

SBC – June 5, 2022

Matt. 18:1-6 (NKJV)

“Who is Greatest in the Kingdom?”

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Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Forerunner of the King and the King’s baptism.

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation; and exhibiting His kingdom resume.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne as seen in the wisdom of His kingdom teaching.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

In 2 Timothy 2:15 Paul exhorted Timothy to be diligent in seeking to present himself an “approved” worker before God who does not need to be ashamed. And Paul goes on to say this involves “rightly dividing the word of truth”. There are proper divisions in the Scriptures that the faithful expositor will be careful to make. For example, there is life under the Mosaic law code and then there is life under grace. There is life prior to the cross and then there is life after the cross as we enter into the Church Age.

Jesus came on the scene with all the credentials of the coming Messianic King prophesied in the OT Scriptures. His forerunner (John the Baptist) went before Him preparing the way by calling the people to repentance because the kingdom was at hand – meaning it was about to be presented to Israel on the condition of repentance (Mt. 3:2).

Jesus followed on the heels of John the Baptist's ministry with the same message saying, "Repent for the kingdom of heaven is at hand." (Mt. 4:17).

But alas the nation as a whole as led by her religious leaders refused to repent and recognize Jesus as the Divine/human Messiah that He was.

Because of this the kingdom offer was put on HOLD and the direction of Christ's ministry at that point was focused on the cross. The disciples had a hard time accepting the idea that Jesus was going to die. How could Jesus be the Son of God and be overtaken and killed? How could Jesus be the Messiah and the kingdom not immediately be ushered in as expected?

The disciples were confused.

Peter confessed Jesus to be the Christ the Son of the living God and then Jesus followed up with the fact He was about to be killed and then rise again (cf. Mt. 16:16-23). Jesus spoke of His coming death and yet at the same time gave Peter, James, and John a kingdom preview on the mount of transfiguration (cf. Mt. 16:28-17:8).

Jesus said He was about to be betrayed, killed, and then rise again and then to prove His Sonship/Lordship He sent Peter to providentially secure the required temple tax from the mouth of a fish (Mt. 17:22-27).

What to make of it all? The disciples did not understand that in light of the nation of Israel's rejection of Christ, the kingdom was no longer imminent. They understood WHO Jesus was and therefore were still thinking the kingdom was at hand. They did not rightly divide the cross and the kingdom because at this point, they were still ignorant. They did not see the truth that the cross must come before the time of the kingdom.

But here is an important point. The true believers/followers of Christ who are saved are already kingdom people in that they are headed for the kingdom eventually. We are not there yet, but it is our destiny and therefore we are to live accordingly. That is what Matthew 18 is about. This is about kingdom values and how we as Christ's people should then live in view of our kingdom hope.

Slide # 2

1 Thessalonians 2:11–12 (NKJV)

11 as you know how we exhorted, and comforted, and charged every one of you, as a father does his own children,
12 that you would walk worthy of God who calls you into His own kingdom and glory.

This emphasis is seen in the opening verse of Matthew 18:1 in which the issue is made about who is “greatest in the kingdom” which is then addressed by Christ.

Matthew 18 is the fourth of five great discourses in the book.

Slide # 3

The 5 Discourses in Matthew

- The Sermon on the Mount– Matt. 5-7
- Commissioning of the Twelve– **Matt. 10**
- Parables of the Kingdom- Matt. 13
- **Community Instructions**- Matt. 18
- Olivet Discourse (End Times) Matt. 24-25

The MAIN theme of this fourth discourse in Matthew 18 is that of HUMILITY and the importance of it in the lives of true disciples.

Slide # 4

Humility is....

- 1) Necessary for entrance into the kingdom (18:3).
- 2) Determines greatness in the kingdom (18:4).
- 3) Necessary in preventing offenses (18:5-11).
- 4) Necessary in applying correct church discipline (18:12-20).
- 5) Necessary in forgiving brethren (18:21-35).

The parallel passages to Matthew 18:1-6 are found in Mark 9:33-50 and also Lk. 9:46-50. By looking at the parallel passages we see this is the background to our study in Matthew today.

