

**Chapter 1 : NETBible: Sermon Illustrations -- A Servant's Heart**

*"Delivered unto death for Jesus' sake" (II Cor. ). There is much that we all do for our own sake, for the sake of our children, our loved ones or others, but the real test of the believer's love for the Lord is what he does "for Jesus' sake."*

Moreover, it is required of stewards that they be found trustworthy. You call me Teacher and Lord, and you are right, for so I am. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. You have been faithful over a little; I will set you over much. Enter into the joy of your master. But whoever would be great among you must be your servant, Matthew After agreeing with the laborers for a denarius a day, he sent them into his vineyard. Going out again about the sixth hour and the ninth hour, he did the same. You will be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed. He made it known by sending his angel to his servant John, who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear, and who keep what is written in it, for the time is near. John to the seven churches that are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven spirits who are before his throne, and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood May mercy, peace, and love be multiplied to you. Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. God is love, and whoever abides in love abides in God, and God abides in him. By this is love perfected with us, so that we may have confidence for the day of judgment, because as he is so also are we in this world.

*We preach that Jesus Christ is Lord, and we ourselves are your servants for Jesus' sake. English Standard Version For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.*

For behold, from now on all generations will call me blessed; He was born in a cow stall Luke 2: He was dedicated with a poor offering Luke 2: He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, He has called the poor blessed and the rich woeful Luke 6: He came for those who see their sin as such an insurmountable obstacle that it has rendered them helpless to stand before God. Last week we read the text from 1 Corinthians that told us why Jesus was born to a poor family in Nazareth 2 Cor. It was the fact that the Messiah was born to a poor family that His credentials would be doubted by many. The long awaited Messiah is not supposed to be humble and poor, many would think. In this text of Scripture there are many important things going on. Joseph and Mary being devout Jews and those who feared God would, as you might think, practice the Old Covenant tradition concerning purification and the temple tradition as prescribed in the Law of God written by Moses. Only on the evidence of two witnesses or of three witnesses shall a charge be established. What adds even more credibility is that these witnesses are godly faithful people. These folks were part of remnant Israel. She did not depart from the temple, worshiping with fasting and prayer night and day. And the favor of God was upon him. The Baby Circumcised and Named And at the end of eight days, when he was circumcised, he was called Jesus, the name given by the angel before he was conceived in the womb. Jesus was circumcised on the eighth day according to the Mosaic Law. This act was symbolic of the covenant and of the removal of sin. The question may arise, well if Jesus was sinless then why was He circumcised? The short answer today is that Jesus, as the second Adam, came into the world to perfectly keep the Law of God. He was also given the name that the angel gave. You will call Him Jesus because He will save His people from their sin. All the universe belongs to Him as Creator and of all the names contained in it, Jesus was the selected name. Are you poor in spirit today? Do you see your need for a Savior? The most important question you will ever ask is this, Is Jesus my Savior? Last week we learned that that the angel said He was born for you Savior. Is Jesus your Savior? God is most glorified when He acts as Savior 2. Joseph and Mary in the Temple 2: He says their purification. This family did things together. Forty days had passed since Jesus was born and Mary needed to go to the temple for her right of purification. This was in order to be reinstated into the worship at the temple. For Mary, a sacrifice needed to be made. Then she shall be clean from the flow of her blood. This is the law for her who bears a child, either male or female. And the priest shall make atonement for her, and she shall be clean. One would be sacrificed for a burnt offering and one for a sin offering and then Mary was clean and allowed into the temple to worship. What does this tell us about Joseph and Mary? They were poor and could not afford a lamb to sacrifice. If, in fact, they could afford a lamb but decided to bring the turtledoves, they would not have been accepted by God. In our lives, God gives us grace but please, we must never try to take advantage of the situation. There is a cost involved when it comes to worship. We must be very careful not to cheat God. Whether you were rich or poor, you brought God the best you had. Do you bring God your best? Do you bring Him anything at all? The fact that they offered the offering for the poor, as it was called, also meant that the wise men had not made their visit yet, because after that visit, Joseph and Mary would no longer be poor. Everything the Old Testament pointed to and waited for has been fulfilled in Christ. Simeon Sings [25] Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. He was righteous and devout. He was waiting for the redemption of Israel. In other words, he waited for the Messiah. Another thing the text says is that the Holy Spirit was upon him. The Holy Spirit revealed to Simeon that he would not die until he saw with his own two eyes, the Savior. What Simeon is about to say concerning Jesus is authoritative and true. This is the fifth and final song concerning the birth of Jesus. Mary sang, Elizabeth sang, Zechariah sang, the angels sang, and now Old Simeon breaks forth in song. He grabs the baby arms and his old body feels young again. He hobbled into the temple that morning and now he begins to dance around holding the baby and

