

I. THE LEADERSHIP OF JESUS – MARK 10: 41-45

41 And when the ten heard it, they began to be greatly displeased with James and John. 42 But Jesus called them to Himself and said to them, “You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43 Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. 44 And whoever of you desires to be first shall be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mark 10:41-45

- A. Jesus’ leadership style was very particular and at odds with the common expression of leadership in this present age. It is common in leadership systems that power and position are the focus of attention for many. Power and position are critical components of leadership and Jesus came demonstrating how leaders are to walk in their authority.
- B. Jesus built with his disciples and continues to build disciples who are “*servant leaders*.” It is unwise for the church to build any other form and expect to be successful.
- C. Jesus explained his style of servant-leadership in relation to the self-seeking and domineering method of leadership that his followers were used to. James and John asked Jesus if he would grant to them the privilege of sitting on his right and left in positions of leadership in his kingdom. But Jesus explained to them that their philosophy of leadership was not to be modeled after that of the "Gentiles" and "great men" of the world:
Whoever would be first among you must be servant of all. (Mk 10:42-44; Mt 20: 25-28)
- D. The one who rules, Jesus taught, should be like the one who serves (Lk 22:26). Greatness in God's sight is not found in how many people serve the leader but rather in how faithfully the leaders serves others.
- E. In a relationship of mutual stimulation and investment followers are converted into leaders and leaders never cease knowing what it means to follow. Jesus washing the feet of the disciples is the classic Christian model of how a leader must be a servant (Jn 13).
 - 1. After all, there are times a servant-leader needs to pick up a broom or clean a toilet.
- F. Jesus' life of service originated from his loving relationship to God. Having the right attitude is the fundamental key to servant-leadership. No one is fit to lead as a servant until that person has given himself or herself to leadership that is greater than his or her own. That is why Jesus carried out the will of the One who had sent Him.
- G. Jesus was prepared to serve everyone, even the one who would ultimately betray him, by giving of himself sacrificially and with love. In washing his disciples feet he did not diminish but rather enhanced his position and influence as their teacher.
- H. Servant leadership is a way of life rooted in one’s character that translates values and dispositions into behaviour that serves without seeking after external rewards. It frequently requires giving up ones rights and desires in order to serve God and others before and over self.

II. JESUS' IDENTITY IN LOVE, HUMILITY AND SERVANTHOOD (PHIL. 2:6-8)

- A. Jesus is the premier example of loving God with all of His soul by living with a right identity. Jesus' identity is in love and humility. His humility was expressed when He became a man and died on the cross. In Phil. 2:6-9, we gain insight into how Jesus carried His heart before people.
- ⁶ Who being in the form of God, did not consider it robbery (something to be grasped, NIV) to be equal with God, ⁷ but made Himself of no reputation (nothing NIV; emptied Himself NAS), taking the form of a bondservant, and coming in the likeness of men. ⁸ And being found in appearance as a man, He humbled Himself and became obedient to the point of death... (Phil. 2:6-8)*
- B. Jesus did not consider it robbery to be equal to God in privilege and honor. There are two ways to apply this. First, Jesus would not have "taken" anything from God by insisting on enjoying the privileges that were rightfully His by virtue of being God. Secondly, He did not "take" anything from Himself by refusing the privileges of being treated as equal to God.
- C. After the incarnation, Jesus had two natures, being fully God and fully man. ***He was never less than God, but He lived on earth as though He was never more than a man.*** Being in the form of God, He had the power to influence people. He only used it when He was led by the Spirit. He lived as every other godly person by praying, obeying and waiting on the Spirit's leadership. Jesus emptied Himself of the right to ***take the initiative*** to use the fullness of God's power.
- D. In denying Himself of His rightful privileges by being a servant, He did not deny His true identity, but was being true to Himself. He did not grasp at His unique privileges of being God. He did not insist on His rights to live free from rejection, pain, and humiliation. When One has the power to create the heavens and the earth, why should He ever be hungry or rejected?
- E. Jesus emptied Himself of His reputation in the eyes of man. He embraced a lifestyle where everyone underestimated Him and His abilities. People never knew how superior His abilities were. When they saw Him, they saw nothing to distinguish Him. He was happy to be seen as an ordinary man without any special form (status) or comeliness (attractiveness).
- ² He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. ³ He is despised and rejected by men...and we did not esteem Him. (Isa. 53:2-3)*
- F. What was most important to Him was to tell the Father's story and to enrich the lives of people by dying for them. If His core identity was in having power, then His incarnation would have been a denial of His true self.
- G. Jesus did not serve to prove something, but to express the truth about Himself. It is precisely because Jesus is God that He served and gave freely to ungrateful men (Lk. 6:35). There was nothing un-Godlike about washing the disciples' feet. He was at home doing this.
- H. Jesus valued and honored all humans. He sought to break down lines of division by building bridges and confronting sin with his presence. In this way he demonstrated the love (agape) of God for mankind (John 3:16). Whether eating with sinners or talking to the political and religious elite, Jesus loved all.

