



Outline

Part 6 - "Entitled"

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Scripture: Mark 10:43; John 13:1-7, 12-17; Mark 10:45

Idea: The real question isn't "What am I entitled to?" It's "What do I do with what I'm entitled to?"

Recovery begins when we leverage our entitlements for the benefit of those less entitled.

Introduction

1. Toward the end of his ministry, Jesus and the guys are headed to Jerusalem. Jesus knows this is the end. He begins to tell the guys that when they get there, he's going to be arrested, mocked, flogged, beaten, spit upon, and crucified.
2. They aren't listening. As soon as he's finished, James and John (brothers) ask, "*Will you do us a favor? When you establish your kingdom, can we be like co-regents? Be in charge of some stuff? Left- and right-hand guys?*"
3. The other guys hear this and are outraged. They don't want to be left out. After all, **they are entitled to as much** as James and John. No deals on the side!
4. Jesus says, "Hey, you know how rulers use their authority to rule over people?" They respond, "Yep. That's the point of being a ruler . . . you are **entitled** to rule. That's why we want to go ahead and secure a place in your kingdom."

Mark 10:43

⁴³ Not so with you.

5. "Like, we shouldn't want to be rulers?" "No, it's okay to be a ruler, but when you get to be a ruler, don't rule like all the other rulers." "But rulers are **entitled** to rule."
6. Jesus said, "Normally, yes. But not so with you."
7. Then he goes on to say: "You want to be great? A leader? Someone with authority?" "Sure." "Watch me. Here's how it's done in the kingdom of God."

Watch me and I'll show you what to do with all you are entitled to.

I. Jesus On Entitlement

- A. It has been said that the term that best describes our current generation is the term **entitled**.
- B. It conjures the image of a bunch of kids rushing out into an Easter egg hunt (big kids racing ahead of the little kids . . . grabbing just before the little kids can get theirs . . . then gloating over how much more they have than the other kids . . . little kids crying . . . parents angry). **Or adults crowded against a department store door at 6:00 a.m.** Same thing. *I got here first . . . my fair share.* The question in the Republican



debate: how much of your money do you think you are entitled to keep?

- C. We may be tempted to see Jesus show up as the master referee to make sure everybody gets a FAIR share.
- D. Jesus never questions what people were or were not entitled to:
 - 1. Give to Caesar what Caesar is entitled to.
 - 2. “Whoever can be trusted with little should be entitled to more . . .” They are entitled.
 - 3. He taught that wealth and power weren’t bad things. They were tests, stewardships, and opportunities.

This is at the heart of our current national debate over how rich is too rich, share the wealth, does the government have a right to my wealth, the greedy, entitled rich, and the entitled poor.

- E. The issue for Jesus was never what a person had or if he deserved what he had, but what he **did** with what he had.
 - 1. We want to argue over who deserves what.
 - 2. Jesus says, “Hey, when you are finished arguing, have a seat and I’ll tell you what to do with all you are entitled to.”

Perhaps the clearest example/teaching on this came right at the end of his life.

John 13:1-7, 12-17 (TNIV)

¹ **It was just before the Passover Festival** [an annual feast where the Jews celebrated the death angel passing over those who had put blood]. 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;

[Jesus recognized he had authority over all things. All things? God entitled him to have authority over all things. What do you do when you have authority over all things and there is a group down the street planning your death . . . one of your closest friends has sold you out. You know the hearts of all men. You can heal the blind, calm the wind, and raise the dead with a word?]

⁴ so . . . [as in the next moment, the first thing he did]

he got up from the meal, took off his outer clothing . . .

[Rabi –So he literally lays aside the symbol of his authority . . .]

and wrapped a towel around his waist.



[This was what the slave assigned to wash feet would have worn.]

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.

⁶ He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

[Peter expresses what the entire group is thinking: You? My feet? I saw you raise a man from the dead two chapters ago. I've seen those same two hands put mud on a man's eyes and heal him.]

⁷ Jesus replied, "You do not realize now what I am doing, but later you will understand."

¹² When he had finished washing their feet, he put on his clothes and returned to his place.

[The room got really quiet. Hey, if you are not a Christian, this should give you pause. I don't know what your experience with Christians has been. This is what it should have been.]