Slide # 5

Mark 9:33–34 (NKJV)

33 Then He came to Capernaum. And when He was in the house He asked them, **“What was it you disputed among yourselves on the road?”**

34 But they **kept silent, for on the road they had disputed among themselves who would be the greatest.**

They were definitely still thinking about the kingdom and about their position in the kingdom. In fact, they had been arguing about who would be the greatest in the kingdom.

Evidently, breaking this awkward silence the disciples then asked Jesus the question of Matthew 18:1.

Matthew 18:1–6 (NKJV)

1 At that time the disciples came to Jesus, saying, **“Who then is greatest in the kingdom of heaven?”**

Even though it was awkward, they still really wanted to know the answer to the question about who is greatest in the kingdom of heaven.

Mark 9:33 indicates this discourse was given in a “house” and many surmise that possibly it was Peter’s house, but we can’t be certain.

Matthew is written with Jews in mind. Matthew uses the phrase “the kingdom of heaven” 32 times which is synonymous with the phrase “the kingdom of God”. The reason for this is because the Jews had an aversion to using the name God lest they inadvertently use it irreverently.

Slide # 6**Exodus 20:7 (NKJV)**

7 “You shall not take the **name of the LORD your God in vain**, for the LORD will **not hold him guiltless who takes His name in vain.**

The Jews took this very seriously, not even wanting to use the name of God at all for fear they would speak it in vain. It is amazing how many Christians have no concern about this at all. Many post OMG in the most frivolous of ways or speak it glibly as if using the sacred name of God as a filler word is okay.

Now of course you can use the name of the LORD in vain in various ways. You can do so as a curse word, you can do so flippantly, or you can do it as a manner of life in that a person claiming to be a Christian lives contrary to that profession, thus really using the Lord's name in vain.

The Jews during the intertestamental period out of reverence for the word God would substitute the word heaven. So instead of saying, "kingdom of God" they would say, "kingdom of heaven". Matthew writing to Jews was sensitive to this scruple and thus largely accommodated this practice. So, the sense is the "the kingdom of God" and "the kingdom of heaven" are in reality interchangeable. In fact, Jesus Himself used these terms in an interchangeable manner.

Slide # 7

Matthew 19:23–24 (NKJV)

23 Then Jesus said to His disciples, "Assuredly, I say to you that it is hard for a rich man to enter the **kingdom of heaven**.

24 And again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God.**"

Both of these phrases refer to the kingdom rule of God through the Messiah on the earth which will take place in the future at Christ's second coming when He literally sits on David's throne in Jerusalem and rules the world. Consistently, "the kingdom of heaven" has the Messianic kingdom in view as prophesied in the OT Scriptures. In this there is no change from what the OT predicted and that which is presented in the NT. It always has the literal Messianic kingdom in view and is still future.

2 Then Jesus called a little child to Him, set him in the midst of them,

Time for an object lesson! We are not specifically told who this little child was. Some suggest that they may well have been assembled at Peter's house and this may have been his little child. Others suggest it may have been a neighborhood child that was known by Christ.

The Greek word (paidion) translated as child means little child – sometimes referring to an infant. Perhaps this child was a toddler – just old enough to run to Jesus. In Mark 9:36 it says that Jesus took this little child up into His arms.

A little child like this had no rights according to the Law. They had no respectable rank or recognized status. They had no position, power, or wealth. They were in effect considered to be "nobodies".

3 and said, “Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven.

Jesus spoke this with authority. The Greek word translated here as “Assuredly” is literally “amen”. It strongly affirms what is being said. The NASB translates it as “truly”.

Jesus backs up and starts at the beginning – at the point of conversion. Jesus was not saying the disciples were not saved, but simply stating the reality that the truly saved are those who have experienced conversion as He describes.

Slide # 8

John 6:70–71 (NKJV)

70 Jesus answered them, “Did I not choose you, the twelve, and **one of you** is a devil?”

71 He spoke of **Judas Iscariot**, the son of Simon, for it was he who would betray Him, being one of the twelve.

The disciples (Judas excepted) were saved but they were undergoing a transition from an OT faith to a NT faith. This side of the cross one cannot be saved apart from believing the gospel that Christ died for our sins and rose again. But none of the disciples understood the truth of the cross yet at this point. They were disciples in process and they would all eventually make that transition from OT faith to NT faith.

