

Servant Leadership

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Preacher: Nathan Rambeck

[0 : 0 0] Start in the book of Mark, back in chapter 10. And so open your Bibles to the book of Mark. It's been a couple weeks because we had Easter and then we had a special message last week, which was kind of related, but we didn't really spend much time looking at the book of Mark.

But today's going to be interesting what we're going to look at, because really these are teachings that Jesus is repeating. These are things that he has already said before. Now, he'll use some different words and there's a little bit of a different approach to the things that he's teaching.

But the emphasis is the same. In fact, as I looked at what he was teaching here, and we're going to look at two sections. One is Jesus reminds his disciples about his upcoming death and resurrection.

And the other is about this dispute about who is the greatest. And it's a lesson about humbling yourself and being a servant, and the first shall be last and the last shall be first.

This isn't the first time that Jesus has taught that. In fact, from what I could count, this is the third time that Jesus brings up both of these lessons. This is the third time where he speaks of his death, burial, and resurrection.

[1 : 2 8] And then the third time where he brings up this topic of the first shall be last and the last shall be first. So let me get my notes in order here.

One of the things I wanted to point out, right? Jesus is repeating himself. Jesus, you know, the Bible is a fairly large book.

The Gospels tell a lot of things that Jesus said. Why would the author, why would Mark repeat the same lesson?

I mean, I'm sure Jesus repeated this maybe lots of things, more than once. But a lot of times we just see them recorded once. But it shows Jesus' intentionality.

Both of these lessons are very important for his disciples. They need to know what's coming up. And they need to know this lesson about the first and the last and humility and service.

[2 : 2 5] A good teacher will repeat things, right? If you say it once, you're probably not going to get it, right? We've all been there, experienced that. You hear something one time and it's easy to forget.

But we need to repeat things over and over and over again. Let's go ahead and we're going to read. We're going to start Mark chapter 10, verse 32, and read down to verse 35.

So Mark 10, starting at verse 32. Now they were on the road going up to Jerusalem and Jesus was going before them. They were amazed. And as they followed, they were afraid.

Then he took the twelve aside again and began to tell them the things that would happen to him. Behold, we are going up to Jerusalem and the Son of Man will be betrayed to the chief priests and to the scribes.

And they will condemn him to death and deliver him to the Gentiles. And they will mock him and scourge him and spit on him and kill him. And the third day he will rise again. Then James and John, the sons of Zebedee, came to him saying, Teacher, we want you to do for us whatever we ask.

[3 : 33] And he said to them, What do you want me to do for you? And they said to him, Grant us that we may sit one on your right hand and the other on your left in your glory. But Jesus said to them, You do not know what you ask.

Are you able to drink the cup that I drink and be baptized with a baptism that I am baptized with? And they said to him, We are able. So Jesus said to them, You will indeed drink the cup that I drink.

And you will indeed drink the cup that I drink. And with the baptism I am baptized with, you will be baptized.

But to sit on my right hand and on my left is not mine to give, but it is for those for whom it is prepared. And when the ten heard it, they began to be greatly displeased with James and John.

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. Yet it shall not be so among you.

[4 : 35] But whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve and to give his life a ransom for many.

So this is the passage we'll look at this morning. We're going to start with Jesus the third time telling about his death, burial, and resurrection. It says here, if we go back to verse 32, that they're heading down the road.

And they're heading to where? They're going to Jerusalem. This is actually pretty new. Most of the time that Jesus has spent with his disciples and his ministry has been up in Galilee, which is the northern part of Israel.

So Jerusalem is down in the south. It's a good, probably several days, couple days journey down there. And this is where they're headed.

It says, interestingly enough, that as they're going, it says Jesus was going before them. Jesus is leading them. And they're following. That's how this whole thing worked.

[5 : 46] They were followers of Christ. And so he's walking to Jerusalem. And they're going with him. But it says that they were amazed.

And it also says they were afraid. It's kind of odd because it doesn't really necessarily speak of, well, what is it that made them afraid? Or what is it that made them amazed?

And it's possible that, you know, maybe the wording here is different in English. But it's possible that the reason they were afraid is because of what Jesus actually tells him along the way.

What we're going to, what he's about to tell them here. But regardless, they're heading towards trouble, right? And so there is reason to be afraid.

There's also reason to be amazed because of Jesus' leadership. He's the one that's leading them really into the lion's den.

