

[Fade in PowerPoint Slide 1]

Leading God's People God's Way

Lesson 7: The Law of Addition

Introduction

This is Lesson 7 in our course called *Leading God's People God's Way*. We are in the process of learning how to grow in our leadership ability as we study the laws of leadership. In this lesson we will learn about the Law of Addition.

[Fade out PowerPoint Slide 1]

Do you know what the first and ultimate responsibility of a leader is? If you were to ask a bunch of leaders you might hear them saying things like this: A leader's job is to be in charge; or to make the organization run smoothly; or to build a great team; or to make us better than the competition; or to win. Most leaders will give you an answer that involves what their people can do to help them reach the top. This is how the world sees leadership, from the perspective of position and title. But truly great leaders know that leadership is not about how far others help them to advance; it is about how far they help others to advance. That is achieved by serving others and adding value to their lives. That is the Law of Addition.

As we study the Law of Addition we will contrast the attitudes and leadership styles of Jesus and the Pharisees. The Pharisees were driven by positional leadership. They loved the best seats at feasts and in the synagogues; they loved to be greeted in the marketplace; and they loved it when the people called them "Rabbi", which means "teacher". They thought their position gave them power and made them good leaders. It was all about them. They cared very little for those under their care. Jesus came with a very different attitude. He came not to be served, but to serve. Jesus was constantly caring for people and adding value to their lives by serving them. In the end, he gave everything that he had. He gave his life so that others, including you and me, could be successful.

[Fade in PowerPoint Slide 2]

The Law of Addition says this: **Leaders add value by serving others.**

The key verses for this law are Mark 10:42-45, which say, "⁴²Jesus called [his disciples] together and said, 'You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. ⁴³Not so with you! Instead, whoever wants to become great among you must be your servant, ⁴⁴and whoever wants to be first must be slave of all. ⁴⁵For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.'"

If you read the verses just before our key verses, you will see that the disciples of

Jesus, especially James and John the sons of Zebedee, were thinking about how to get the best position in the kingdom of God. They were so bold that they came to Jesus and asked him if they could sit next to him, one at his left hand and the other at his right, when he established his kingdom.

James and John were thinking about themselves. They knew Jesus would someday be in the position of authority and they wanted to be right next to him. They wanted to be important people in his kingdom. They wanted other people to see them sitting next to Jesus and think, "Wow! Look at those two. They must be very important to be sitting next to Jesus."

When the rest of the disciples heard what James and John had asked, they were offended and resentful of them. Their attitude shows that they also wanted a high position in the kingdom. Why would they have been offended if they had not secretly been thinking to themselves, "Why should James and John get positions of honor? They're no better than I am. I think I should have that position."

[Fade out PowerPoint Slide 2]

Jesus addresses the situation by contrasting the leadership styles of the world and his kingdom. His response to the disciples is recorded in our key verses for this lesson. Let's look at them a bit more closely.

First, Jesus called his disciples together and reminded them of the leadership style of the world. He said that the disciples already knew the attitude of worldly leaders. They saw it every day as they observed the Romans who ruled over Israel at the time. They also saw this attitude in their own religious leaders, the Pharisees.

Jesus said that worldly leaders "lord it over" and "exercise authority over" those under them. In other words, worldly leaders are focused on their positions and titles. They use the authority that their positions and titles give them to oppress and control those under them. They are more concerned with their own needs than the needs of their people. They are more concerned with how others can add value to them than with how they can add value to others. They think that their position or title earns them the right to be served by others. They completely miss the fact that with authority comes the responsibility to care for others and make sure that their needs are met.

Then Jesus rebukes his disciples by saying, "Not so with you!" Jesus is saying that if they want to be part of his kingdom, they have to change the way they think. They cannot think the way the world thinks and be part of the kingdom he is creating.

The implication of Jesus' rebuke to his disciples was clearly understood by them. He was saying to them that the brothers' request and the attitude of the other disciples toward James and John showed where their thinking was. It showed that they were thinking like the world. They were focused on position and title rather than on meeting the needs of people.

Jesus continued by teaching his disciples the leadership style of his kingdom. It is the exact opposite of the world. The world focuses on becoming great by obtaining a position of authority. Jesus said if you want to be great in his kingdom you must

become a servant. If you want to be first in his kingdom, you must become a slave to all. Wow! I wonder what the disciples were thinking after they heard that.

To conclude his teaching, Jesus explained to his disciples what his personal leadership style is. He told them, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many. Jesus told his disciples that he, the Son of Man, did not come to be served. Remember, that is the attitude of worldly leaders. They are interested in what others can do for them. On the contrary, Jesus said that he came to serve. His leadership style is to be more interested in what he can do for others than in what they can do for him. His leadership style is servant leadership.