As Jesus states this conversion principle, it was really a challenge for them to examine themselves and make sure they were in the faith. As Paul said in 2 Cor. 13:5, “***Examine yourselves as to whether you are in the faith.***” (2 Cor. 13:5). If we are really saved (true converts) then we should live accordingly – which is the very point Christ was making with the disciples on this occasion.

And the point Christ will drive home is that true converts are those who have been humbled before the truth of Christ. True converts are not self-made people, but rather God-made people who have no bragging rights whatsoever. We are all simply trophies of grace who give all the glory to God (cf. Mt. 11:25-30). In conversion we are humbled down and come to see that within ourselves we have no merit, no self-made standing, and that we are not worthy. We too are “nobodies” with no commendable recognized status before God totally dependent upon Him.

The word “**converted**” (Gk. stepho) means a “**turning**”. In salvation there is a fundamental turning point away from sin and to the truth of God. It is not merely intellectual assent or a mental acknowledgement but also involves the heart (the will) in which a person submits to and aligns with the truth of God as found in the Lord Jesus Christ.

In salvation there are TWO great things we need to know about. One we need to know the TRUTH about Jesus - WHO Jesus is and WHAT He has done for us. In short, Jesus is the God-Man Who died for all our sins and rose again. That is the God-side of things. Jesus has done it all! He ALONE paid the price for our sin-debt. It’s all grace.

But on the other hand, we also need to know that we have to respond in saving faith to receive this salvation. And it must be the right kind of faith. This is what Jesus is illustrating. The issue is what constitutes the nature of a true saving faith.

Jesus here is emphasizing that a true saving faith involves a turning to Him in which we recognize we are not a self-made, self-important people. Thus, Jesus challenged the disciples’ prideful selfishness taking them back to square one by making them evaluate the reality of their own conversion.

When you are not acting like a Christian it is good to be called out on it – and in the end we are strengthened because of it if indeed we are true Christians. The Christian life is a series of being humbled. We are humbled in salvation but then we have to be humbled down time and time again.

In the book of Acts conversion is consistently associated with repentance (cf. Acts 3:19, 26; 11:21; 15:19; 26:18, 20). Repentance means “to have a change of mind” and when we truly have a God-oriented change of mind it results in a “turning”.

Slide # 9

Acts 3:19 (NKJV)

19 Repent therefore and **be converted**, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

This is a package descriptive of the nature of true saving faith.

Slide # 10

The PACKAGE of a SAVING FAITH response:

Repentance (a change of mind)

Conversion (a turning)

Believe (accept as true)

A true saving faith is a change of mind kind of faith that results in a turning point in the life. Conversion denotes a turning point from self-orientation to a God-orientation that in turn affects how you see and treat others.

Slide # 11

1 Thessalonians 1:9 (NKJV)

9 For they themselves declare concerning us what manner of entry we had to you, and how you **turned to God from idols to serve the living and true God,**

Again, Jesus took the disciples back to basics emphasizing that unless one has a humbling conversion reality, which is described as becoming as little children, then one cannot even enter the kingdom of heaven.

Jesus is using the little child as an example of humility. Jesus was not saying we need to be “childish” but rather “childlike” in the sense of humbling ourselves. A little child is an illustration of humble dependency – not innocence. A little child has no claim to self-made worthiness or greatness. They have no means to meet their own needs. They are totally reliant upon their parents. This is how we come to the Lord – in humble dependence upon Him. He is our all in all.

Salvation is a humbling reality. The number one thing that keeps people out of heaven is their PRIDE. It is the besetting sin of mankind. We think we can do it – we insist on “my way” – we want to salvage something for self-dignity. But in saving faith we humble ourselves and admit we are unworthy.