[6 : 48] They can be amazed at his courage, I guess, in doing that. But it says this, Then he took the twelve aside again and began to tell them the things that would happen to him.

So they're traveling down to Jerusalem. And he says, All right, guys, I already told you twice. I'm going to tell you again. I want to make it clear. We're going to Jerusalem.

That's where we're headed. And you know that. This is the path, the path that leads to Jerusalem. The Son of Man is going to be betrayed to the chief priests and the scribes. This is where all the leaders are. And they will condemn him to death and deliver him to the Gentiles.

And they will mock him and scourge him and spit on him and kill him. And the third day he will rise again. We talked about this on Easter.

About Jesus telling his disciples three times, very clearly, This is what's going to happen. And it did happen. Just as he said it would. One thing I noticed about this time, Just one little kind of comment or observation, Is the very first time that Jesus told of his death and then resurrection, What was the response from Peter?

[8 : 04] Does anybody remember? Peter says, Wait a second. No, this isn't going to happen to you. Remember, he rebuked Jesus. And then Jesus rebuked him right back. The second time, the response was, It says that they were afraid to say anything.

They remember, I think, what happened the first time. And so they're like, Well, we don't want to get rebuked just like Peter did last time. So we're just going to keep quiet. This time, there's no indication of any response or anything.

I think they're just taking it in. And we know, because of what happens later, they're not quite getting it. And Jesus isn't really giving a ton of detail here. But this is what it is.

So we continue on. And here comes this request from James. It's in James and John. It says, Now, does everybody know that's a trap, right?

Anybody ever had your kids ask you that? Hey, Mom, Dad. Hey, could you do something for me? It depends, right? It's usually a good answer.

[9 : 24] So I'm sure Jesus was like, Nice try. What exactly is it that you want me to do for you? Real quick, James and John.

These are two disciples. They're two brothers. Sons of Zebedee here. Also called the sons of thunder. It's interesting to note there's this parallel passage in Matthew.

Matthew chapter 20. And I'm going to read that section because it actually brings out an additional character in this little story. It says this in Matthew chapter 20, verse 20.

Then the mother of Zebedee's sons came to him with her sons, kneeling down and asking something from him. And he said to her, Well, what do you wish?

She said to him, Grant that these two sons of mine may sit, one on your right hand and the other on the left in your kingdom. But Jesus answered and said, You do not know what you ask.

[10 : 25] Are you able to drink the cup that I'm about to drink and be baptized with the baptism that I am baptized with? And they said to him, We are able. Now, some have said, Well, look, there's a contradiction here between these two accounts.

Mark says that it's the two brothers that came to him with this request. And Matthew says it was the mom. But is this really a contradiction?

I don't think so. Typically, when you have eyewitness testimony, people observe different things. It was very interesting. We went to a play the other day.

It was called Twelve Angry Jurors. Is that what it was? Or Twelve Jurors. Twelve Angry Jurors. And it's actually a play that, if you've ever seen the movie, the film called Twelve Angry Men.

Has anybody ever seen that? Yeah, not many people. It's a really interesting film. It basically takes place in one room, the whole film. Just tremendous character development.

[11 : 31] But I don't know if it's from the 50s. Black and white. Henry Fonda is like the main role. But it's a court. It's not a courtroom drama. It's a jury room drama.

But in that same kind of vein. But they discuss the facts of the case. And one of the things that they note along the way is that you have different things that people see or thought they saw.

Or different details that some observed that others didn't. And so, what we can surmise from all this is that these two brothers did want something from Jesus, right?

But their mother was involved in the asking. Mark does not bring out the mom. But that's okay. He's still correct in his observation that it was these two brothers that were asking for this special favor.

He just omits that also the mom was included. And so, I think it's really a hard press to say that this is a contradiction in the Bible.

[12 : 38] Just two different witnesses. Two different testimonies. Each with their own details of the facts. It is interesting, though, that these brothers, that their mom gets involved, right?

It might be a little embarrassing, I think, to have your mom ask a special favor for you. But, you know, this is something where, hey, this is something that we really want.

And maybe if our mom asks, maybe Jesus will be more inclined to give our request, basically.

So, anyway, but getting back to the scriptures, back to Mark. So, they said to him, grant us that we may sit, one on your right hand and the other on your left, in your glory.

