"Came"* – Here is mission language.
- *"Ransom"* – This is the price paid to liberate captives.

The One with absolute authority chooses sacrificial service, offering his life for ours.

This is not merely example. It is **substitution**.

- Jesus does not say: *"Serve like I serve."*
- He says: *"I came to give my life as a ransom."*

APP: This means the cross is not simply or only an illustration of service. It is the ground of service.

Ransom means:

- We were bound.
- We could not free ourselves.
- Freedom required payment.

Christ's service was not convenient help. It was costly redemption.

This means that true authority expresses itself through self-giving love. The throne is reached through the cross.

- Isaiah 53 – Jesus is the suffering servant.
- Romans 5 – *...when we were weak, Christ died for us.*
- 2 Corinthians 8:9 – *...though he was rich, yet for your sake he became poor.*

We serve because we have been ransomed.

APP: If service is rooted in the cross:

- We don't serve to earn our worth.
- We don't serve to secure our identity.
- We don't serve to repay our God.

We serve because we already belong to the One who served us unto death.

IMP: This means that **Gospel-centered service is gratitude in motion.**

Transition: So....the world says: Climb higher.
 Jesus says: Go lower.
 The world says: Secure yourself.
 Jesus says: Give yourself.
 The world says: Be served.
 Jesus says: Be transformed by being served at the cross.

Fourth: Hope for the Hurt

Some of you are not serving because you have been hurt while serving.

- You have served.
- You have shown up.
- You have given yourself.
- And you were hurt.
- Maybe you were overlooked.
- Maybe you were unfairly criticized.
- Maybe you were quietly replaced.

- Maybe you were thanked publicly and ignored privately.
- Maybe you were let go.

Those wounds are real. The church does hurt people.

But your wounds are not the end of God's work in or through you. They are, in fact, the way God is and will work through you.

ILL – Think about the widow and widower ministry. Those who have endured this unique pain understand that heartbreaking loss best, and can relate best to others who have felt it. God has seen fit for some of you to endure that sorrow and has used that crucible to reform your life into the shape of his cross. God will also use the heartache you have endured in serving the church and his world.

- The world is unjust.
- The church can be unjust.
- But God is not unjust.
- That means Heaven does not misfile faithfulness in a fold God will lose.
- Nothing given in love, for His name, is ignored.
- Nothing poured out in obedience evaporates into the air; unseen, unfelt, unrewarded.
- You are not unknown to God.
- You have not been unseen by God.

Listen to Hebrews 6:10: *"For God is not unjust so as to overlook your work and the love that you have shown for his name in serving the saints."*

And remember this: Jesus understands ministry wounds.

- He was constantly condemned by religious leaders
- He was betrayed by one of the twelve.
- He was denied by another.
- Forsaken by everyone at the Garden
- Abandoned at the cross by all, except one.

The One who calls you to serve Him was Himself wounded in service.

So when Paul says, *"Let this mind be in you..."* (Phil 2:5f), he does so in the shadow of the cross.

- God does not respond to your hurt from a distance.
- He answers from scars.

Because Christ rose, your labor is not empty. What felt buried may actually be seed. After all, the kingdom does not run on immediate results. It runs on resurrection timing.

Such hope does not mean:

- We ignore wrong.
- We pretend harm did not happen.

But do not let pain redefine your service to Jesus. If you allow hurt to push you back into the world's logic, you will start protecting yourself instead of giving yourself.

- The world says: *Save yourself.*
- But Jesus says: *I have already saved you.*

And because of that, you are free to serve again, in the model and power of the cross. Knowing that... *When the chief Shepherd appears, you will receive the unfading crown of glory.* (1 Peter 5:4)

- Not when the committee approves you.
- Not when the congregation applauds you.
- When the Chief Shepherd appears.

IMP: Your ultimate evaluation is future and final.