"Do you understand what I have done for you?" he asked them. ¹³ "You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. *[I'm entitled to that kind of respect.]*

¹⁴ Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet.

[Now that I have laid aside my rights and rank . . . you have no excuse. You must do the same.]

¹⁵ I have set you an **example** that you should do as I have done for you. *[The most powerful, entitled person in the room went to the low place for the sake of everybody else in the room.]*

¹⁶ Very truly I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. ¹⁷ Now that you know these things, you will be blessed if you **do** them.

[Leverage what you have for the sake of those who don't have what you have.]

The question is not, *What are you entitled to?* It is, *What will you do with what you're entitled to?*

Recovery begins when we leverage our entitlements for the benefit of those less entitled.

II. Christians and Entitlement

- A. Here's what we feel entitled to: ***our time, our money, our possessions, our influence.*** My spare time/weekends/evenings. My money . . . I earned it . . . my stuff.



You have given me influence. I'm constantly asking God for wisdom with it.

- B. Individually: You've earned those things. They are yours.
1. As Christians, our responsibility is to leverage them for the sake of those who are less entitled.
 2. Some of you are: boards, volunteerism, tutoring, giving, adopting, fostering. You leverage your influence in your company for "Life Lessons Over Lunch." It's awesome.
- C. Corporately: At the beginning of the series, I told you I wanted us to get this right, even if nobody else does.
1. We were just recognized as the second largest church in the country again.
 2. People watch us. They take their cues from us. They model our programs. We give our stuff to churches to run with.
- D. I have no ambition for us to be the largest. But I do want us to be the most **GENEROUS**.
1. I want us to be the most **generous** church in the country (**reputation**).
 2. I want us to be the church that makes the biggest difference in our community.
 3. When people think Buckhead Church, Browns Bridge Community Church, Athens Church, Southside Church, Anthem, Watermarke, and North Point, I want them to think, *I don't believe everything they believe, but I'm so glad they are in this community.*
- E. In October, we will launch our annual *Be Rich* campaign. This is when we serve our communities and give to our communities and international partners. You will be challenged to:
1. Build a medical clinic.
 2. Pay salaries for some of our community partners whose incomes are down (create jobs and preserve jobs).
 3. Provide 10,000 shoeboxes for kids (last year we did 8,000).
 4. You can't do that on your own. But together we can do a lot. And we **SHOULD** do a lot.
- To name a few . . .*
5. I want us to kill it. I want the community to say, "What's up with the church? I thought we were in a recession."
- F. In January, I want you to begin tithing. Ten percent.
1. No more 1.5–2 percent club. You are better than that.
 2. I lost less money in the recent decline than most of you because we gave it away. You can't lose money you've given. *Yours evaporated. Mine sent your kids to camp, fed the homeless, helped build an orphanage, helped start churches, bought backpacks, funded a local medical center.*
 3. If you tithe, you will manage the other 90 percent better.
 - You will be more disciplined.
 - You will get out of debt quicker.
 - You will have more at the end of the year.
 4. I want us as a group of churches to give more this next year than ever before.
 5. If you are without a job, I hope we can create a job for you.
 6. Give your way into a lower tax bracket.



7. To our wealthy members: I want you to join in as well. I want you to take a year off funding your foundations and fund this local church. Some of you need to empty some foundations. It's a control thing for you. That money still possesses you.

I'll never ask you to do anything I'm not doing myself. I've been tithing to a local church since I made \$3.72 an hour at Winn-Dixie. Join me in January. Commit for a year. If the churches in this country follow our example . . .

- G. If you are watching, I want you to find a local church that is making a difference in your community and give, serve, and sacrifice there.

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Conclusion

1. We are here because the disciples "got it."
2. After the resurrection, they became rock stars in Jerusalem and they leveraged all that for the sake of the kingdom of God.
3. The first 300 years of Christianity were all about others first. Sacrificial love. Picking up babies off the streets. Nursing pagans back to health. Offering to go the second mile and confounding the Romans.
4. It's our turn.
5. Can you imagine what our world would be like if Christians through the centuries had followed Jesus' example.

Recovery begins with WE, not THEY.

Mark 10:45 (TNIV)

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

As his followers, how can we do less?