

Other People Matter

Ecclesiastes 4:1-16

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Introduction:

In our sermon series from Ecclesiastes, we have come to chapter 4 today.

- In the first three chapters,
 - Solomon has already reached the conclusion that it is possible to live a meaningful, joy-filled life in this world of vanity.
- He has concluded that it is unequivocally impossible to live such a life apart from the favour of God.
 - In Ecclesiastes 2:26, he makes it clear that wisdom, knowledge, and joy in living are His gifts and He only give them to those who are good in His sight.
 - No matter how much worldly wisdom and worldly success and worldly pleasure you may have under the sun, apart from God,
 - it is all vanity because very soon you will die and have to leave it all behind.
 - Solomon had more under the sun than most people could ever even dream about—great riches, 1000 virgins all to himself, authority of a peaceful prosperous kingdom, admiration from all who knew him, and on top of all of that he had unprecedented wisdom and ability to understand things...
 - And his conclusion was that it was all vanity—utterly meaningless and worthless if what we have under the sun is all that we have.
- But it is not all—or at least it need not be all!
 - There is a God in heaven and if we are reconciled to Him, then we are given eternal life and we are enabled to find true meaning and joy even in this present world.

But there are challenges that we must face in this world—

- difficulties with which we must contend...
 - Difficulties that would steal the understanding and joy that God gives to those who are good in His sight—that is, who are reconciled to Him.
 - Understand that of course—the only way you can be *good in His sight* is through faith in Jesus Christ.
 - Solomon knew very well that we are not holy in God's sight and that we deserve to be destroyed unless we look to Him for promised forgiveness and cleansing...
 - When Solomon wrote this, Christ had not yet been revealed as the ultimate fulfilment of that promise, but for us He has.
 - Solomon trusted in Him as the promised coming one and we trust in Him as the one who was given 2000 years ago and who died on the cross and rose again that we might be reconciled to God and so be good in His sight.
- But even for you who are reconciled,

- You know that there are things in the world that sometimes make you question if there really is any purpose in living,
 - and there are things that dampen your joy in this world.
- Solomon, as is his way in this book, frankly faces those challenges to meaning and joy—
- Right after reaching the conclusion that joy and meaning is possible at the end of chapter 2,
 - he began to look at all the changing seasons that God puts us through—
 - there is a time to be born and a time to die!
 - there is a time of gain and a time of loss,
 - there is a time of love and a time of hate!
 - But he concluded that our sovereign God is using all of these seasons to weave together a beautiful tapestry—
 - As Solomon put it, “He has made everything beautiful in its time!”
 - All of history is God’s great work of art that we cannot fully appreciate yet because we cannot see how all the parts fit together...
 - but already we can see how God has taken seasons of sorrow and seasons of joy and has woven them together to bring forth what is beautiful and excellent.
 - Can we not see that even with the cross of Christ—it looked so dark and hopeless to His disciples at the time...
 - but then it became the joy of their hearts and the source of all their hope and purpose.
 - And then last week, we looked at another challenge to meaning and joy...
 - the challenge of injustice...
 - We look around we see all the wrong that is done in the world—
 - even in the courts where justice is supposed to be found and in the church where righteousness is expected—
 - Seeing all this wrong can make us lose sight of the meaning and take away our joy...
 - But Solomon resolved this by pointing out that God will judge all this wickedness at the appointed time.
 - He has left it in the world so that we can see what beasts we have become before God until the day that He judges it all.
 - He has also appointed death for us to show us the very same thing—that we are like animals without Him.
 - But Solomon still returned to his previous conclusion...
 - that despite all the injustice around us, there is nothing better for us than to rejoice in our own works—for that is our heritage.
 - We need to go on doing what God has given to us to do in this world, and leave it to Him to sort it all out.

And now, this week, as we come into chapter 4,

- we shall find that Solomon shows us more about the ugliness of our fallen condition—
 - in particular of how we live as if other people don't matter!
- In this chapter, Solomon contrasts those who live as if other people don't matter with those who live as if they do.
 - One of the first things we learn when we are reconciled to God through Christ is that other people do matter!
 - Jesus Himself tells us that the very thing that sets us apart from those who are not reconciled to Him is our love for each other.
 - Look at how Solomon presents this contrast in chapter 4.
 - Here, I will read it to you—
 - Give diligent attention because this is the very Word of God.