The reason Jesus came to earth was to add value to the lives of every person. He came to give his life. He came to die so that we could live. How did he accomplish that? By serving! Jesus added value to the lives of every man, woman, and child by coming into this world as a servant. That's the Law of Addition.

[Fade in PowerPoint Slide 2 Again]

Why don't you take a moment to pause the DVD and memorize the Law of Addition and the key verses now?

[Fade in PowerPoint Slide 3 – Pause DVD]

[Discussion – in pairs or groups of 3 or 4]

- a) *In our key verses Jesus said that worldly leaders "lord it over" and "exercise authority over" those who are under them. Have you ever had that kind of an attitude in your own leadership?*
- b) *Jesus taught that the greatest in his kingdom is the servant of all. As a leader, how well are you doing in serving those whom God has given you?*

[Fade out PowerPoint Slide 3 – Continue DVD]

[Fade in PowerPoint Slide 4]

As we study the Law of Addition in this lesson, we are going to contrast the life and leadership styles of the Pharisees and Jesus. Let's take a quick look at the setting for our story. If you look at the slide on the screen right now, you will see where our story fits into history.

Our story begins in eternity past. The apostle John began his gospel by saying that "in the beginning was the Word, and the Word was with God, and the Word was God." Of course, the "Word" that John is referring to is none other than the Lord Jesus. What John is trying to show us is that the life of Jesus did not start when he came to earth as a baby. Rather, Jesus has existed for eternity. When God created the heavens and the earth at the beginning of time, Jesus already existed. He existed because he is God. There has never been a time when he did not exist.

John goes on to say that the "Word became flesh and made his dwelling among us." Here John is referring to the fact that Jesus became a human being, he became flesh just like you and me and he lived among us for a season. When Jesus became a man,

he did not stop being God. He was 100% man and 100% God at the same time.

Our story for this lesson takes place during this time that Jesus was a human being on earth. Let us set the scene.

Israel had become a nation while living in Egypt. God raised up Moses to bring Israel out of Egypt and lead them to the land he had promised to give them. After Moses died, Joshua led the people of Israel into the Promised Land where they settled.

At first Israel was governed by judges, but then they wanted a king. The prophet Samuel anointed Saul to be the first king. After Saul came David and then Solomon, David's son. Solomon was a hard taskmaster and after his death the people appealed to his son Rehoboam to make life easier for them. Rehoboam refused and the people rebelled against him. The kingdom was divided.

The Northern Kingdom of Israel was made up of the ten tribes that rebelled against Rehoboam. Its capital was a city named Samaria. Nineteen kings ruled over the Northern Kingdom of Israel. All of them did evil in the eyes of the Lord. Because of the continual disobedience to the Lord, God allowed them to be conquered and taken into captivity by the Assyrians in about 722 B.C.

The Southern Kingdom of Judah was made up of the tribes of Judah and Benjamin. Jerusalem was the capital of Judah. There were also nineteen kings in Judah, some of them were righteous before God but most of them did evil in his sight. Because there were some righteous kings in Judah, the Lord allowed Judah to remain free for longer than the Northern Kingdom of Israel. But, eventually, Judah was also conquered and taken captive by the Babylonians. The Babylonian King Nebuchadnezzar destroyed Jerusalem, including the temple, in about 586 B.C.

The Jews were in exile for a period of seventy years from the time that Nebuchadnezzar destroyed Jerusalem. In about 539 B.C., after forty-seven years in captivity, the Persian King Cyrus conquered Babylon and the Jews came under Persian rule. Cyrus changed the laws governing foreigners, however, and made it possible for the Jews to return to their homeland for the first time.

There were three groups of Jews that returned to the Promised Land. The first group was led by Zerubbabel in about 538 B.C. When they arrived in Jerusalem they immediately began rebuilding the temple. After they had built the foundation, opposition arose and they stopped building. Years later they resumed building and finally completed the temple. In about 516 B.C. the first Passover Feast after the captivity was celebrated, officially bringing the seventy years of captivity to an end.

Some years later, in about 466 B.C., Ezra led a second group of Jews back to their homeland. Ezra's main objective was to restore the spiritual condition of the people and encourage them in their worship to the Lord.

Finally, in about 450 B.C. Nehemiah led the last group of exiles back to Jerusalem. This is the group who rebuilt the walls and the gates of Jerusalem. It is about this time in history that the Old Testament ends.