singing thanksgiving to God. This salvation is for him. His song is about God releasing him to die in peace. By faith Simeon sings about dying in peace. Simeon sings because he has also seen salvation granted to the Gentiles. Now, because of Christ Gentiles can be grafted into the family tree of the Messiah. The Old Covenant departs in peace as Jesus is born. The Old Covenant takes the New Covenant in his arms and sings and rejoices that now God will write His law on all our hearts. There will be a remnant that will trust in the Messiah and be saved. Simeon is a clear example of believing Israel and so is Anna. No one could bring into question the dedication and spirituality of Simeon and Anna. The Messiah that they waited so long for was finally here. This Christmas may we too celebrate the birth of the Messiah.

**Chapter 3 : What does the Bible say about being a servant / servanthood?**

*Your Servants for Jesus' Sake Cathedral! But he reminds the people that 'we have this treasure in earthen vessels to show that the transcendent power belongs to God.*

Is suffering for Christ always going to be a part of being a follower of Christ? The Bible talks a lot about suffering for the sake of Christ. In the era in which the New Testament was written, followers of Jesus were often ostracized by their own families and communities. Some of the worst persecution came from the religious leaders Acts 4: Jesus told His followers, "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven" Matthew 5: He reminded His disciples, "If the world hates you, keep in mind that it hated me first" John Often those of us in free nations shudder at the thought, but we feel relatively safe. But is there only one kind of persecution? Jesus stated clearly what it means to follow Him: For whoever wants to save their life will lose it, but whoever loses their life for me will save it. What good is it for someone to gain the whole world, and yet lose or forfeit their very self? Our modern understanding of the phrase "take up their cross and follow me" is often inadequate. When a man carried a cross, he had already been condemned to die on it. Jesus said that, in order to follow Him, one must be willing to die. We will not all be imprisoned, beaten, or tortured for our faith. So what kind of death did Jesus mean? Paul explains in Galatians 2: The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me. We consider our will, our rights, our passions, and our goals to be crucified on the cross with Him. Our right to direct our own lives is dead to us Philippians 3: The flesh does not want to die. Dying to self is painful and goes against our natural inclination to seek our own pleasure. But we cannot follow both Christ and the flesh Luke Jesus said, "No one who puts a hand to the plow and looks back is fit for service in the kingdom of God" Luke 9: He said this to the Christians at Phillipi: The word granted here means "shown favor, given freely as a gift. Suffering can take many forms. By choosing to obey the Lord Jesus Christ, we are setting ourselves at odds with the world. Or am I striving to please men? By closely adhering to the teachings of the Bible, we set ourselves up for rejection, mockery, loneliness, or betrayal. Often, the cruelest persecution comes from those who consider themselves spiritual but have defined God according to their own ideas. If we choose to take a stand for righteousness and biblical truth, we ensure that we will be misunderstood, mocked, or worse. We need to keep in mind that no threat of suffering deterred the apostles from preaching Christ. In fact, Paul said that losing everything was worth it "that I may know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death" Philippians 3: Jesus said the path that leads to life is difficult Matthew 7: Our hardship is also a way of identifying with His suffering in a small way. Jesus said if we deny him before men, He will deny us before His Father in heaven Matthew There are many subtle ways to deny Christ. If our actions, words, lifestyle, or entertainment choices do not reflect His will, we are denying Christ. Many people choose those forms of denying Christ because they do not want to suffer for Him. In whatever form suffering comes, we should embrace it as a badge of honor and a privilege that we, like the apostles, have "been counted worthy of suffering disgrace for the Name.