Ecclesiastes 4:1-16: Then I returned and considered all the oppression that is done under the sun: and look! The tears of the oppressed, but they have no comforter—on the side of their oppressors *there is* power, but they have no comforter. ² Therefore I praised the dead who were already dead, more than the living who are still alive. ³ Yet, better than both *is he* who has never existed, who has not seen the evil work that is done under the sun. ⁴ ¶ Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also *is* vanity and grasping for the wind. ⁵ The fool folds his hands and consumes his own flesh. ⁶ Better a handful *with* quietness than both hands full, *together with* toil and grasping for the wind. ⁷ ¶ Then I returned, and I saw vanity under the sun: ⁸ There is one alone, without companion: he has neither son nor brother. Yet *there is* no end to all his labors, nor is his eye satisfied with riches. *But he never asks*, “For whom do I toil and deprive

myself of good?” This also *is* vanity and a grave misfortune. ⁹ Two *are* better than one, because they have a good reward for their labor. ¹⁰ For if they fall, one will lift up his companion. But woe to him *who is* alone when he falls, for *he has* no one to help him up. ¹¹ Again, if two lie down together, they will keep warm; but how can one be warm *alone*? ¹² Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken. ¹³ ¶ Better a poor and wise youth than an old and foolish king who will be admonished no more. ¹⁴ For he comes out of prison to be king, although he was born poor in his kingdom. ¹⁵ I saw all the living who walk under the sun; they were with the second youth who stands in his place. ¹⁶ *There was* no end of all the people over whom he was made king; yet those who come afterward will not rejoice in him. Surely this also *is* vanity and grasping for the wind.

May the Lord bless to us the reading of His holy Word.

What a contrast Solomon makes here between living as if other people don't matter and living as if they do.

- In this, he puts a finger on one of the most despicable things that happened to us in the fall.
 - We were created to live in communion with others—to love other people and to regard them so highly that we pour ourselves out to do good for them.

- We all have different strengths and abilities and it is mind boggling to think about all the things we would have done for each other if we had continued in this way.
- But now that we are fallen—we are all drawn up into ourselves...narrowed and compressed into selfishness...
 - I mean really—don't you have to admit that very often other people hardly even seem real to you?
 - Don't you find that their concerns seem sort of trivial?
 - For example, if you are going to have surgery, it is quite a big deal to you—but if your friend is, well, it doesn't seem to matter as much.
 - And so also with making your neighbour happy...
 - I mean, really, one of the main reasons you want to do that, is because you hope that they will like you and make you happy—
 - but don't you have to admit that when you really get to the roots, their happiness is really not all that important to you in itself.
 - You really don't rejoice so much in their actual happiness as you do in the fact that when they are happier, they are more pleasant to be around.

Well in our text today,

- Solomon is thinking about this problem of our selfish disregard of others and how dominant it is in the world.
 - He shows four things that make it obvious that we don't care...
 - Then he shows us how much better it is if we do care...
 - And then he gives us a couple of warnings associated with selfishness.

I. First, Solomon points to four things that make it obvious that we really don't care that much about other people.

A. First, the prevalence of oppression.

1. Notice that it says that he considered *all the oppression* that is done under the sun...
 - The more he looked, the more he saw.
 - It was not just found in the courts and the church, not just among the high and the mighty, but it seemed to saturate every level of human society.
2. He looks around and he sees tears all around him—tears of the oppressed!
 - He observes that there is no one to comfort the oppressed.
 - All the power seems to be with the oppressors.
 - Power that might have been used to comfort others is not used that way.
 - Solomon seems stunned by the fact that there is so much power out there, but that none of it is used to comfort the oppressed...

- As one amazed, he says, “**But they have no comforter...**” and then he repeats again, “**But they have no comforter.**”
- This is awful—
 - God has given us power—gifts, abilities, authority—that we might use it to be a blessing to others...
 - But instead we use it to try to control our neighbour—to get him to do what we want—to serve us.
 - Yes, we will feed him and do certain things to make him happy if we can get more out of him that way...
 - But when it comes down to it, we really don’t care about him.
 - So the net effect is that you have lot of power being used to oppress and none being used to comfort.
- 3. This state of affairs is so deplorable that Solomon says it is better to be dead than to see all of this...
 - In fact, he says that it is better never to have been born at all!
 - Better to have never seen all the evil work that is done under the sun.
 - We truly are like beasts, exploiting each other when we ought to be serving and caring for each other!