Between the Old Testament and New Testament a new kind of scholar emerged. These men were experts in the laws of the Old Testament. They were called scribes and were obsessed with trying to understand and interpret the law. Slowly but surely the Jewish ideas of faith and righteousness began to change.

In the past, faith and righteousness had been based in a covenant relationship with God. Now they were thought of in terms of knowing and keeping the law. So faith became a matter of intellect. And righteousness was something that you could earn by keeping the Law. These false teachings of the Scribes and Pharisees were prevalent in Israel when Jesus was on earth.

In the first chapter of the letter to the Hebrews in the New Testament we read these words: "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe."

For over four hundred years God had not spoken through his prophets. Then Jesus appeared on the scene and God began to speak again. Jesus was born in about 4 B.C. (Now you might ask, if "B.C." mean "Before Christ" then how could Jesus be born "Before Christ"? That's a great question. The answer is human error. The man who figured out the calendar we now use made a mistake in his calculations and now we're stuck with it.)

According to Luke 3:23 Jesus began his ministry when he was "about thirty years old." That would be in about 27 A.D. As a matter of interest, "A.D." stands for *Anno Domini* which is Latin for "the year of our Lord". Jesus ministered for about three years in the land of Israel, which was called Palestine at the time and was under Roman rule. It is during these three years that our story takes place.

The life and ministry of Jesus are recorded for us in the first four books of the New Testament called the Gospels. These books are named after the men who wrote them, namely Matthew, Mark, Luke, and John. If you have never read the Gospels, can I encourage you to do so? It will really give you a much better understanding of who Jesus is.

[Fade in PowerPoint Slide 5]

Before we go any further in our lesson, it would be good for you to read the scriptures pertaining to this story. Why don't you stop right now to take a moment to read the following scriptures?

Scriptures to read: Matthew 23:1-39, John 13:1-17

[Fade out PowerPoint Slide 5]

There are many passages in the Gospels that show us the attitude and leadership style of the religious leaders of Jesus' time, especially the Pharisees. We do not have time to study them all, so we will focus on just two passages. I think you'll get the point very quickly.

Our first passage is from Matthew 23 in which Jesus highlights the basic attitude of

the Pharisees. In this passage Jesus is talking to his disciples and to the crowds of people who were following him. He starts by telling them that they must obey the Pharisees and do the things that the Pharisees tell them to do. Why? Because when the Pharisees speak, they are not speaking their own words. They are speaking the words of Moses, which are in fact the words of God.

But Jesus continues by saying that the people must not do what the Pharisees do. He then summarizes what the Pharisees: "They tie up heavy loads and put them on men's shoulders, but they themselves are not willing to lift a finger to move them."

In other words, Jesus is saying that the Pharisees are hypocrites. A hypocrite is a person who pretends to have moral principles. In short, a hypocrite is someone who does not practice what he or she preaches. They are always telling others what to do and how to do it, but they themselves never put into practice what they preach.

Jesus goes on to explain that the Pharisees do everything for others to see. Everything they do is designed to get the attention and praise of other people. They want people to think how good they are, or how holy they are. Everything they do is a show. They are so full of pride that they even make their clothes in such a way as to draw attention to themselves. They love the places of honor at banquets and the most important seats in the synagogues. And, they love it when people greet them in the marketplace and call them "Rabbi" which means "teacher".

God's kingdom operates by a different standard than the world. In the world people are always looking for a position or title. The Pharisees loved to be called "Rabbi" or "father" or "teacher". Today, people go after titles like "pastor", "elder", "deacon" or "cell leader". These positions and titles are not bad in and of themselves. But when we seek them because of the status and recognition they bring, then we are adopting the standards of the world.

Jesus told those who were listening that they should not seek such titles. Instead, they should seek to serve. The goal of leadership in God's kingdom is to serve others, because in God's kingdom whoever exalts himself will be humbled and whoever humbles himself will be exalted.

As he is talking to the crowd and his disciples, Jesus launches into a series of eight rebukes directed towards the Pharisees. These rebukes are in direct contrast to the eight Beatitudes, or attitudes of the kingdom, that Jesus taught his disciples in Matthew 5:1-11. I wonder if the Pharisees were standing on the outer edges of the crowd listening to what Jesus had to say. Imagine their anger as they heard him rebuking them in front of this crowd. Let's look at what Jesus had to say to the Pharisees.

[Fade in PowerPoint Slide 6]

The first rebuke Jesus makes toward the Pharisees is in Matthew 23:13, which says this:

¹³"Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let

those enter who are trying to.”

The Pharisees were so full of pride that they were not able to enter into the kingdom of heaven. Even worse than not entering themselves, they prevented others from being able to enter.