Now, what does that mean, in your glory? To a lot of people, maybe at first glance, you might think, oh, well, your glory, that sounds like heaven. So, that in heaven, one can sit on your right hand and the other on your left.

[13 : 43] But what we just read in Matthew, do you know what word that their mother used? Sit on your left and right hand in your kingdom.

And that's what's being talked about here. This isn't about heaven. This is about the kingdom that is at hand. A physical kingdom that will be restored, the restored kingdom of Israel, where the Messiah from the lineage of David will come and sit on a physical throne, ruling over Jerusalem and Israel, and not just Israel, but over the whole earth.

What had been prophesied by the prophets to come. So, what is this whole right hand and left hand thing, though?

Right hand and left hand. This is just something that was common back then, as positions of authority when you're under a king.

There are references to the higher position being on the right hand of the king. There are several references in the Bible to that. Those who are at the right hand are of the topmost prominence.

[14 : 56] And the one on the left hand would be another position of high prominence, but not quite as high as those on the right. So, here's Jesus' response.

Jesus said to them, You do not know what you ask. He's saying, listen, you're asking for something, but I don't know that you're sure exactly what you're asking for.

You're looking at one detail in the big picture, but I don't know that you really understand what this means to gain this position. So, he says this, Are you able to drink the cup that I drink and be baptized with the baptism that I am baptized with?

So, he uses these two illustrations, drinking a cup and being baptized. Let's look at them one at a time here. So, drinking a cup. Are you able to drink the cup that I drink?

What is it that Jesus is talking about? We actually have, later on, in Jesus' passion, before he dies, he actually references this concept of drinking from a cup.

[16 : 16] In Matthew 26, verse 39, it's talking about Jesus in the garden, when Jesus was praying in the garden. He says, it says in Matthew 26, verse 39, He went a little further, and he fell on his face, and he prayed, and he said, Oh, my Father, if it is possible, let this cup pass from me.

Nevertheless, not as I will, but as you will. What is this cup? It's a cup of suffering. It's a cup of suffering that he must drink, that he must consume.

And, so what is Jesus saying to his disciples, to these two, James and John? He's saying, Listen, are you able to drink this same cup of suffering that I am going to drink of?

That really speaks to what is it that these positions that you're asking for, what is it that they require? The other thing that he says is being baptized with the baptism that I am baptized with.

And baptism is a big subject in the Bible. There's a lot of debate in the church, right, about the meaning of baptism. Water baptism is a big thing.

[17 : 35] But here, he's not talking about water. The word baptism, at its very root level, just means to be overwhelmed with something. And it's very typical, right, when you're bathing, washing, to be, you're overwhelmed with what?

With water. And so, it's a word that is used for washing things or bathing. But, at its root level, baptism is being overwhelmed with something.

And so, in this case, Jesus is talking about being, quote, overwhelmed in both suffering and death. In Luke, chapter 12, verse 50, in Luke, chapter 12, verse 50, Jesus says this, talking to his disciples, but I have a baptism to be baptized with, and how distressed I am till it is accomplished.

I think talking about his death. I have this baptism to be baptized with, to be overwhelmed with suffering, and finally death. And so, both the cup and the baptism are representative of suffering.

And he asks them, are you able to drink the cup? Are you able to be baptized in the same way that I am? He wants to make sure that the implications of what they're asking, they're aware of.

[18 : 57] These positions of authority are going to be, it seems, granted based on your willingness, on their willingness to suffer with him. And here's their response, verse 39, they said to him, we are able.

Now, I don't know if they fully understood what Jesus was telling them. I can imagine probably not, right? I mean, it didn't seem like there was any hesitation. But they said that they are, they were going to be able.

Now, notice Jesus' response back to them. Jesus said to them, you will indeed drink the cup that I drink. And with the baptism I am baptized with, you will be baptized. He doesn't say, no, I don't think you guys are willing to do it.

I think you guys are going to get scared and run off. That's not what he said. He said, yep, you're right. You are, it seems, willing. You're going to follow me.

you know, interestingly enough, one of the things we, if we look at these two men, James and John, James was actually the very first of the twelve disciples to be killed after Jesus ascended and in the book of Acts there, we read that he was killed by Herod.

[20 : 20] John was actually the only one that it seems, according to church, you know, early church history from what we, from what some of the early church writers, a lot of them have made claims anyway to what happened to the twelve apostles.