TRANS> But oppression is not all that is wrong with us—he moves on to look at the prevalence of envy...

B. The prevalence of envy shows that we really don’t care about others.

- Verse 4 says,
 - **Ecc 4:4: Again, I saw that for all toil and every skillful work a man is envied by his neighbor. This also is vanity and grasping for the wind.**
- 1. This shows that whenever someone works hard and has success,
 - instead of other people rejoicing in his fine accomplishments, they envy him.
 - a. All they can think about is how it is that he has all of this success and they do not!
 - In the previous verses, it was the weak who were under assault,
 - but now it is the powerless who are spitting at those who have exercised their creative dominion...
 - who have worked hard and skilfully and who have something to show for it—and so are envied!
 - b. You can see how envy destroys peoples’ joy!
 - They might have rejoiced in their neighbour’s success, but instead they are green with envy!
 - One writer observed how heaven is so unlike this...

- In heaven, every star increases the light of the other, and the multitude of guests at the supper of the Lamb makes the eternal meal more festal!
- c. Envy is such a diabolical thing because it attacks greatness and goodness in others...
- It grows out of our estrangement from God—the fact that instead of worshipping God for His greatness,
 - we begrudge Him for it—it makes us resentful and we would pull Him out of heaven if we could.
 - Was it not for envy that the Jews crucified Jesus?
 - Was not their problem with Him that He was good?
 - What wickedness it is to despise what is good and excellent in others!

TRANS> But in Hebrew, this verse includes more—it has a broader meaning.

2. It can also be translated as it is in the English Standard Version,
- **Ecc 4:4: Then I saw that all toil and all skill in work come from man's envy of his neighbour.**
 - In other words, instead of saying that we envy because we see the success of others in the labour,
 - This is saying that we labour hard because we are envious—because we want to keep up with the Joneses...
 - In other words, envy is the driving force of our labour!
 - The truth is that the Hebrew includes both of these ideas...
 - It simply shows that toil and hard work are connected with envy.
 - It does not tell us how they are connected—just that that they are.
 - So envy grows out of seeing the hard work of others...
 - And hard work grows out of envy—
 - What a shame it is that envy should be the motive that gets us out of bed to go to work!
 - Not the glory of God, not the good of our neighbour—but envy causes us to work hard and to work skilfully—
 - Not love, but the competitive drive is what keeps the wheels of society turning!
 - And when envy is driving us to work,
 - it will also drive us to cheat on our taxes, to cheat our customers, to run up debt, to lie about whatever we are selling and to vote for the politician that promises to give us the most!
3. Union with Christ is the only thing that can root envy out of us...

- Once we see that God is reconciled to us and that it is because of His goodness and His greatness that we will be so very blessed—
 - then we come to rejoice rather than to begrudge Him of it.
 - Like a little boy that boasts in his daddy’s greatness,
 - we boast in the greatness of our Saviour—
 - Instead of feeling that we are diminished when He is exalted, we feel that we are blessed...
 - And now our labour is done to promote His glory because it is there that we find our greatest happiness...
 - And this carries over in our attitude toward our neighbour...so that we see God’s glory advanced through our neighbour’s achievements and goodness...
 - and then we rejoice in acknowledging what is good in him as reflection of God’s glory,
 - and we endeavour to promote our neighbour’s success.
 - Again, in heaven, all the stars are made brighter when any one of them is made brighter...
 - The fingers on our hand do not despise the finger that wears a fine ring, but rejoice together that the hand of which they are a part is beautified by the ring.
- But how sad it is that in the world the strong oppress the weak and the weak envy the strong—and often strive to catch up to them...
- What a sorry condition of selfishness we have fallen into...
 - But there is more to show that we don’t really care about others...