So, here is the hope:

- The church may forget. God does not.
- Leaders may overlook. The Chief Shepherd sees.
- Others may not appreciate. God will reward you.
- The church may hurt you. Jesus has saved you.

- And what was given in love will be raised in glory.
- Because service is not the path to the cross.
- The cross is the path to service.

Conclusion: This Wednesday night, the elders will begin their teaching series on the Discipleship Wheel with the Sunday morning gathering.

The more disciples we make here, the more disciples we can make everywhere. So, for the sake of the glory of His name and the good of people all over the earth, let's live as disciples.

And now...

- The disciples wanted seats of glory.
- Jesus pointed to a cup of suffering.

The kingdom runs on a different logic.

- Greatness is not how many people serve you.
- Greatness is how many people are lifted because you gave yourself.

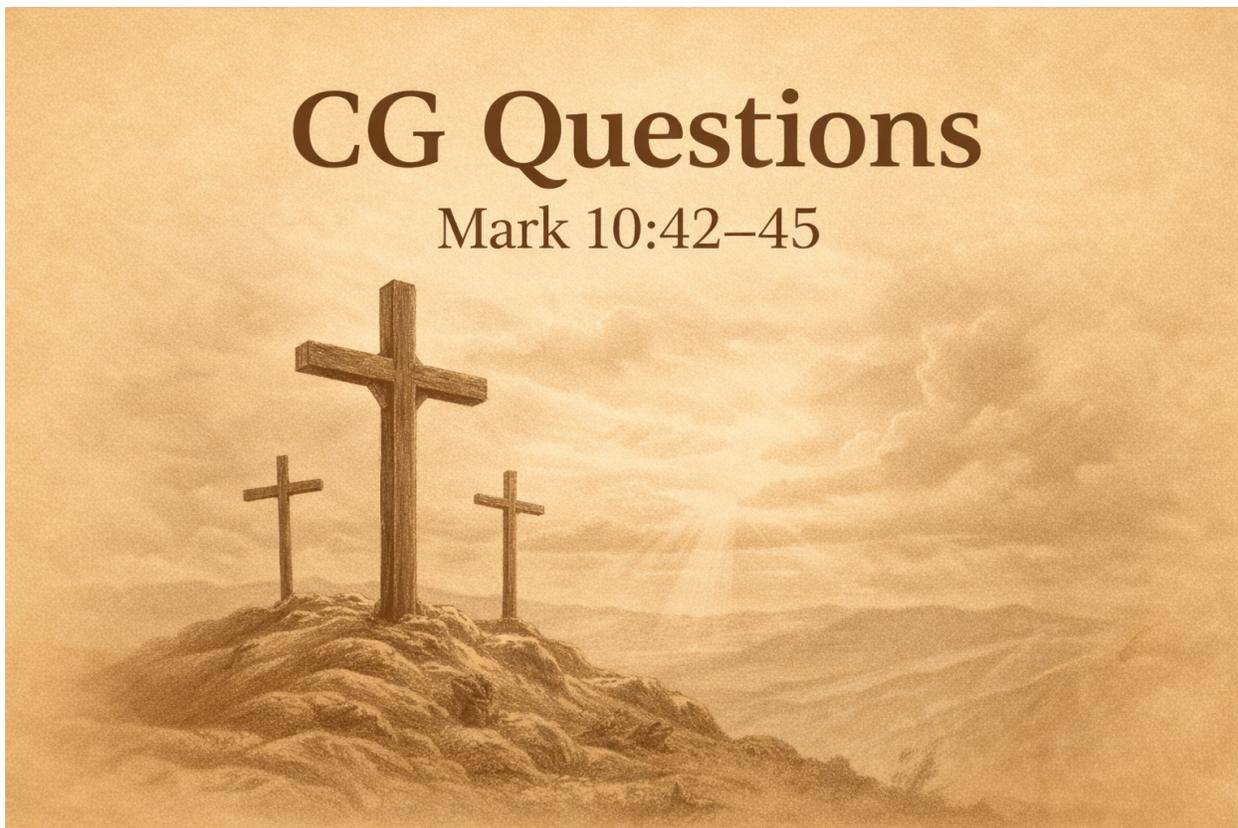
And the greatest One of all gave himself as a ransom for many.

