

INTRODUCTION.

- A. Scripture text: Mt. 20:25-28.
- B. Thoughts from Ray Notgrass:
It was the day the world was turned upside down. What was the Son of God doing, standing being bound, lied about by religious leaders and facing interrogation by a pagan governor? Why were people begging for Barabbas, a criminal, to be released and for Jesus, the innocent Son of God, to be crucified? Why did the all powerful Savior have to endure merciless beatings and mockery at the hand of soldiers? Why did a mere passer-by, a Simon of Cyrene, have to carry a cross, an instrument of death, that someone else would die upon? Why did the hands that had touched lepers in compassion, washed feet in humility, and had healed blind eyes and deaf ears w/miraculous power, be pierced by nails, and hung on a cross? Things had gone wrong, badly wrong.
- C. It was the day the One who had given His all, was to be executed along with two men who had taken all they could as robbers. Why did the people who witnessed this great act of love and self-sacrifice ridicule the one who was doing it? Why did Jesus, Who was one with the Father, cry out to God, "Why has Thou forsaken me?" Why was a Roman centurion the only person at the scene to declare Jesus to be the Son of God? Why did Joseph, a prominent Jew, a member of the Sanhedrin, speak up for Jesus and ask Pilate for His body? Why did the lord of life, who had always been alive, lay dead in a borrowed tomb? It was the day the world was turned upside down.
- D. It would seem that the events of this day in the life of X had gone wrong, badly wrong. The Jewish religion had deteriorated into a blind legalism in which the religious leaders were more concerned about preserving their position than growing in righteousness. Israel is now a frustrated theocracy; God's people living in the promised land, yet ruled by another foreign, pagan power. Things had gone wrong, badly wrong. While the Jews prayed for an insurrection, Jesus' triumphal entry into Jerusalem only a few days hence, had fizzled out. Jesus had not marshaled an army, but rather used His power to heal and forgive. He talked of mustard seed, humility, and purity of heart. So the crowd yelled, "crucify Him, crucify Him." Jesus' only crime was speaking the truth in love, challenging the system that had went awry, causing people to look at their own hearts and calling His listeners to repentance. It seemed that things had gone wrong, badly wrong.
- E. But everything that happened on that day, had to happen. God through Jesus was making right, everything that had ever gone wrong. God was dealing with sin; God was reconciling man unto Himself; God was demonstrating the power found in a life completely submitted to His will, even when the world had rejected God.

I. THE MINISTRY OF JESUS.

- A. The entire ministry of Jesus was devoted to making right, everything that had gone wrong. Jesus was first and foremost a servant. He had to turn upside down, the views, morals and practices of the world.
- B. Jesus taught that the Xian way is where:
 - life comes by dying,
 - where you find your life by losing it,
 - where you find your life by dying to yourself,
 - and resurrection comes by death.The Christian way is where:
 - power comes through weakness,
 - greatness comes through serving,
 - where the example of greatness is a child,
 - where the last are first and the first shall be last.The Christian way is where:

--the exalted are brought low, and the lowly are exalted,
--as a Xian you give all you have and of your best to obtain the rank of unworthy servant,
--we carry in our bodies the dying of Jesus, so that the life of Jesus is manifested in us.

The Xian way is where:

--wisdom is found in foolishness,
--and honor in a cross,
--boasting is only proper if it is about an unjust, cruel death of an innocent Teacher,
--adequacy never comes from self, but from God, and
--our ability comes through another who strengthens us.

The Xian way is:

--a call of comfort from a Man who has nowhere to lay His head,
--where one is called to a yoke and burden that is easy and light,
--where the credentials of the Master is that He is meek and lowly of heart, and
--where the One who came, came not to be served, but to serve and
--where He who was without sin became sin, so we who are sinners might become sinless.

The Xian way is where:

--wealth is found in poverty,
--value is found in setting aside wealth,
--you can gain the whole world and lose your own soul,
--treasure in heaven comes by selling all that you have,
--to receive eternal blessings means leaving of family, home and possessions,
--it is easier for the camel to go through the eye of the needle than a rich man to go to heaven,
--Jesus was rich, but for our sakes became poor, so that through His poverty we might become rich.