We don't have a biblical record of what happened to all the twelve anyway. But John, we know, lasted, he ended his life at an old age.

But, he did suffer quite a bit. John. So, but Jesus says, even though he says, yes, you will follow me, you will suffer with me, but he says this, but to sit on my right hand and my left is not mine to give, but it is for those to whom it is prepared.

Notice that he doesn't deny their request. He also doesn't grant it, but he says, listen, this is not for me to decide just on my own. He disclaims, really, the authority to grant their requests.

He says, it's not mine to give, but it is for those to whom it is prepared. Jesus doesn't say, hey, listen, there's not going to be positions of my right, on my right hand and on my left hand in the kingdom.

[21 : 45] He doesn't say that. He actually assumes that there will be, that in the kingdom, he already told his 12 disciples, remember, that you will sit on 12 thrones ruling over the 12 tribes of Israel.

There will be positions of authority in this kingdom and Jesus even seems to intimate here that there will be among the 12 even some positions that are higher than others.

this is how things work in any kingdom. It will be the same in this thousand year reign of Christ over the earth. But he says this, it's for those for whom it is prepared, and I think really there's two possibilities for what Jesus means by that.

One, I think, and I think this is where I would lean, it really depends on you. I think it might be what he's saying. What is your response going to be?

How are you going to serve and act in this run-up to the kingdom coming down? The other possibility is that Jesus is saying, hey listen, God has given me some authority, the Father, God, has given me some authority, but this is something that the Father has reserved for himself.

[23 : 10] and we see that Jesus says that in other places, so that could be a possibility. Jesus says explicitly that he has submitted himself to the authority of the Father, but that the Father in turn puts many things into the hand of the Son.

So this causes a little bit of a kerfuffle among the other ten disciples. It says in verse 41, and when the ten heard it, they began to be greatly displeased with James and John.

And you can imagine why. These guys are asking for special favor, really a position above them, right? These two brothers, James and John, wanted more authority and privilege than even the other twelve.

And not based on anything necessarily that they do, but just because of a special favor with a little help from their mom. But here's when Jesus saw all this going on, there was a displeasure, and who knows how this went down, maybe they're fighting, you know, Peter says, James and John, you guys, I can't believe you asked for that.

Who do you think you are? Maybe Jesus hears this, overhears this. And so he takes the opportunity to teach a lesson. It says in verse 42, Jesus called them to himself and said to them, you know that those who are considered rulers over the Gentiles, they lord it over them, and they're great ones, they exercise authority over them.

[24 : 45] He's giving an example of really what they're familiar with, right? They're living under the authority of the Gentiles. They have kind of a puppet king, right, with Herod, but they are living under the authority of Rome.

And so he's using Rome as an example of really how things work in the world, if you will, the worldly way of how authority is wielded. he uses this phrase, you know how those who are considered rulers of the Gentiles lord it over them, lord it over them.

And this isn't something that we're familiar with, so we have to really study, dig deep to really try to understand what that means. But lording it over them is a phrase that's, it's not that leadership is wrong, Jesus isn't here saying that having authority, that the Gentiles should not have authority, that there should be no kings or rulers, in fact, the Bible everywhere is very comfortable with rulers, even non-Christian ones.

We know in Romans chapter 13, Paul talks about the importance of submitting ourselves even as Christians to secular authorities, to secular rulers. This is part of God's design for earth, for all people.

There's a passage in 1 Peter chapter 5, 1 Peter chapter 5, in which Peter talks about how leaders in a church should rule.

[26 : 20] And he says this, 1 Peter 5 chapter 2, shepherd the flock of God which is among you, serving as overseers, not by compulsion, but willingly, not for dishonest gain, but eagerly, not as being lords over those entrusted to you, but being examples to the flock.

And when the chief shepherd appears, you will receive the crown of glory that does not fade away. And so Peter here is speaking to leaders in the church.

We know that Peter is speaking to the Jewish Christian church, whereas Paul is the apostle to the Gentiles. But he's saying, hey, listen, serve as overseers.

Don't make somebody force you to do it, but be willing to be a leader if the need arises, if there's a need for it. Then he says, hey, don't use that position for dishonest gain. these aren't positions for you to enrich yourself.

And then he says, don't, nor as being lords of those who are entrusted to you, don't use your position to abuse your power, if you will, to abuse that position, to give yourself glory.