So, don't leave this text asking: "*Where can I serve more?*" Leave asking: "*Have I been ransomed?*"

- Because only the ransomed can serve without fear.
- Only the secure can kneel.
- Only the loved can give themselves away.

CG Questions

Mark 10:42–45



Observation

(What does the text say?)

1. What words or phrases stand out in verses 42–45?
2. How does Jesus describe worldly rulers in verse 42?
3. What repeated contrast do you see between verse 42 and verses 43–44?
4. What two titles does Jesus use for Himself in verse 45?
5. What is the stated purpose of the Son of Man’s coming?
6. What is the logical connection created by the word “For” in verse 45?

Interpretation

(What does the text mean?)

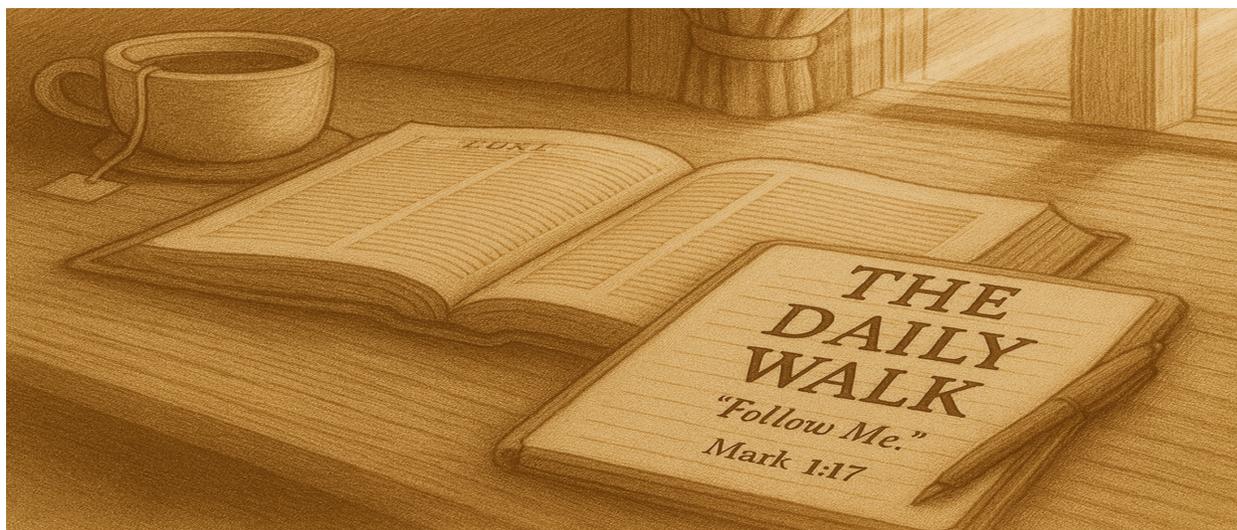
7. Why does Jesus not rebuke the desire for greatness, but redefine it?
8. What is the difference between “servant” (*diakonos*) and “slave” (*doulos*)? Why intensify the language?
9. What does it mean that authority in the kingdom exists “for others”?
10. How does Daniel 7 shape our understanding of the “Son of Man” in verse 45?
11. Why is the cross more than an example of service and the foundation of service?
12. What does “ransom” imply about our spiritual condition?

Correlation
(How does this connect to the rest of Scripture?)

13. How does Philippians 2:5–8 embody this pattern of downward greatness?
14. How does Ephesians 4:11–12 show authority functioning for others?
15. How does Romans 12 challenge status-driven ministry?
16. How does Hebrews 6:10 speak to those wounded in service?
17. How does 1 Corinthians 15:58 anchor our perseverance in resurrection hope?
18. Where do we see the contrast between worldly greatness and kingdom greatness elsewhere in Scripture (e.g., Babylon, Saul, Nebuchadnezzar)?