C. Next, Solomon speaks of the prevalence of laziness.

1. This is the dropout...

- He takes an entirely different approach.
 - He looks at all of the envy and all of the competition and all the striving and he says, “I want nothing to do with that.”
- Solomon says that he is the “fool” who “**folds his hands and consumes his own flesh,**”
 - He sees the envious man grasping with both hands, so he folds his hands and does nothing.
 - He resigns himself to a selfish quietness and says (verse 6):
 - **Ecc 4:6: Better a handful with quietness than both hands full, together with toil and grasping for the wind.**
 - Verse 6 could be Solomon’s advice—telling us that it is better to take a modest portion than to be either a fool who does not work or one toiling to get ahead because of envy...
 - but most of the older commentators see this as the fool’s justification for his laziness and I think they are correct.

- He boasts that it is just that he is content with the little that he has! It is not a real contentment—just a lack of motivation.
2. The truth is that the lazy man does not work because he does not care about other people.
- It is not worth it to him to spend his life for others...it is too much trouble—all that toil and all that effort...
 - He is content to surf the internet or watch movies—or sit around and read novels all day or spend all his time at gym.
 - He has little enjoyment in life because he does nothing with his life...
 - He is like a dead person who is still eating...
 - Charles Bridges says,
 - **“A prison is far better than the chains of laziness which chain up a man hand and foot. It is the very entombment of a man, a sequestering of him from the world and debarring him of its concerns.”**
 - Notice that Solomon describes him as one who consumes his own flesh...
 - It destroys him as a person—it consumes his soul so that he feeds himself on petty recreations.
 - Derrick Kidner says his idleness eats away at his self-control, his grasp of reality, his capacity for care, and his self-respect.
 - It causes him to implode—to die even while he lives.
 - He does not care enough about others to serve them...
3. How thankful we ought to be that the Lord Jesus was of such a different mind—
- who not only got out of bed to serve us, but who even left the glories of heaven and came to give His life as a ransom for us!
 - As with the cure for envy, so also the cure for laziness is union with Him!
 - Let this mind be in you which was also in Christ Jesus...
 - His mind that esteemed others more important than Himself,
 - His mind that looked out not only for His own needs but also for the needs of others.
- But there is one more mark of selfishness—of lack of concern for each other—that Solomon finds to be prevalent in the world...

D. Fourthly, the prevalence of selfish toil.

1. Here is a man, very different from the lazy man—who toils night and day—but who does nothing for others!
- He is the miserable miser...
 - He is described in verse 8:
 - **Ecc 4:8: There is one alone, without companion: he has neither son nor brother. Yet there is no end to all his labors, nor is his eye satisfied with**

**riches. But he never asks, “For whom do I toil and deprive myself of good?”
This also is vanity and a grave misfortune.**

2. Look at this fellow!
 - a. He has everything he needs for his security, for his comfort, for his calling, for his stomach,
 - but his eye is not satisfied...
 - It is only his eye that wants more—
 - It must have more.
 - b. He does not enjoy the company of other people because he is always working—always too busy for them.
 - It says that he has no son or brother to share his wealth with—it all just goes into his treasure chest to sit there until he dies.
 - He never even asks the most basic question—“why?”—for what purpose is he pouring out his life?
3. The extreme of the miser is used by Solomon to make the point...
 - a. But there are many married men with children who work like this too...
 - They are so much into making money that they have no relationship with their children or their spouse...
 - Instead of enjoying the fruit of their labour with their family, they just keep on labouring.
 - b. Their children would much rather spend time with them, but there is no time.
 - They keep promising that they will slow down once they reach this goal or that goal, then the next goal...
 - but the day never comes.
 - Soon their children are grown up and they hardly know them.
 - c. And the question comes—
 - *Why are they doing this?*
 - It is not really for the children—it is not really for their wife...
 - The truth is there is no good reason but selfish ones...
 - Perhaps they do it because they know they can succeed at this and they don't want to risk anything else...
 - Perhaps they find it easier to toil than to spend time with their wife and children—where they can't control things as well...
 - Maybe they are just blinded by sin and there is no reason.
 - But if they loved people, they would want to share with them—not only buying things for them—but enjoying the things that are bought.
 - Some of you—look at your life—are you in the rat race?
 - Why?
 - What are you trying to gain by it?

- What are you going to have in the end?

TRANS> There is a much better way...and that is what Solomon shows us next...

II. He shows us how much better it is when we truly do care about others and live in real communion with them.

- He opens this section with the simple words, “Two are better than one.”
 - And then he proceeds to show us all the ways that it is better to truly be into other people—to truly be united to them—to care for them—to esteem them as real people...just like you...
 - to notice them and to love them and to care for them!
 - to spend time with them!
 - Oh, I feel so weak in this area—
 - May God help us to truly care about each other—like Jesus does!
 - Solomon gives four ways that it is better to do this than to isolate ourselves.