[27 : 45] glory. So he gives some examples about the Gentiles and how they rule. And is, just as a side note, the ways that the Gentiles ruled in that day, is that any different from how many or even most leaders rule in our day?

Where people are vying for positions of power and they do so, what, to enrich themselves? To give themselves glory, power, control, Jesus says, yet it shall not be so among you, don't be like the world, but whoever desires to become great among you shall be your servant, and whoever of you desires to be first shall be slave of all.

He says, listen, if you desire to be great, that's fine. He doesn't say, hey, listen, if you want a position of authority in the kingdom, he doesn't say, oh, that's a bad desire. He doesn't condemn their wish.

He considers positions of leadership a worthy pursuit. There's a passage where Paul talks about, if you desire the position of a bishop in the church, then you desire a good thing.

Wanting to lead is a good thing, but what is the motivation? So he says, if you desire that position, that's fine, but you need to be a servant.

[29 : 16] The King James actually uses this word, you shall be the minister of all. We'll revisit that word minister in a moment.

But God wants men who are going to lead as servants, not those who are going to lead just for the sake of position, power, glory, enrichment. Those who are willing to lay down their lives for others.

You see, in this context, there's a coming kingdom. Jesus is going to rule, but he needs help. Sometimes I think we get the idea that Jesus is going to rule, and he's just going to do everything by himself.

But that's not how things work in our world, and that's not how things will work in the future kingdom. Jesus will be the head, he'll be the top dog, if you will, but he's going to need others to help him rule.

And how these disciples live and act now, in this time, coming up, there's going to be this time where the gospel is proclaimed, where the kingdom is proclaimed, and then a time of great tribulation, how they act and live at this time will determine what their position will be in that kingdom.

- [30 : 34] Because God wants, he needs leaders in that kingdom, but he needs good ones. He needs people who are not going to be serving themselves, but those whose priority is serving others.

Jesus made a similar point about how what you do right now in this lead up to the kingdom will determine what position you will gain in the kingdom.

He told this parable of the talents, you remember that? And this is in Matthew chapter 25. And to those who did well with the talents, he says this, Matthew 25, 21, his Lord said to him, well done, good and faithful servant, you were faithful over a few things, I will make you ruler over many things, enter into the joy of the Lord.

So for the disciples, for those who are following Jesus this time, those who were faithful to serve would be given much responsibility in the kingdom that was to come.

Then Jesus uses himself as an example. And he says, for even the son of man did not come to be served but to serve and to give his life a ransom for many.

- [31 : 58] If our creator, the one who gave us life, now if there's anybody who's worthy, of serving, anybody who deserves to be served rather than to serve, it's the one who made us, isn't it?

We ought to, every single one of us, should lay down our lives to serve him, yet he came to serve us.

Isn't that incredible? Beyond what even you might imagine, man. And he says here to the point where he lays down his life for us, to give his life as a ransom for many.

Remember Jesus washed the disciples' feet because he wanted to really illustrate this point and drive it home with them. He says, listen, you need me to serve you because I want you to understand if you're going to follow me, you're going to follow me in service.

One last note before we kind of finish up and kind of summarize and provide a little bit of application. He uses this word ransom.

- [33 : 11] Lay down my life as a ransom for many. You know, in the three times that Jesus told his disciples that he was going to be killed and raised from the dead, he really doesn't tell them why.

there is some hints. We read about that when we had our Easter service in Daniel chapter 9, that the Messiah, he would be cut off, remember, for the sins of the people, I think it said, or something like that effect.

There's this little hint. But when Jesus is talking to his disciples, he says, listen, we're going to go to the lion's den, I'm going to die, most of you are going to die, I'll be risen from the dead, but he doesn't really tell them why.

And here is this other little hint to let them know, I'm going to lay my life down as a ransom for many. A ransom for many.

A ransom, here, you can look at the Greek, but it means ransom. A price paid to rescue somebody in some kind of way, to purchase them back.

- [34 : 20] And so, here is this other little hint that Jesus gives as to the purpose of his death. God's love. So, just to review, here is the kingdom context, and this is what I want to make sure that we, as we go through the book of Mark, it's important to understand that Mark is a book about the kingdom, the coming kingdom, and the king who is right here.