**Chapter 4 : Christmas Sermon: For Our Sake Jesus Became Poor (Luke )**

*Peter Derksen never wavered in his belief that God called him to ministry in Japan. That conviction led him and his wife Mary to serve there as church planters for more than 45 years, creating a network of believers who are still impacting Japan today.*

But was this really the case? Did the Pope thwart the pure message of the gospel and spoke only of his own accord? Are we Catholics guilty of not listening to Jesus alone? Is there something to be guilty about in the first place? In all his homilies and public speeches, he reflected on the words explicitly written in the Sacred Scriptures and never drifted away from the message of hope as proclaimed by our Lord. During the Mass in Tacloban, the Pope in his homily quoted various passages from the Letter to the Hebrews and he went on to give a deeper reflection and meaning to these passages. Then he consoled the people even more by echoing the scene in Calvary when, before expiring, Jesus left Mary to the care of the beloved disciple. He emphasized the role of the Blessed Virgin to whose maternal care Jesus entrusted all of his disciples. When he met with the young people in UST, the Pope presented a challenge to his audience: The Supreme Pontiff offered a very heartwarming reflection on the shortest verse when he referred to it as a means to comfort the young girl who broke down and cried while telling him her story. The Pope never drifted away from the Bible. He constantly pointed to the Word of God. Catholics listening to Pope Francis can be likened to Protestants listening to the reflections and insights of their respective pastors or congregation ministers. The only big difference would be the fact that, authority-wise, the Pope as the Successor of Saint Peter is bequeathed the keys of the kingdom of heaven and the power to bind and loose. Still the question, why would any non-Catholic be disturbed by the Pope giving his own words of wisdom and reflections on certain scriptural passages when it was comparably done by the Apostles themselves when they were preaching to the early Christians? In them there are some things hard to understand that the ignorant and unstable distort to their own destruction, just as they do the other scriptures. There would really come a time when the message will be distorted by the ignorant and those who would cling to their own interpretations all in the name of their ulterior selfish schemes. But we Catholics are guaranteed that the teachings heard by the early Christians are the same pure teachings we receive today thanks to our firm and historically-grounded belief in the apostolic succession with Pope Francis as the th Successor of Saint Peter having in him and the Catholic Church all the right to interpret the Scriptures and teach Magisterium and because the Lord promised us His enduring presence: And surely I am with you always, to the very end of the age. Never did he claim to be an angel from heaven or a newly appointed son of God or a fulfillment of some sort of prophecy.

**Chapter 5 : The Servant Heart | Christian Reformed Church**

*For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake. - King James Version () - View Bible Scan For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your bond-servants for Jesus' sake.*