Slide # 12

Habakkuk 2:4 (NKJV)

4 “Behold **the proud,** His soul is not upright in him; But **the just shall live by his faith.**

Slide # 13

Luke 18:9–14 (NKJV)

9 Also He spoke this parable to some who **trusted in themselves that they were righteous**, and despised others:

10 “Two men went up to the temple to pray, one a Pharisee and the other a tax collector.

11 The Pharisee stood and prayed thus with himself, ‘God, **I** thank You that **I** am not like other men—extortioners, unjust, adulterers, or even as this tax collector.

12 **I** fast twice a week; **I** give tithes of all that **I** possess.’

The Pharisee had an “I” problem. It was all about self-sufficiency and His religious pride.

Slide # 14**Luke 18:13–14 (NKJV)**

13 And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, ‘**God, be merciful to me a sinner!**’

14 I tell you, this man went down to his house justified rather than the other; for everyone who **exalts himself** will be humbled, and he who **humbles himself** will be exalted.”

This is where salvation starts – it starts with humbling oneself in recognition that I am no better than anyone else. I am just a sinner in need of God’s saving grace. Unless one comes to have a change of mind where they see themselves as unworthy resulting in a turning point in their life, they will not even enter the kingdom. They won’t get in.

Thus, Jesus emphasizes that a “proud spirit” is inconsistent with kingdom membership! We are born-again in humility. We humble ourselves before God as totally dependent upon Him. This is the only way into the kingdom. A saving faith in a humbling thing!

Slide # 15**Matthew 5:3 (NKJV)**

3 “Blessed are the **poor in spirit**, [acknowledge spiritual bankruptcy] For theirs is the kingdom of heaven.

Matthew 11:25 (NKJV)

25 At that time Jesus answered and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have **revealed them to babes**.

Only the humbled in conversion will enter the kingdom and Jesus goes on to share that those who then live consistent in humility will be the greatest in the kingdom.

4 Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.

Want to become great in God's kingdom – then become childlike in humility. Jesus turns on its head all the human ideas of greatness! A proud – me first spirit won't get you there. That is the antithesis of kingdom greatness!

In the kingdom those in the position of greatest will be those who humbled themselves like a little child. In Mark 9 Jesus attached humility to being the servant of all. Instead of thinking "I am so great somebody should serve me" a proper kingdom attitude thinks in terms of lowly service. It seeks to serve rather than be served. That is humility.

The word "humbles" (Gk. tapeinoo) literally means "to make low". It is in lowering ourselves that God then exalts us.

Humility characterized by being the servant of all is the mark of kingdom greatness. It is the one who most clearly demonstrates character in keeping with humility that is destined for greatness in the kingdom.

The child is held up as an ideal, not of innocence, purity, or faith, but of humility and unconcern for social status. Jesus advocates humility of mind (v. 4), not childishness of thought (cf. 10:16). – **D.A. Carson**

5 Whoever receives one little child like this in My name receives Me.

You have to understand that in this culture a child had no status of any respect. They were considered "no bodies" with no real significance or importance.

Jesus is dealing with the essential importance of humility as a defining virtue in the lives of His followers. And one of the defining traits of true humility is that it is willing to associate with the lowliest of Christ's followers.

Have you ever been around people that thought they were too good for you? How did that make you feel? That is not Christ-like. At one point the disciples sought to rebuke people for bringing the little children to Jesus, but Jesus rebuked the disciples saying, "Let the little children come to Me" (Matt. 19:13-15).

But this attitude of children being insignificant was reflective of society at this point. Children didn't seem to matter much.

At this point Jesus clearly is using the analogy of this specific little child to illustrate those who are true believers, true kingdom members. Verses 5-14 transition from discussing an actual little child to addressing child-like believers – whatever age they may be.

Slide # 16

The one who welcomes “a little child like this in my name” is not welcoming literal children, but “children” defined in the previous verses – those who humble themselves to become like children i.e., Jesus’ true disciples. ... “In My name” (v. 5), the parallel clause “who believe in Me” (v. 6), and the necessity of becoming childlike even to enter the kingdom (v. 3) all confirm the view that those referred to in vv. 5-6 are simply Jesus’ disciples. – **D.A. Carson**

Since Christ’s followers must become like little children the child being used as an illustration represents a true disciple.