III. SERVANT-LEADERSHIP IS NOT WEAK LEADERSHIP

- A. Servant-leadership is not simply doing menial tasks, nor does it serve as a strategy to satisfy the leaders own needs. Servant-leaders invest themselves in enabling others to do their best. They are willing to do humble tasks, but they always have in mind a larger vision. Servant-leaders must first of all please God; they are not moved solely by the need to please others.

Am I now trying to win the approval of men, or of God? Or am I trying to please men? If I were still trying to please men, I would not be a servant of Christ. (Gal 1:10)

- B. Servant-leadership is not a model for the weak or for losers. When the going gets tough or when difficult decisions have to be made, as is inevitable, the servant-leader needs to persist and be resilient. A serving attitude does not imply willingness to be abused by others or the toleration of exploitation by the institution.
- C. Servant-leaders collectively fulfill an important mission. They invest in others. They graciously accept others who serve them as well as those who lead them. What distinguishes them is not necessarily the particular decision they make but their caring manner and their broad consultation in the process.

IV. CHARACTERISTICS OF SERVANT-LEADERSHIP

- A. Good leadership motivates and mobilizes others to accomplish a task or think with creativity, vision, integrity and skill for the benefit of all concerned. Servant-leadership serves others by investing in their development and well-being for the benefit of the common good. Thus a good Christian servant-leader serves God through investing in others so that together they may accomplish a task for God's glory.
- B. The extremes of self-serving, domineering leaders and true servant-leaders can be contrasted as follows:

Self-serving Leadership	Servanthood Leadership
The leaders objective is to be served.	The leaders objective is to serve.
Seeks first to be understood; then, to understand.	Seeks first to understand; then, to be understood.
Considers self-image, advancement, and entitlements of own position primary.	Values followers' potential and achievement; promotes them before self.

Self-serving Leadership (cont'd)	Servanthood Leadership (cont'd)
Sees and treats co-workers as inferiors who usually do not participate in decision-making, nor are offered important information.	Sees and treats co-workers with respect as a team that works together to accomplish a task and make decisions with shared information.
Creates an atmosphere of dependence using power of position to manipulate and direct.	Creates an atmosphere in which others are encouraged and power is used to serve others.
Rejects constructive criticism and takes the credit for results.	Encourages input and feedback and shares credit for the results.
Uses expediency as the main criteria; makes decisions in secret from one's own view of truth and wisdom.	Uses biblical and moral principles as the main criteria; makes decisions openly and in consultation.
Is accountable only to superiors and shuns personal evaluations as interference.	Is accountable to God and others and welcomes personal evaluations as a means to improve performance.
Clings to power and position.	Is willing to step aside for someone more qualified.

- C. In short, servant-leaders aspire to be great only in their service to others. They are committed to serving others with integrity; humility; sincere concern; a generous, forgiving and giving heart; and self-discipline. They relate to others by investing, empowering, caring for, and consulting others. They are willing to sacrifice personally for the well-being of others.
- D. Servant-leadership is effective in that it involves direction and not aimless wandering. It allows elements of vision and process to work hand in hand so that great tasks are accomplished with the support and involvement of followers.
- E. Servant-leadership cultivates:
 1. visionary, positive thinking and conceptualizing to see the bigger picture.
 2. responsibility for commitments and a hunger for improvement.
 3. development of moral, value-based leadership methods.
 4. physical and intellectual vitality and fitness.
 5. capacity to achieve significant results.