Unable to find a place to plug in, Rudy walked into the kitchen of Williams Boulevard Baptist Church and volunteered. That church was strategically situated next to the highway patrol headquarters, which was hosting hundreds of troopers from the nation as they protected the darkened city. The church had become a hotel for the troopers, and the women of the congregation were serving three meals a day. They welcomed Rudy and assigned him to the garbage detail. Not exactly what he had in mind. Rudy had been pastoring a church in southern Canada. When he saw the suffering of our people on television—entire neighborhoods flooded, thousands homeless, people being rescued off rooftops—he resigned from his church, sold his gun collection to fund the move, and he and Rose came to help. Now, he was emptying garbage cans. By his own admission, Rudy was developing an attitude problem. One day he was lifting a large bag of garbage into the dumpster. Suddenly, as Rudy was lifting it up, the bag ripped and all kinds of kitchen leftovers poured down over him—gumbo, red beans and rice, gravy, grease, whatever. Rudy stood there drenched in garbage, crying like a baby. Late that Saturday night, a minister from that church woke him up: They tell me you are a preacher. Can you preach for us tomorrow morning? He turned the little congregation into a center for training teams to go down the river sharing the love of Christ with those whose lives had been upended. You will be a servant. You have no choice if you are to follow Jesus. He characterized himself as a servant. The way to greatness in the kingdom, he said, is through serving. The Scriptures are saturated with teachings and examples and encouragement regarding servanthood. Here are seven laws—nonnegotiable elements, iron-clad principles—regarding serving in the kingdom of God. Only the strongest can serve. The spiritually weak, the immature and the carnal want only to be served. Other than the cross of Calvary itself, the best illustration of servanthood is found in John But before describing the event, John tells us five important things: So, knowing all of this, he was able to stoop and serve. Because the work is hard and thankless and requires brokenness. Only by constantly humbling ourselves can we do the work of a servant. The disciples were offended. And here was the Lord himself doing this humiliating task. Our natural inclination is to want to be served, not to serve. We like acclaim, to be recognized and appreciated, and swoon at thoughts of receiving the adoration of the masses. But those urges are anathema to the child of God. We must humble ourselves. Because the work of a servant is often difficult, embarrassing and painful. That is the question of a servant. Because the servant is focused on blessing others. He or she lives to make others successful. Because we belong to Jesus. He saved us, redeemed us and sent us. The servant seeks no recognition or earthly reward. In the parable in Luke Nor will the Lord say that to us see No. Because the ego must be constantly placed on the cross: The servant never hesitates to honor others who serve well. Scriptures on this abound: We must not miss the irony here. We do not seek recognition, but we must be prompt in giving appreciation. I imagine the implication of that would therefore be: We should not value the appreciation when it is given. If we were to do so, we might become too dependent on it. And the servant who needs to be appreciated is setting himself up for disappointment. Because this is what love does. The servant looks to his Master for recognition and reward. Our Lord has told us what to expect: So many other texts prepare us for the moment when the Lord makes things right:

Chapter 6 : For Jesus's™ Sake | Berean Bible Society

*II Corinthians says, "For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake." Another way of displaying servanthood is in evangelism.*

That conviction led him and his wife Mary to serve there as church planters for more than 45 years, creating a network of believers who are still impacting Japan today. A memorial service was held on Nov. Mary said that Peter drew his life motto from II Corinthians 4: Robert and his wife Alice Ruth are long-time friends of the Derksens, and served as fellow missionaries in Japan. Neither could have done the work without the other. That provided the opportunity to model faithful living and talk about Christ. Their commitment to their church plant in Oita, a city in southern Japan on the island of Kyushu, sparked the growth of a tightly knit group of young adults. Shozo Sato was invited to serve as the first local pastor of Oita Mennonite Church. After a few years, he moved back to his hometown of Miyazaki to start a Mennonite Church there. Junji still serves there after 32 years. Each Junji and Tadayuki extend the Anabaptist reach into the wider community by organizing annual Peace Seminars in their areas. Getting started was challenging, Mary said, and sometimes seemed slow. In a culture with tightly knit families and prominent Buddhism, being open to Christianity meant risking family harmony. She shared the story of Junji Sasaki, the long-time Oita pastor. They begged us with tears to stop their son from his ambitions to become a pastor! In his early life, Peter likely never imagined taking part in such transformation. He was born on August 12, in Reinland, Man. He and his 4 siblings grew up in a home with little material wealth but richly immersed in Anabaptist faith, farm chores, music, hospitality and volunteering. According to an old collection of typewritten missionary biographies compiled by Bethel MC in Winnipeg, Peter remembered inviting Jesus into his heart as a child and taking a public stand for Christ at about the age of In junior high school, he first took notice of Japan through the unexplained disappearance of several Japanese classmates. An intelligent, studious young man, Peter managed to finish high school two years earlier than most. From the age of 16, he engaged his passion for faith and learning within the walls of Mennonite schools, first in Abbotsford and then in Winnipeg at Mennonite Brethren Bible College, where he met Mary Klassen. The two married in Following that, he taught at Bethel Bible Institute in Abbotsford and preached on the live radio gospel broadcast, Messengers of Peace. During this time he was moved by a presentation of missionary W. Voth, who had just returned from a post-war exploratory trip to Japan on behalf of COM. Voth proclaimed that it was an opportune time and place for missionaries. Peter felt that God was calling him and his wife to go. The Derksens embarked on their journey in with two young children in tow—Vangy and Rickie—and with Robert and Alice Ruth Ramseyer and their infant son, Mark. The Derksens returned to Canada in , but they kept in touch with the many friends they had made in Japan over the years, Christian and non-Christian alike. The church was started by Anna Dyck to serve Japanese immigrants. In a way, it was a family affair; the Janzens and Anna were also retired COM missionaries who served in Japan, and friends of the Derksens. His way of life shows me what the real life of a true Christian is. God is always good!