And there are certain ways, certain things, ways things work when it comes to the kingdom, and they're still under the law. And so, just to summarize, there's a coming kingdom.

This coming kingdom is going to need leaders. There's going to need to be 12 rulers over the 12 tribes. And there will be positions, one on the right hand of Christ and the other on the left.

Jesus' intention during the millennial reign, during this thousand year reign, is to establish what? Justice and peace on the earth. And you know, some people might ask, well, what's this whole thing with the thousand year reign of Christ?

Like, after that, it'll be the time of the end, and there'll be the new heaven and the new earth. Why can't we just skip the whole thousand year reign and just do the new heaven and the new earth? And I thought about that a lot.

[35 : 32] I don't know if you have. But I really think the conclusion that I've come to is really God wants to show his, God gave a law, right, to Israel, a law in which they could administrate justice.

And that law is a good law, right? It's a good law. Laws about you shall not kill, you shall not steal. And if people do those things, they should be punished.

Capital punishment for the murderers, restitution for the thieves. But did that law really get implemented very well? No. The kings that were supposed to, and the judges who were supposed to administer this, failed in glorious ways.

For a lot of the time of the history of Israel, the law was lost. They didn't even have it. They didn't even read the Bible. They didn't even read the scriptures. So I really think this thousand years is a time where Jesus himself, he's going to take over and he's going to say, hey, listen, this law that I gave you, this is good.

And if you actually apply it correctly, we can say the same thing about our own judicial system, in this country and other countries around the world. If you will do these things, if you will actually punish the guilty, then there won't be rampant violence in your land.

[36 : 55] And that's what Jesus is going to do in his kingdom. And he's going to make sure that justice is established. And those who would rise up against the innocent, they will be punished.

They won't be allowed to, there won't be a catch and release program like we have in so many places here in this country where people are allowed to commit crime after crime after crime.

also leaders will be needed to build a flourishing economy. This is a kingdom that will be, I think, more amazing than anything we've ever seen in this life, up till now.

And there have been some amazing kingdoms built, haven't there? I mean, we talked a little bit about Solomon's kingdom, as short-lived as it was with all the gold and silver and the abundance. We've seen some indications of Egypt, right, and the kingdom that they had and the prosperity.

But all of that will pale in comparison to the life of abundance that will abound during that thousand years when Christ is in charge. So Jesus needs, as the Messiah, leaders who he can trust.

[38 : 03] And so this time, right now, he's telling his disciples, I need you to serve because I need leaders and you serving is what I'm going to use as really a test to see who I'm going to put in charge with me.

So what about us today? You know, there's no indication that us in the body of Christ will rule with Jesus as Messiah over the earthly kingdom. There's no real indication of that.

In fact, the Bible, Paul, seems to indicate our citizenship is where? In heaven, not in an earthly kingdom. Though there are debates about, you know, some people think, oh, maybe we'll be a part of the kingdom that thousand years or others, maybe we'll be in heaven during that thousand year reign and then when there's the new heaven and the new earth, will we be in heaven then or we'll be on earth?

Who knows? I don't take a strong stance on any of those. But, you know, there very well may be, regardless of whether we're in heaven or on earth, leadership opportunities, right?

But the Bible doesn't say much about it. But there is a lot said about how we should lead, in the here and now. We'll get back to this word, ministry.

[39 : 18] Jesus said, in the King James anyway, I want you, in my new King James, it says, the servant of all, where the King James uses the word minister.

And really, those are the same words. Servant and minister, those are synonyms. I've noticed in Acts and all the way through the epistles, the word minister and ministry is used very, very generously.

This is what it means to be a Christian. This word is used to describe the vocation of leaders in the church. So, for example, here's what Paul says in Acts chapter 20, verse 24.

Paul says this, Paul received a ministry from the Lord.

He received a service. The Lord wanted from him to serve others and in a leadership capacity. Paul was an example, he said, to all those who are following me as I follow Christ.

[40 : 34] He said, use me as an example. But this word is also used not just for, quote, leaders in the church like Paul, apostles, but it's actually used for all believers.

In 2 Corinthians chapter 5, 18, it says this, We all have a ministry, and this isn't the only one, but he speaks here of one in particular, the ministry of reconciliation in which we try to lead others to Christ, to be reconciled to Christ.

And all of us are and can be leaders in many, many ways. And we ought to be leaders, not looking for position, but looking at ways that we can serve others.