6. service without expectation of any reward from those being served.
 7. appreciation and recognition for the strengths and work of others.
 8. ability to lead a balanced life with enjoyment.
- F. The servant-leadership process is accomplished through "walking the talk":
1. seeking the common good as a prime motivation
 2. seeing work as a partnership of service in community.
 3. building a team spirit through shared and open decision-making.
 4. developing a resilient and growing mind-set.
 5. being a steward of people and resources.
 6. having tolerance for peoples mistakes as a redemptive learning process.
 7. providing for life-long learning.
 8. holding themselves and others accountable.
- G. Not all of these qualities will be found to the same degree in every servant-leader. True servant-leaders know their strengths and weaknesses and surround themselves with those who have complementary abilities.

V. CFG VISION AND VALUES

Then the Lord answered me and said: "Write the vision And make it plain on tablets, That he may run who reads it. Hab. 2:2

Where there is no revelation (prophetic vision), the people cast off restraint; But happy is he who keeps the law (intentionally follows God's revealed plan). Prov. 29:18

- A. At Calgary Full Gospel we have established that our on-going vision and purpose is to:

Love Jesus, love others and make disciples until the Lord returns.

1. Love Jesus – Our call to the First Commandment
2. Love others – Our call to the Second Commandment, like the first.
3. Make disciples – Our call to intentionally make disciples of the type of Jesus.
4. Until the Lord returns – Our call to persevere as faithful witnesses no matter what happens until Jesus comes to the earth or we perish in this life.

- B. Our values point to our vision and develop our purpose and the culture of our community.
1. Hosting God's Presence: Valuing God and His Nature
 - a. As a church we value wholehearted, intentional and passionate love for God. We are a people committed to the First Commandment. We value Holy Spirit led and empowered praise and worship. Our love for God motivates and drives everything we do. Jesus is the central figure and primary reason we gather as a people.
 2. Consistent, Persistent Prayer: Valuing Communion With God
 - a. As members of the Church we are called to function primarily as priests with direct access to the Father, through Christ by the power of the Holy Spirit. We understand and value the power of strategic intercession, that Jesus has made the way to the Father and is our Great High Priest who longs to make intercession.
 3. Happy Holiness: Valuing Christlike Character
 - a. As a church we prioritize growing in our faith and in the knowledge of God which forms our identity and transforms our character. We agree that Jesus is our primary example of holiness and the Holy Spirit enables our sanctification. We believe that joy and pleasure are outcomes of loving obedience to God. WE reach for spiritual formation that brings ultimate transformation of the human soul. We seek to restore that which was broken in our lives. We find our identity as a child of God, as the bride of Christ and as servant priests. Ultimately we esteem Godly character over charisma and gifting.
 4. Generosity of Spirit: Valuing the Second Commandment as much as the First.
 - a. As a church we value and esteem each person, the gift they are to the body of Christ and agree to relate to others as we relate to God. We affirm Jesus' words (Matt. 22:37-39) that the Second Commandment is like the First or as we see it as important to respond to as our call to wholeheartedly love God. We want to know and be known by others. Cultivate transformational generous relationships where your valleys and victories are mine as well. We believe that relational attachment is KEY and that real, authentic, vulnerable, generous relationships; like the Early church, are Jesus' plan for the future of the church.
 5. Spirit-filled, Spirit led life: Valuing Our Mission As Inspired by Holy Spirit
 - a. As a church we take seriously the call of the Great Commission and our responsibility to care for the poor, the needy, the orphan and widow and the lost. WE believe we are to respond to the Great Commission to make disciples of all nations. We are to serve the poor, needy, lost, orphan and widow, etc. by sharing the gospel with them and caring practically for human need. We grow as a family by ministering the love of Christ in practical ways.

VI. RESOURCES

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¹ While I do appreciate Dr. Brene Brown's research and findings, I am always careful to plumbline her conclusions with the Bible.

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