**Chapter 7 : The 7 Irrefutable Laws of Servant Leadership**

*{3} For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for {f} Jesus' sake. (3) He removes according to his accustomed manner, all suspicion of ambition, affirming that he teaches faithfully, but as a servant, and witnessing that all this light which he and his associates give to others, proceeds from the Lord.*

He was charged with being egotistic in his preaching, perhaps with special reference to passages like 1 Corinthians 2: He indignantly repudiates that charge. So far as he had spoken of himself at all, it had been as a minister and servant for their sake 1 Corinthians 3: Benson Commentary 2 Corinthians 4: For " To produce in us this disposition, and to qualify us for this great and important work; God, who " In the first creation of this world; commanded the light to shine out of darkness " By his infinitely powerful word; hath shined in our hearts " And not only in the hearts of us apostles, and his other ministers, but in the hearts of all those whom the god of this world no longer blinds, and thereby shuts them up in unbelief: In order to our illumination with, or to impart the lustre of; the knowledge of the glory of God " Of his glorious perfections, especially of his glorious love, and his glorious image, see on 2 Corinthians 3: And that mercy which has helped us out, and helped us on, hitherto, we may rely upon to help us even to the end. The apostles had no base and wicked designs, covered with fair and specious pretences. They did not try to make their ministry serve a turn. Sincerity or uprightness will keep the favourable opinion of wise and good men. Christ by his gospel makes a glorious discovery to the minds of men. But the design of the devil is, to keep men in ignorance; and when he cannot keep the light of the gospel of Christ out of the world, he spares no pains to keep men from the gospel, or to set them against it. The rejection of the gospel is here traced to the wilful blindness and wickedness of the human heart. Ministers are servants to the souls of men; they must avoid becoming servants to the humours or the lusts of men. It is pleasant to behold the sun in the firmament; but it is more pleasant and profitable for the gospel to shine in the heart. As light was the beginning of the first creation; so, in the new creation, the light of the Spirit is his first work upon the soul. The treasure of gospel light and grace is put into earthen vessels. The ministers of the gospel are subject to the same passions and weaknesses as other men. God could have sent angels to make known the glorious doctrine of the gospel, or could have sent the most admired sons of men to teach the nations, but he chose humbler, weaker vessels, that his power might be more glorified in upholding them, and in the blessed change wrought by their ministry. The connection seems to me to be this. Paul gives here a reason for what he had said in the previous parts of the Epistle respecting his conduct in the ministry. He had said that his course had been open, and pure, and free from all dishonest arts and tricks, and that he had not corrupted the Word of God, or resorted to any artifice to accomplish his designs; 2 Corinthians 2: The "reason" of this he here says is, that he had not preached himself, or sought to advance his own interest. He regarded himself as sent to make known a Saviour; himself as bound by all means to promote his cause, and to imitate him. Other people - the false teachers, and the cunning priests of the pagan religion - sought to advance their own interest, and to perpetuate a system of delusion that would be profitable to themselves; and they therefore resorted to all arts, and stratagems, and cunning devices to perpetuate their authority, and extend their influence. But the fact that Paul and his associates went forth to make known the Lord Jesus, was a reason why they avoided all such dishonest arts and artifices. We are not "principals" in this business, and do not despatch it as a business of our own, but we transact it as the "agents" for another, that is, for the Lord Jesus, and we feel ourselves bound, therefore, to do it as he would have done it himself; and as he was free from all trick, and dishonest art, we feel bound to be also. Ministers may be said to preach themselves in the following ways: When they aim at exalting their authority, extending their influence, or in any way promoting their own welfare. In one word, when self is primary, and the gospel is secondary; when they prostitute the ministry to gain popularity; to live a life of ease; to be respected; to obtain a livelihood: Such a plan, it is implied here, would lead to dishonest arts and devices, and to trick and stratagem to accomplish the end in view. And it is implied here, also, that to avoid all such tricks and arts the true way is not to preach ourselves, but Jesus Christ. It is so far the sole design of the ministry that had it not been to make known the Lord Jesus, it would never have been established; and