The one who receives one such little child like this (that is a humble believer) in effect receives Christ. To receive means to accept or welcome them. Christ totally identifies with the “little” and the humbled. These are His people!

To receive someone in Christ’s name is to receive them because they belong to Him. “The verb the Lord uses here, ‘to receive’ means to accept into fellowship.” (*Stanley Toussaint*)

True humility associates with God’s humbled people. It doesn’t think “I am above them” or “I am too good for them”. But rather, “I am one of them”.

Kingdom greatness, in humility, treats the weakest person who belongs to Christ as somebody important who has value and is to be respected versus seeking to manipulate them for self-interests.

Thus, Christ’s teaching here served as a serious correction to the mindset of the disciples who had been arguing over who was to be the greatest among them.

Slide # 17

Romans 12:16 (NKJV)

16 Be of the same mind toward one another. Do not set your mind on high things, but **associate with the humble**. Do not be wise in your own opinion.

The term [receives] was often used of welcoming honored guests and meeting their needs with special attention and kindness. Jesus' primary point here is that the way a person, believer or unbeliever, treats Christians is the way he treats Jesus Christ. When anyone welcomes with an open heart a Christian as an honored guest and friend, he welcomes Christ as his guest and friend.

– ***John MacArthur***

A person shows what they think of Jesus by how they treat His followers – including those considered to be the lowest class of believers – the smallest of children.

If all a person wants to do is hob-nob with the high and mighty important people then they really don't know Jesus – certainly they don't know Him very well.

6 “Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea.

Christ is teaching that how a person treats His people is all important. Those who serve in humility treat them well. Those full of pride mistreat them and that is most serious.

The “***little ones***” is here clearly qualified to be those “***who believe in Me***”. So, Christ is talking about humble believers who are considered as insignificant. There is a direct connection in the flow of thought between converted and humbled in verses 3-4 and the little ones who believe in Christ in verse 6. So in view here are true humble believers.

On the positive side those who receive them in Christ's name in effect receive Christ which is indicative of true faith. On the negative side those who cause them to stumble will suffer serious consequences.

Remember Christ is first and foremost addressing His disciples and giving them a stern lesson on humility. God warns even His own people about the seriousness of mistreating His people.

One might seriously wonder whether those who do such a thing are true believers since a key identifying mark of true faith is the love of the brethren. Still, believers also have the flesh and can do very ugly things when they walk in the flesh. Hence the sober warnings!

In the end God makes the final call on everyone, but the warnings here are for all to be taken very seriously. Even believers are warned of the seriousness of leading a fellow believer astray. This is not something that only an unbeliever can do. In the middle of correcting the Corinthian Christians Paul made this general statement:

Slide # 18

1 Corinthians 3:17 (NKJV)

17 If anyone defiles the temple of God [*in context through worldly wisdom*], God will destroy him. For the temple of God is holy, which temple you are.

That is a very heavy and serious warning. And there are others...

Slide # 19

1 Thessalonians 4:3–6 (NKJV)

3 For this is the will of God, your sanctification: that you should abstain from sexual immorality;

4 that each of you should know how to possess his own vessel in sanctification and honor,

5 not in passion of lust, like the Gentiles who do not know God;

6 that no one should take advantage of and defraud his brother in this matter, because the Lord is the avenger of all such, as we also forewarned you and testified.

How serious is it that the Lord becomes the “*avenger*” of a believer who spiritually abuses another believer? The answer is very serious.

“*Take advantage of*” literally means “*to step over*”. It is to violate the boundary of sexual purity. God has written “*No Trespassing*” over every person who is not your legally married spouse. And someone has said that He has posted: “*All Trespassers will be Prosecuted!*”

“The avenger” means executor of judgment! God’s got the number of everyone who commits this sin and warns of serious consequences.

Note that Jesus here in Matthew 18:6 applies this to “Whoever” – to “Whoever causes one of these little ones who believe in me to sin”.