I also find it interesting that in many countries across the world, offices of government are called ministries.

Have you noticed that? It's actually not a word that we use here in the U.S. We have what's called the Department of Defense, right? And they're on high alert right now, aren't they?

[41 : 55] But in most countries, actually, of the world, what's it called? Not the Department of Defense, but the Ministry of Defense. And you have the defense minister, right?

They're called ministers. And that's how government should be. Any kind of leadership is an opportunity to serve.

When you are a leader, you are there to serve those who you are leading. Doesn't always happen today, right? We call, we used to call anyway, maybe I don't hear it as much anymore, but those who serve in government as public servants, right?

But so often, we find people using their position, vying for position in government to enrich themselves or for their own glory.

Listen, the world is in desperate need of leaders. People who will lead, show the way. Those who are going to serve others and not look for position or status, not lusting for power and privilege.

[43 : 04] But leadership is work. It's not easy. This isn't like sitting eating bonbons, you know, while you're telling this person, no, we're here to do that, this and that.

But it's putting in work. It requires putting the needs of others before ourselves. You know, I'm reminded of what Jesus said when he saw the opportunity for leadership and service.

It says in Matthew 9, 36, but when he saw the multitudes, he was moved with compassion for them because they were weary and scattered like sheep having no shepherd.

He looked around and he saw the need. There's all these sheep and they don't know what they're doing. They don't know where they should go. They don't know what they should believe. They don't know how they should spend their lives.

They don't know a lot of them, the difference between right and wrong. So there's a need for someone to shepherd them, to show them the way. And so I think all of us need to take opportunities to look around and say, how is it that I can lead?

[44 : 10] How is it that I can serve? And the needs are everywhere. Some of the needs are duties and obligations that we have. If you are a father or a mother, you have an obligation, a duty to lead your family, to lead your children.

But there are other positions in a family. I think about big brothers and big sisters. All right, you know, sometimes when you're a big brother or sister, you might, as the big brother or big sister, you might have the power over that remote control.

What are we going to watch tonight? And are you going to use that position to serve yourself? Or are you going to use that position to serve others?

What is it that you would like to watch tonight? It's a great training ground, isn't it? Church leadership. I already mentioned that passage.

If anyone desires the office of a bishop, he desires a good thing. There's a desperate need out there for good church leaders. There's a lot of church leaders. They're not all that great a lot of times.

[45 : 19] But there's opportunities to serve in your business and work and your employment. You ever notice you've ever been, you know, around, there's a lot of employees. And you know what bosses, business owners really would love to have?

Somebody that will just take charge. And they know what to do and they're going to lead others to serve their customers. Because that's what a good business is, right? A business, a good business, a profitable business, a successful business is one that serves many, many people.

But you have some people and they're just, oh my goodness, I remember. I was going through one of these fast food restaurants, I can't remember, I think it was Wendy's, ordering something. And I drive up to the window to pay.

And there's this young guy, probably, you know, 17, 18 years old, and he's on his phone. All right, that's \$13 and da-da-da-da-da. I was like, what are you doing?

He's sitting there on his phone while he, I've seen this multiple times. Has anybody ever seen that? It's insane. And how many, how many business owners would just love for somebody who's going to, is going to be there and say, hey, you know what, you need to get off that.

[46 : 30] That's not, you're not serving the customer. Everybody's looking for leaders, moral leaders, somebody who's going to say, you know what, what you're doing is not right.

What you're doing is wrong. Somebody who's going to stand up and be a moral anchor. Take leadership in their community, among their friends. Say, hey, listen, this is what we do.

This is, this is how we ought to do things. We need to do things that are right and good. Leadership doesn't always come with a title, right? But regardless, we need to be leading others and serving others in our leadership.

We'll, we'll, we'll finish up there. And let's just end in a word of prayer. Father, we love you. Thank you so much for your love and care for us. Thank you for your example to us of leadership, of service.

In little things like washing the disciples' feet, what a great illustration for us to remember what you did for us. But then also, that picture of you on the cross laying your life down for us is the ultimate example of service and leadership.

[47 : 47] I pray that you would work in each one of us to look around our spheres of influence and how can we lead, how can we serve in ways that would be pleasing to you in ways that would be for the benefit of those around you.

Work in each one of us today to look for those opportunities. In Jesus' name, amen.