whatever other objects are secured by its appointment, and whatever other truths are to be illustrated and enforced by the ministry, yet, if this is not the primary subject, and if every other object is not made subservient to this, the design of the ministry is not secured. The word "Christ" properly means the anointed that is, the Messiah, the anointed of God for this great office see the note, Matthew 1: The word "Lord" also is used to designate him Mark This important passage, therefore, means, that they made it their sole business to make known Jesus the Messiah, or the Christ, as the supreme head and Lord of people that is, to set forth the Messiahship and the lordship of Jesus of Nazareth appointed to these high offices by God. To do this, or to preach Jesus Christ the Lord, implies the following things: To do this was a very vital part of the work of the ministry in the time of the apostles, and was essential to their success in all their attempts to convert the Jews; and to do this will be no less important in all attempts to bring the Jews now or in future times to the knowledge of the truth. No man can be successful among them who is not able to prove that Jesus is the Messiah. It is not indeed so vital and leading a point now in reference to those to whom the ministers of the gospel usually preach; and it is probable that the importance of this argument is by many overlooked, and that it is not urged as it should be by those who "preach Christ Jesus the Lord. It leads to all the demonstrations that this religion is from God; and the establishment of the proposition that Jesus is the Messiah, is one of the most direct and certain ways of proving that his religion is from heaven. The first object of a preacher, therefore, is to demonstrate that Jesus is sent from God in accordance with the predictions of the prophets. To make known his sentiments, and his doctrines, and not our own. This includes, of course, all that he taught respecting God, and respecting man; all that he taught respecting his own nature, and the design of his coming; all that he taught respecting the character of the human heart, and about human obligation and duty; all that he taught respecting death, the judgment, and eternity - respecting an eternal heaven, and an eternal hell. To explain, enforce, and vindicate his doctrines, is one great design of the ministry; and were there nothing else, this would be a field sufficiently ample to employ the life; sufficiently glorious to employ the best talents of man. The minister of the gospel is to teach the sentiments and doctrines of Jesus Christ, in contradistinction from all his own sentiments, and from all the doctrines of mere philosophy. He is not to teach science, or mere morals, but he is to proclaim and defend the doctrines of the Redeemer. He is to show how he lived - to hold up his example in all the trying circumstances in which he was placed. For he came to show by his life what the Law required; and to show how people should live. And it is the office of the Christian ministry, or a part of their work in preaching "Christ Jesus the Lord," to show how he lived, and to set forth his self-denial, his meekness, his purity, his blameless life, his spirit of prayer, his submission to the divine will, his patience in suffering, his forgiveness of his enemies, his tenderness to the afflicted, the weak, and the tempted; and the manner of his death. For he was the only perfectly pure model; and his example is to be followed by all his people, and his example is designed to exert a deep and wide influence on the world. Piety flourishes just in proportion as the pure example of Jesus Christ is kept before a people; and the world is made happier and better just as that example is kept constantly in view. To the frivolous and the thoughtless, the ministers of the gospel are to show how serious and calm was the Redeemer; to the worldly-minded, to show how he lived above the world; to the avaricious, how benevolent he was; to the profane and licentious, how pure he was; to the tempted, how he endured temptation; to the afflicted, how patient and resigned; to the dying, how he died: To show why he came to die; and what was the great object to be effected by his sufferings and death. To exhibit, therefore, the sorrows of his life; to describe his many trials; to dwell upon his sufferings in the Garden of Gethsemane, and on the cross. To show why he died, and what was to be the influence of his death on the destiny of man. To show how it makes an atonement for sin; how it reconciles God to man; how it is made efficacious in the justification and the sanctification of the sinner. And were there nothing else, this would be sufficient to employ all the time, and the best talents in the ministry. For the salvation of the soul depends on the proper exhibition of the design of the death of the Redeemer. There is no salvation but through his blood; and hence, the nature and design of his atoning sacrifice is to be exhibited to every man, and the offers of mercy through that death to be pressed upon the attention of every sinner. To prove that he rose from the dead, and that he ascended to heaven; and to show the influence of his resurrection on our hopes and destiny. The whole structure of Christianity is dependent on making out the fact that he rose; and if he rose, all