Application
(How should this change us?)

19. Where are you most tempted to measure greatness by visibility, control, or recognition?
20. Where do you “protect your place” rather than take the lower place?
21. Have you ever been hurt while serving? How did that shape your willingness to serve again?
22. How does knowing you are ransomed free you from proving yourself in ministry?
23. What is one unseen act of service you can practice this week?
24. How can this group cultivate a culture where authority serves rather than controls?



Monday - The Air We Breathe (Mark 10:42)

Think. Jesus assumes His disciples have absorbed the world’s leadership instincts. Worldly authority asserts. Worldly influence elevates. Worldly greatness accumulates. We did not invent this faulty system. We inherit it. From politics to business to social media, we are disciplined daily into believing that visibility equals value and control equals strength. Jesus does not deny that this is how the world operates. He simply exposes it. And in doing so, He reveals that even His disciples were breathing the same air.

Reflect. Where have you absorbed the world's definition of greatness without realizing it? In your work? In ministry? In subtle comparisons with others?

Apply. Today, notice when you instinctively seek recognition or defend your position. Instead of acting on it, pause. Offer that desire to Christ. Ask Him to reorder it.

Pray. Lord Jesus, expose the assumptions I carry about success and significance. Cleanse my ambition. Teach me to see greatness through Your eyes, not the world's.

Tuesday - It Shall Not Be So (Mark 10:43)

Think. Jesus utters one of the most countercultural sentences in the Gospels. The kingdom of God operates by a different gravity than the world's. In this kingdom, ambition is not crushed but purified. Greatness is not erased but redefined. "Whoever would be great among you must be your servant." The word *must* is striking. This is not optional spirituality; it is kingdom law. Greatness is measured by who benefits from your life. In the world, power moves upward. In the kingdom, it bends downward.

Reflect. Do you desire greatness? If so, what would it look like for that desire to be shaped by service rather than status?

Apply. Identify one specific person you can serve this week in a way that costs you something; time, preference, comfort. Let your ambition express itself in their good.

Pray. Father, do not remove my desire to matter. Redirect it for your glory. Make my life count by making it useful to others.

Wednesday - Slave of All (Mark 10:44)

Think. Jesus intensifies the language and the shift from servant (*diakonos*) to slave (*doulos*) is not accidental. A servant can choose assignments. A slave belongs entirely to another. Jesus presses beyond occasional helpfulness into surrendered posture. This is not about isolated acts of kindness; it is about identity. And yet, this is not crushing servitude. It is cross-shaped freedom. Because the believer belongs to Christ, he or she is liberated from self-protection. The Spirit empowers a new willingness: not, "How do I secure my place?" but, "How can my life be poured out?"

Reflect. Where do you still serve selectively? Where do you guard your time, your comfort, or your status?

Apply. Yield one preference this week without announcing your sacrifice. Let it remain unseen except by the Father.

Pray. Holy Spirit, loosen my grip on control. Teach me the joy of belonging fully to Christ and being available to others.

Thursday - The Son of Man Came (Mark 10:45a)

Think. The title “Son of Man” reaches back to Daniel 7, where the Son of Man receives dominion and glory. Jesus possesses authority beyond measure. And yet here in Mark 10, the One who holds eternal dominion describes His mission in terms of service. Authority, in God’s kingdom, exists for the flourishing of others. The incarnation itself is downward movement. Christ did not cling to privilege. He came. He stooped. He washed. He touched. He bore. If we want to understand service, we must begin with Jesus, not ourselves or the world.

Reflect. How does the downward movement of Christ confront your instinct to protect your position or prestige?

Apply. Seek out someone overlooked, the unnoticed coworker, the weary volunteer, the discouraged friend, and lift them intentionally.