The Xian way is where:

--suffering brings joy, tribulation brings hope, and a momentary light affliction produces an eternal weight of glory,
--happiness is found by one not being possessed in search for it.
--the kingdom of God is compared to a mustard seed,
--where mountains can be moved by whispered prayers,
--where progress and personal spiritual growth comes by of all things, repentance,

The Christian way is where:

--unity comes through diversity, and
--a person is defiled not by what he touches, but by what comes out of his mouth and heart.

The Xian way is where:

--certainty comes by looking at the unseen, because that which is seen is temporary and that which is unseen is eternal, and
--we walk by faith and not by sight.

The Xian way is where:

--Jesus said that recognition comes by turning the other cheek, going the second mile, giving more than is demanded,
--you are blessed if you are reviled, and
--material satisfaction comes by seeking first X's spiritual kingdom.

The Beatitudes say:

--CONGRATULATIONS you who are poor, CONGRATULATIONS you who are hungry,
--CONGRATULATIONS you who weep. CONGRATULATIONS when men hate you, rejoice in that day.

But WOE UNTO YOU:

--if you are rich and well fed, for you shall be poor and hungry, and

--you who laugh and have a good time, for you shall mourn and weep.

- C. If you want to be successful, powerful, and fulfilled in life you must take everything the world has taught you and TURN IT UPSIDE DOWN.
- D. What was Jesus' strategy for power? In a word, it was servant-hood (Mk. 10:45).
- E. "He that would be great among you shall be the servant of all" (Mt. 20:26).

II. JESUS, MY UPSIDE DOWN KING.

- A. Jesus wrote the book on service. He showed in every area of his life what service was all about.
- B. The world has at least four false standards of success:
 - 1. Have money; but Jesus said go and sell all you have (Mk. 10:21).
 - 2. Have beauty; but Jesus said it is better to go through life missing a hand or eye than losing your soul in hell (Mk. 9:43,45).
 - 3. Have ability; but Jesus said we are to only work up to our potential (Mt. 25:14-30).
 - 4. Have intelligence; but Paul said that the world in its wisdom did not come to know God (1Cor. 1:21).
- C. Abraham Heschel wrote, "History is first of all what man does with power." Anthony Robbins calls power "the commodity of kings" and "the ability to direct your own personal kingdom." Power is volatile, fascinating, seductive, and thrilling.
- D. But what was Jesus' strategy for power? What was His master power-plan? It was servant-hood.

III. JESUS IN AN UPSIDE DOWN KINGDOM.

- A. Many governments, businesses and some churches are set up in the form of a power pyramid, while the true church (or kingdom) is an inverted triangle. Jesus took the accepted power structure of the world and TURNED IT UPSIDE DOWN.
- B. Yes, Jesus is the head of the body (Col.1:18) which might seem to put Him at the top. But rules His kingdom from the bottom up!
- C. Some verses on serving one another:
 - 1. We are to treat one another better than ourselves (Rom. 12:16-21).
 - 2. We are to bear one another's burdens (Gal. 6:2-3).
 - 3. We are to do good unto all men (Gal. 6:10).
 - 4. We are to stimulate one another to love and good deeds (Heb. 10:24).
 - 5. We are to pray for one another (Jas. 5:16).

IV. HOW TO BE A BETTER SERVANT.

- A. Four ways to be a better servant:
 - 1. Quit worrying about getting enough respect.
If you give (serve) so that you might receive you are giving for the wrong reason (Mt. 5:16).
 - 2. Let others win sometimes.
Ex.: two lanes of traffic into one or at a 4-way stop, do you go first?
Remember, the first shall be last; those who save their life will lose it (Phil. 2:3-5).
 - 3. Get your hands dirty.
You are not too good for some jobs. If Jesus could wash feet and eat with sinners you can too. Get off your pedestal and onto your knees.
 - 4. Make a sacrifice.
I am not here to blow my own horn, blast the elders, rake the deacons, or slay the pew warmers. I am not here to gripe, complain and murmur about every little thing I don't agree with I am here to serve; and by doing so hope to TURN MY WORLD UPSIDE DOWN for Jesus.

CONCLUSION AND INVITATION.

- A. To have real power in your life that you can control and will not corrupt--be a servant.
- B. The secret of being servant is that you will not be turning the world upside down, rather you will turn it right side up. Think about it.
- C. Plan of salvation for non-Xians; erring Xians.