the difficulties in the doctrine of the resurrection of the dead are removed at once, and his people will also rise. The influence of that fact, therefore, on our hopes and on our prospects for eternity, is to be shown by the ministry of the gospel; and were there nothing else, this would be ample to command all the time, and the best talents of the ministry. That is, he is to be preached as having dominion over the conscience; as the Supreme Ruler in his Church; as above all councils, and synods, and conferences, and all human authority; as having a right to legislate for his people; a right to prescribe their mode of worship; a right to define and determine the doctrines which they shall believe. He is to be proclaimed also as ruling over all, and as exalted in his mediatorial character over all worlds, and as having all things put beneath his feet; Psalm 2: Jamieson-Fausset-Brown Bible Commentary 5. Forâ€”Their blindness is not our fault, as if we had self-seeking aims in our preaching. But we preach Christ Jesus the Lord; we preach what he hath commanded us to preach, and he is the subject of our discourses; we either preach what Christ is, or declare in our preaching what he hath done and suffered for sinners, or what he hath commanded us to do in order to our and your obtaining of life and salvation through him. These words contain a reason why the apostles behaved themselves in the manner described, 2 Corinthians 4: They did not preach any doctrine of their own devising; they did not set up themselves as lords over the faith and consciences of men; nor was their view in preaching to set forth their learning, parts, and eloquence, or to amass wealth and riches to themselves; nor did they assert the purity of human nature, or the power of man to do anything of himself that is spiritually good; or that justification and salvation are by works of righteousness done by men. The apostle does not say they were the servants of Christ, though they were, and esteemed it their greatest honour to be so; for he had no need to observe this, since this is included in their preaching him as "Lord": And that nothing else than this is the lofty contents of his preaching, he now establishes, and that under an antithetic point of view, which comp. But since it was self-evident that he did not preach himself as Lord, and this could not be attributed to him even by his opponents, however much they may have accused him of selfish conduct, it is better comp. Hofmann to let the expression retain its quite general character: In this lies the whole great confessional contents of his preaching, which absolutely excludes all desire for self-assertion; comp. For on His account, not irrespectively of Him, we are your servants. To do the will of Jesus, and to carry on His workâ€”this it is which determines us to be your servants, i. Cambridge Bible for Schools and Colleges 5. For we preach not ourselves] A reason is here given for the foregoing statement. No, it is the Gospel of Christ which he preaches, and if any refuse to listen to it, it is because he has suffered himself to be blinded by the devil. See note on 2 Corinthians 4: Christ Jesus as Lord, not ourselves. Pulpit Commentary Verse 5. There is no glory or illumination on our faces, and we have no personal ends to gain, nor are we "lords" over your faith. This is, perhaps, meant as an answer to some charge of egotism. The Lord; rather, as Lord Philippians 2: Your servants; literally, your slaves 1 Corinthians 9: So Christ had himself desired Matthew

## Chapter 8 : Jesus' Example of Servanthood

*Bible Verses about Being A Servant. For what we proclaim is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.*