Pray. Lord Jesus, cruciform your life in me. Let my authority, influence, or strength be used for your kingdom, the good of others.

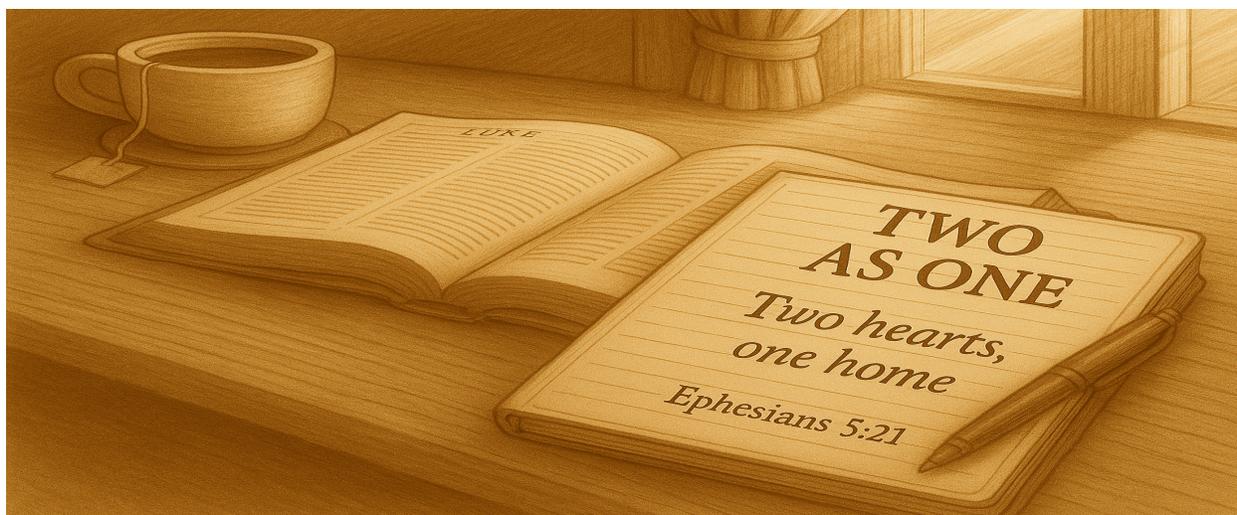
Friday - Ransom and Rest (Mark 10:45b)

Think. This verse is foundational. Service in the kingdom does not flow from insecurity. It flows from redemption. A ransom implies bondage. We were not free. Christ paid what we could not pay. Therefore, our service is never an attempt to earn love. It is the overflow of having been loved at infinite cost. Exhaustion in ministry often comes from forgetting this. When we serve to prove ourselves, we collapse. When we serve from ransom-secured identity, we endure. The resurrection assures us that such service is never wasted (1 Cor. 15:58).

Reflect. Where are you still trying to justify your worth through productivity or usefulness?

Apply. Serve today from gratitude, not anxiety. Remind yourself before any task: “I am already ransomed.”

Pray. Thank You, Jesus, for purchasing me with Your life. Let my service be a response to grace, not a bid for approval. Sustain me by resurrection hope.



Monday - The Greatness We Compete For (Mark 10:42)

Think. Jesus says, the world defines greatness through dominance, leverage, and control. That instinct does not disappear when two sinners marry. It can quietly reappear as subtle competition, who sacrifices more, who decides more, who is more spiritually mature, who is more appreciated. Even in Christian homes, authority can become assertion rather than responsibility. Jesus begins by exposing the model we have absorbed. Marriage does not sanctify worldly ambition; it often reveals it.

Reflect. Where does comparison or quiet rivalry surface in your relationship?

Apply. Name one area where you instinctively protect control. Consciously release it this week.

Pray. Lord, remove rivalry from our marriage. Guard us from adopting the world's definition of strength.