A. First, two are better than one because you can rejoice in enriching each other.

- **Ecc 4:9: Two are better than one, because they have a good reward for their labor.**
 1. The good reward for your labour is that you can do something that blesses someone else!
 - God did not give us power that we might oppress and trample over each other, but that we might do good for each other!
 - It is one of the greatest privileges and blessings of creation—that you can make someone else’s life better—you can do something good for them.
 - You can make them dinner, you can give them advice, you can comfort them, you can encourage them, you can provide them with shelter or clothing...the list goes on and on.
 - Just think how miserable and empty it would be if it were only you in the world...
 - If there were no other people to do anything for—to work for or to share with.
 - Some wicked psychologists experimented with babies by leaving them in isolation—
 - providing only for their necessities and never holding them or talking to them—only feeding them and changing their diapers.
 - The babies died.
 - We were not made to be alone.
 - After God had made Adam, on the very same day, He declared that it was not good for man to be alone—

- and He made Eve, his wife to be a companion to him and to bring forth children with him.

2. Yes, it is easier to isolate yourself...

- The more you get involved with people, the less tidy your life will be—the more subject you are to getting hurt...you lose your independence.
 - It is much more comfortable to have full control of things, no one to interrupt you, no demands, no judgements, no hurt feelings.
 - You are free and can just do what you want—
 - When others are involved...
 - You have to consider what they want...
 - You have to work with them and you have to listen to them...
 - You have to adjust to their desires and to their pace...
- It is easier to isolate yourself,
 - But the Lord says that it is not good for a man to be alone.
 - Jesus told us to pour out our lives for each other.
 - He has called us together not only in our families, but also in the church...
 - We are to use our gifts to bless each other and enrich each other in both practical ways and in our walk with Christ.
 - We are not complete alone, but only as we are living and giving to each other.

B. Second, two are better than one because you can help each other up when you fall.

- **Ecc 4:10 says: For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up.**
- 1. As James says in chapter 3, “we all stumble in many ways.”
 - I heard about an elderly lady who fell in her house—and by God’s grace someone happened by just moments later to look in on her...
 - He found her on the floor and unable to get up and was able to help her.
- 2. This is one of the great blessings of being in the fellowship of the saints...
 - When we have a need, there are people around us to help us...
 - When someone has fallen into hard times...lost their job or has a setback, we help them.
 - When someone has fallen into discouragement, we can gather around that person to encourage them.
 - When someone has fallen into temptation, we can help to restore him.
 - When someone has fallen into loneliness, we can reach out to that individual.
- 3. This is the better way, my brothers and sisters!
 - This is the kind of thing we need to be doing instead of getting lost in the rat race.

- Lend a hand to help each other up!
 - Don't just look to the elders to do this—you get involved!
 - We have not been active enough in each other's lives—
 - Let's see what we can do about that!

TRANS> Solomon goes on with a third reason that two are better than one...

C. Third, two are better than one because you can warm each other up

1. This is certainly true with your spouse on these cold winter nights!
 - It used to be that when friends travelled, they would often take advantage of this and lay back to back to keep warm through the night.
2. But keeping warm can also be thought of in a more figurative sense.
 - You have probably heard the illustration about a coal and what happens to it when you remove it from the other coals in the fire and place it on the hearth...
 - Even though it was burning well, it will go out if it is by itself.
 - So will you if you isolate yourself—and so will the people that you leave in isolation...
 - One of the most important things we do for each other is stir up each other's devotion for Jesus Christ and for our heavenly Father...
 - Our affections for Him often grow cold, but what a blessing it is when a brother who is encouraged by the Lord shares his love for Christ.
 - It helps to keep the fire in our heart burning.
3. And think about the home too...
 - Very often, a warm mother can keep the whole family warm...
 - If she is cold in bitter, the whole family suffers.
 - Pray that you will be able to warm up the people around you and that you will be warmed by them.

TRANS> And now let's move on to the fourth thing...