He was charged with being egotistic in his preaching, perhaps with special reference to passages like 1Corinthians 2: He indignantly repudiates that charge. So far as he had spoken of himself at all, it had been as a minister and servant for their sake 1Corinthians 3: Pulpit Commentary Verse 5. There is no glory or illumination on our faces, and we have no personal ends to gain, nor are we "lords" over your faith. This is, perhaps, meant as an answer to some charge of egotism. The Lord; rather, as Lord Philippians 2: Your servants; literally, your slaves 1 Corinthians 9: So Christ had himself desired Matthew Matthew Henry Commentary 4: And that mercy which has helped us out, and helped us on, hitherto, we may rely upon to help us even to the end. The apostles had no base and wicked designs, covered with fair and specious pretences. They did not try to make their ministry serve a turn. Sincerity or uprightness will keep the favourable opinion of wise and good men. Christ by his gospel makes a glorious discovery to the minds of men. But the design of the devil is, to keep men in ignorance; and when he cannot keep the light of the gospel of Christ out of the world, he spares no pains to keep men from the gospel, or to set them against it. The rejection of the gospel is here traced to the wilful blindness and wickedness of the human heart. Ministers are servants to the souls of men; they must avoid becoming servants to the humours or the lusts of men. It is pleasant to behold the sun in the firmament; but it is more pleasant and profitable for the gospel to shine in the heart. As light was the beginning of the first creation; so, in the new creation, the light of the Spirit is his first work upon the soul. The treasure of gospel light and grace is put into earthen vessels. The ministers of the gospel are subject to the same passions and weaknesses as other men. God could have sent angels to make known the glorious doctrine of the gospel, or could have sent the most admired sons of men to teach the nations, but he chose humbler, weaker vessels, that his power might be more glorified in upholding them, and in the blessed change wrought by their ministry.

**Chapter 9 : 5 Graces of Servant Leadership | Ministry**

*"For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (2 Corinthians ). True leadership is servanthood, and the greatest leader of all time is Jesus Christ.*

Jesus Himself exercised the downward mobility that modeled the highest form of spiritual leadership. Philippians 2: And His Holy Spirit now indwells our hearts, enabling us to lead by serving. Servant leadership begins with grace and continues with grace. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Idolatry is the dedication of our love, affection, and allegiance to any person, object, pursuit, or pleasure in place of, apart from, or above our love and loyalty to God. For it is a good thing that the heart be established with grace—Hebrews The Grace of Humility Perhaps the most pervasive idol facing all of us is the one within us—the god of self. When self is on the throne, we may even obey God; but we reserve the right to choose, depending on what fits with our personal ambitions or desires. But a heart of grace resists this pride. Allowing pride in our lives is equivalent to rejecting grace, for God only gives grace to the humble. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Remember, Christ repudiates status seeking. Jesus Himself shed status and lifted a towel. Perhaps no test so accurately measures pride and humility as that of seeking unappreciated and unrequired service to those you lead. The Grace of Weakness God is not attracted to our strength—but our weakness. It is our weakness that makes room for his strength. It is our weakness that best displays His strength. It is our weakness that helps us to humbly receive His strength. And he said unto me, My grace is sufficient for thee: Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. The Grace of Worship The key to effective public leadership is a genuine private walk with God. We are not ready to lead until we have worshipped. Too often, we assume leadership roles with a proud self-sufficiency that assumes God is honored to have us on His team. Joshua learned the opposite is true. The night before he launched the campaign against Jericho, the Lord met him. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? A servant leader is not a king, but a shepherd. He riseth from supper, and laid aside his garments; and took a towel, and girded himself. Not for that we have dominion over your faith, but are helpers of your joy: Cultivating Grace Servant leadership can only be sustained by the grace of God. It is grace that gives us the desire to serve others. It is grace that gives us the wisdom to lead. It begins with us experiencing the grace of God in our hearts and then graciously ministering to others as we lead. Look again at the list above. Do these five traits characterize your life? We all have room to grow. If this article was a help to you, consider sharing it with your friends.