Tuesday - It Shall Not Be So Among You (Mark 10:43)

Think. Jesus draws a line between worldly power and kingdom life. In marriage, that means greatness is measured by who flourishes because of your love. Leadership, whether expressed in husbandly initiative (Eph. 5:25) or in mutual submission (Eph. 5:21), is not self-exalting but self-giving. The question shifts from "Am I respected?" to "Is my spouse sanctified?" Authority bends toward blessing.

Reflect. How would your marriage look different if greatness were defined by your spouse's wellness?

Apply. Take one deliberate step this week to make your spouse's burdens lighter.

Pray. Father, rewire our ambition. Make us eager to serve one another.

Wednesday. Slave of All (Mark 10:44)

Think. Jesus intensifies the language here. A servant may volunteer; a slave belongs. Marriage tests this posture. There are moments when preferences clash, fatigue rises, or appreciation feels thin. In those moments, we discover whether our service is conditional. Yet because we belong to Christ (1 Cor. 6:19–20), we are freed from defending our rights at every turn. The Spirit produces a new instinct from not “What am I owed?” but “How can I love?”

Reflect. Where do you feel entitled in your marriage?

Apply. Relinquish one expectation this week without announcing your sacrifice.

Pray. Holy Spirit, loosen our grip on entitlement. Teach us the joy of belonging to Christ and serving one another.

Thursday - The Son of Man Came (Mark 10:45a)

Think. The One who receives dominion in Daniel 7 describes His mission in terms of self-giving. Spiritual authority exists for the good of others. In marriage, this means initiative is not control; it is responsibility for the other’s joy. Christ’s pattern is not harsh or domineering; it is sacrificial and tender. The incarnation shows us that strength stoops. When both husband and wife bend downward, the home becomes a reflection of Christ’s service.

Reflect. Where does Christ’s downward movement confront your posture toward your spouse?

Apply. Initiate one act of encouragement or affirmation today.

Pray. Lord Jesus, pattern our marriage after Your self-giving love.

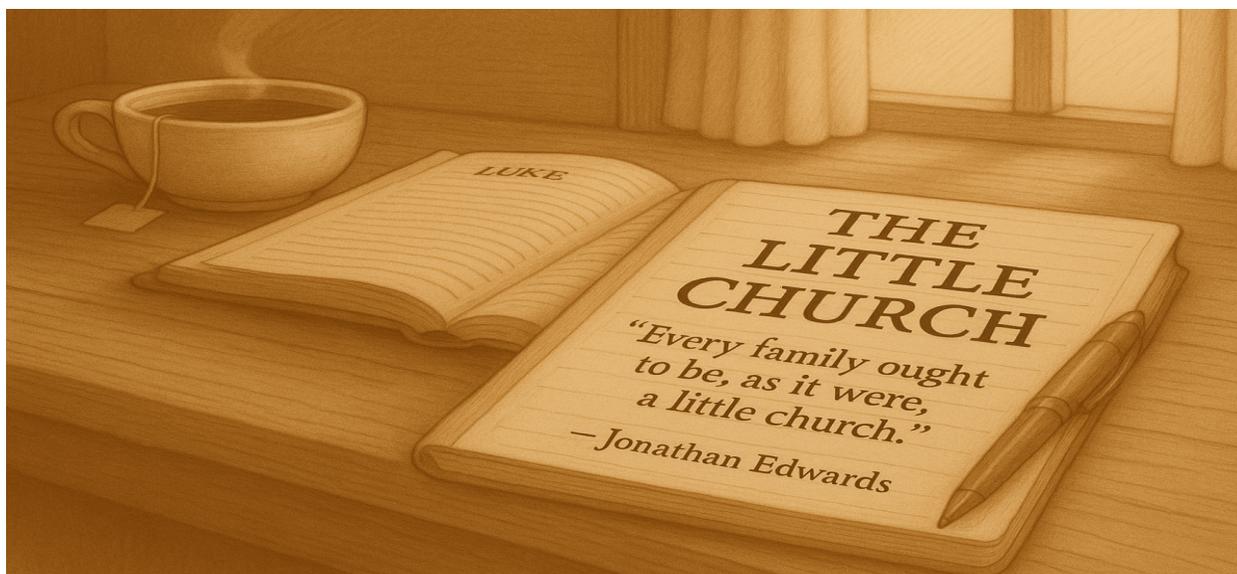
Friday - Ransomed Love (Mark 10:45b)