D. Fourth, two are better than one because you can help each other fight.

1. We are in a constant spiritual battle with the world, the flesh, and the devil.
 - In verse 12, Solomon says,
 - **Ecc 4:12: Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.**
 - In one of Aesop's Fables, a father finds his sons quarrelling with each other and he gets some sticks...
 - He gives one to each of his sons and asks them to break them, and they do so with ease...

- Then he bundles the sticks together and asks them to break them—and they cannot...
 - We are much stronger together than we are as individuals.
 - We cannot stand in the evil day alone—only when we are together.
2. Of course best of all, we have Jesus to strengthen us—and to do all the other things we have seen as well...
- But do not think you can stand with Him and be in isolation from others.
 - No, He calls us to dwell together as His body—
 - He is forming us into a temple with Himself as the chief cornerstone.
 - The only way you can be where He is, is to be where His people are.
 - He is where they are, and He calls you to minister to them and will have them to minister to you.
 - And listen, you can be around people and still isolate yourself...
 - You can be selfish in a big family or in church fellowships...
 - But Solomon tells us that it is much better to be together.
 - We are to truly care about each other—to see each other as real people with real needs and to really care!
 - That is the only way to live wisely and joyfully in this world.
 - If you do not truly care for others, your life is vanity and striving after the wind—it is futile—it is going nowhere!
- My brothers and sisters, see that you serve one another!

III. Solomon closes out this section with a couple of warnings

A. First, he warns you to not let your service go to your head!

1. In v. 13, this danger is illustrated with a king who was once very useful—
- a man who truly regarded his subjects as people with feelings and needs instead of cogs that are to be arranged for his purposes.
 - But now Solomon says this king has become unteachable—he will not listen to council from anyone...
 - He was once a servant but now he has become proud and has lost touch with the people...
2. Beware of this!
- When you serve, people will come to you for help and they will raise you up to rule among them...they will want you to rule...
 - But make sure that you keep on serving.
 - It is the easiest thing in the world to grow proud and start looking to be served!
 - Just remember Jesus and how He served to the very end of His life.
 - He knew what life was about!

- He knew that He had come to serve and that this is what all men are to do—and that is what He did.
 - When the multitudes tried to make Him king, He would not let them—He told them that He had come to save them.
 - So be sure that you don't forget that you are servant.
3. If you do forget, then all of your experience will count for nothing...
- Better than a king who has stopped regarding his subjects is a poor youth who has wisdom (see verse 14) and comes from prison to be king...
 - as Joseph did in Egypt—coming with a servant's heart to reign.
 - as David did—coming from the chase of Saul to be Israel's king.
 - How much better he was than Saul!

TRANS> And then in verse 15-16, Solomon give one more warning for you that would serve as he has admonished you in this chapter...

B. Do not put your hope in the service of others lest you be disappointed.

- When you come together in service with others, you will find that you are greatly benefitted by them—as we have seen...
 - But the Bible warns that it is not wise even to put your hope in princes
1. In verse 15, Solomon shows how the multitude put their hope in this youth that arose from prison to serve them.
- He says that they were *with* this youth who stands in the place of the king.
 - They were counting on him to solve their problems and to relive their oppression!
2. But this is a dangerous thing to do.
- a. Even though a person may look very promising, do not make an idol out of them.
- Yes, you are to engage with other people as we have seen today.
 - If you don't, you cannot really engage with Jesus either...
 - But don't put your trust in man—only in the man Jesus Christ Himself.
- b. I remember seeing the installation of a youth pastor in a church—and I felt terribly sorry for that youth pastor.
- There were a bunch of parents with renegade children, and they were full of excitement because this pastor was going to fix their children!
 - I would not want to be in his shoes!
 - It would only be a matter of time and they would despise him as the one who had let them down.
- c. I am telling you—don't be like the people in verse 16 who are excited about the new king and are in fact only setting themselves up for disappointment...

- He will not be able to solve all their problems.
- The church will not be able to solve all your problems either.
- Don't think that union with them will make you complete in this life.
 - You will not be made complete until you see Jesus.
 - There will always be problems...
 - And besides, what you are called to do that you may find meaning and purpose and joy in this world is to give yourself for others...
 - not look to them to give themselves for you.
 - If you are doing that, I can assure you that in time, you will be disappointed!

Conclusion: No, brothers and sisters, we are called to have the mind of Christ!

- We are called to see that other people really do matter and to live accordingly.