When a person mistreats a Christian he mistreats Christ. This side of the truth applies to believers and unbelievers. Whether the person is the worst persecuting pagan who causes harm to a Christian or whether he is a believer who causes harm to a fellow Christian, the result is the same: Christ Himself is attacked. – **John MacArthur**

It is possible for believers – especially immature “little ones” to be led astray. But to be the cause of it is especially serious.

The word “**causes**” is the Greek word **skandalizo** which literally means to be a “**stumbling block**” or “**to cause to fall**”. This verb is used 13 times in Matthew. The sin in view here is that of being a stumbling block so as to cause spiritual harm (cf. Rom. 14:13; 1 Cor. 8:9).

In context being a stumbling block is set in contrast to receiving a child of faith. Being a stumbling block in this case involves not welcoming them, rejecting them, or ignoring them and treating them as insignificant. Such treatment causes them to stumble in their discipleship process.

That perhaps is one of the great causes of stumbling – and yet one that is not often talked about. New or immature believers need to be affirmed, not lorded over. Professing Christians can often be insensitive, cliquy, unaccepting, and unwelcoming. This sin of tribalism was so serious at Corinth that it was the very first thing Paul addressed in his letter of correction addressing many errors in the Corinthian Church.

As a young man Mahatma Gandhi was seeking a better system than he found in Hinduism. In his search he came to the conclusion that Christianity might provide a better way to solve India’s problems. One Sunday, Gandhi went to a Christian church. At the entrance he was confronted by a professing Christian who told him, “Sir, this church is only for Europeans.” Gandhi walked away from the church saying, “**If Christians have caste differences also I might as well remain a Hindu.**”

The attitude he had encountered was a colossal stumbling block which caused Gandhi to turn away from Christianity and dedicate himself to the spreading of Hinduism to India’s millions. How different India’s history might have been if Christ-likeness had been displayed by that Christian!

It is terrible to treat an unbeliever in this way, but even more serious to treat a fellow believer with disdain. And the reason it is so very serious is because such a rejection really signifies a rejection of Christ Himself.

So horrendous is such a sin that Christ said it would be better to die a horrific drowning death than to be responsible for it.

No wonder Jesus spoke so sternly to the disciples. They needed a major attitude adjustment. They needed to “humble down” and not pridefully think about being served, but rather think about lifting others up. This is the mindset of kingdom greatness!

It would be better to have a millstone hung around the neck and drowned in the depth of the sea than to be a stumbling block to an immature Christian.

The word “millstone” is literally “donkey stone”. It referred to a large wheel shaped stone which was placed on a stone pad. Grain was then poured on the pad and a donkey would pull the stone around crushing the grain and making it suitable for the making of bread. Such a millstone could weigh hundreds of pounds. Such a large stone tied around a person’s neck would guarantee that the person would sink to the bottom and drown.

Slide # 21



Christ’s analogy is clear: It would be better to drown in such a horrific manner than to cause a young or immature believer to stumble by way of not properly receiving them in humility. That is a very stern illustration for sure! True humility thinks of others and is not self-serving (cf. Rom. 14:1, 13; 1 Cor. 8:9).

Slide # 22

Philippians 2:3–5 (NKJV)

3 Let nothing be done through **selfish ambition or conceit**, but in **lowliness of mind** let each **esteem others better than himself**.

4 Let each of you look out not only for his own interests, but also for the **interests of others**.

5 Let this **mind be in you which was also in Christ Jesus**,

It is most serious to be a stumbling block that results in the spiritual injury of God's "little ones" who are true believers. True humility doesn't elevate self but rather seeks the spiritual good of others.

A Young Seminarian spent several years in seminary. In his first sermon in his home church he walked boldly up to the pulpit with his head held high. But he stumbled in his presentation, he lost his train of thought. Dejected, with head down he came down from the pulpit. An elder whispered to him: *"Son, if you had gone up to the pulpit as you came down from the pulpit – perhaps you would have come down from the pulpit as you went up."*

God gives grace to the humble, but He resists the proud (1 Pet. 5:5). Who is greatest in the kingdom?

The most humble of all!

God help us to be among them!