Think. Ransom language means bondage was real. Christ paid what we could not pay. That reality reshapes marriage. You do not need your spouse to justify your worth; Christ has secured it. When identity is anchored in redemption, service no longer feels like depletion but response. Exhaustion in marriage often comes from seeking affirmation as payment. But the cross assures you that you are already loved. Service then becomes gratitude, not negotiation.

Reflect. Where has insecurity limited your generosity in marriage?

Apply. Serve your spouse today from gratitude, not from the need to be repaid.

Pray. Thank You, Jesus, for ransoming us. Let our love reflect the security You have given.



Monday - What Is Great? (Mark 10:42)

Think. Children learn to define greatness from culture and their parents. What do they see celebrated? Achievement? Winning? Being first? The world teaches that strength asserts itself. If that model shapes our parenting, we may prioritize performance over humility and base acceptance on behavior. Jesus begins by exposing the air we breathe. Our homes must not simply echo the culture. They must embody a different kingdom.

Reflect. What behaviors do your children see most honored in your home?

Apply. This week, publicly affirm an act of kindness rather than an accomplishment.

Pray. Lord, teach our family what true greatness is.

Tuesday - It Shall Not Be So (Mark 10:43)

Think. In God's kingdom, greatness is service. Parenting is not primarily control. It is stewardship. Authority is given so children might flourish (Eph. 6:4). When parents define greatness as sacrifice rather than dominance, children learn that strength protects and nurtures. This requires intentional modeling. Our tone, patience, and consistency teach theology long before our words do.

Reflect. Does your use of authority create fear or security?

Apply. Serve your child in a small, unexpected way this week.

Pray. Father, make our authority gentle and life-giving.

Wednesday - Slave of All (Mark 10:44)

Think. “Slave of all” challenges comfort. Parenting is often hidden service of late nights, repeated instruction, unseen labor. It can feel unnoticed. Yet Christ sees. Because you belong to Him, your unseen faithfulness matters (Heb. 6:10). Teaching children to serve begins by watching parents serve joyfully. When we respond to inconvenience with patience rather than irritation, we preach the kingdom.

Reflect. Where does fatigue tempt you toward harshness?

Apply. Choose patience in one repeated situation that normally frustrates you.

Pray. Spirit of God, sustain us in hidden faithfulness.

Thursday - The Son of Man Came (Mark 10:45a)

Think. Jesus’ authority was expressed in washing feet and bearing burdens. When parents bend low, listening, apologizing, comforting, they mirror Christ. Children must see strength expressed in gentleness. This downward posture builds trust. The cross-shaped home is not loud with power but steady with love.

Reflect. Where can you model Christ’s humility more clearly this week?

Apply. Apologize quickly if you sin in anger or impatience.

Pray. Lord Jesus, let our home reflect Your servant-hearted authority.

Friday - Ransomed and Resting (Mark 10:45b)

Think. Parenting can feel like constant output. But your identity is not measured by perfection. You are ransomed. Your children do not need flawless parents; they need redeemed ones. Service in the home flows from grace already received. Resurrection hope assures us that parenting labor done in Christ is not in vain (1 Cor. 15:58).

Reflect. Where are you parenting from anxiety rather than from grace?

Apply. Begin tomorrow reminding yourself: “I will parent as I am already loved.”

Pray. Thank You, Jesus, for securing our worth. Let our service in this home flow from rest in You.