In Matthew 5:3 Jesus said that if someone wants to enter the kingdom of heaven they must be “poor in spirit”. To be poor in spirit means to be humble or to not think of yourself too highly. It means that you do not trust in yourself to be able to enter God’s kingdom. The Pharisees were definitely not poor in spirit. They were not humble at all. On the contrary, they were full of pride and, therefore, they could not enter God’s kingdom.

[Fade in PowerPoint Slide 7]

The second rebuke Jesus makes toward the Pharisees is in Matthew 23:14, which says this:

¹⁴“Woe to you, teachers of the law and Pharisees, you hypocrites! You devour widows’ houses and for a show make lengthy prayers. Therefore you will be punished more severely.”

The religious leaders, the Pharisees and the teachers of the law, were using their position to force the people to pay them for prayers. They made a show of making long prayers. You get the impression that the longer the prayer, the more they would charge. Notice Jesus calls their lengthy prayers a “show”. In other words, they had no meaning, nor did they accomplish anything. Apparently Jesus knew that God was not listening to these hypocrites.

This practice of the Pharisees – charging lots of money for prayers – was so bad that they had actually caused widows to lose their houses. These women should have been helped by the Pharisees, not exploited by them. In Matthew 5:4 Jesus promised that those who mourn would be comforted. He is talking about repenting for our sins. The Pharisees neither mourned with widows, nor did they mourn over their own sins. In fact, they did not even think they were sinning.

[Fade in PowerPoint Slide 8]

In Matthew 23:15 we read Jesus’ third rebuke to the Pharisees:

¹⁵“Woe to you, teachers of the law and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell as you are.”

In this rebuke Jesus is addressing the way in which the Pharisees converted people to their way of thinking. Obviously they were eager to attract followers because Jesus said they traveled over land and sea. They would go to great lengths just to win a single convert, but then they would make that convert into twice a hypocrite than they were.

In Matthew 5:5 Jesus tells us the correct way to win the world. He says that those

who are meek will inherit the earth. What does it mean to be meek? Well, it means to be yielded to God. It means to surrender my own will and be obedient to God's will.

Jesus illustrated this for us when he was in the garden of Gethsemane just before he went to the cross. Remember how much stress and pressure he was under as he thought about what he was about to face?

In Luke 22:42-44 we read what happened. It says there that Jesus was under so much anguish that his sweat was like drops of blood. In the midst of that anguish and turmoil, Jesus submitted himself to his Father. He yielded to God. Do you remember His prayer? He prayed, "Father, if you are willing, take this cup from me." The cup he was talking about was the ordeal of the cross that he was about to face. But then he said these words, "yet not my will, but yours be done." That's how you yield to God. You submit to his will. If you do, you will receive the earth as your inheritance.

[Fade in PowerPoint Slide 9]

Jesus rebukes the Pharisees a fourth time in Matthew 23:16-22:

¹⁶"Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' ¹⁷You blind fools! Which is greater: the gold, or the temple that makes the gold sacred?

[Fade in PowerPoint Slide 10]

¹⁸You also say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.' ¹⁹You blind men! Which is greater: the gift, or the altar that makes the gift sacred? ²⁰Therefore, he who swears by the altar swears by it

[Fade in PowerPoint Slide 11]

and by everything on it. ²¹And he who swears by the temple swears by it and by the one who dwells in it. ²²And he who swears by heaven swears by God's throne and by the one who sits on it."

In his fourth rebuke Jesus is addressing the greed of the Pharisees. They were so greedy that they had developed an elaborate system for making oaths that were binding or not binding. It was so complicated that most people couldn't really figure out what was a binding oath and what was not. Using this confusing system the Pharisees were able to make an oath, but then later on they would not keep it, saying that it wasn't really binding. In this way they robbed both God and people. They were driven by greed.

Jesus said that we should be hungry, but not greedy. In Matthew 5:6 he said that if we hunger for righteousness we will be filled.

You see, there is a great difference between hunger and greed. Hunger is a compelling need or strong desire for food. It has to do with a need. Once the need is met the hunger is satisfied. Greed on the other hand, goes beyond need. It is an

excessive desire to acquire or possess more than we need or deserve. It is never satisfied. It always wants more.

Jesus is rebuking the Pharisees because their priorities were wrong. They were not seeking God's kingdom. They were seeking their own kingdoms. Do you remember what Jesus said in Matthew 6:33? He said that if we would seek first God's kingdom and his righteousness, then all of our daily needs, food, drink and clothes, would be added to us. In other words, if we seek God's kingdom above our own needs, then our heavenly Father will take care of the rest. He will provide for all of our needs.

[Fade in PowerPoint Slide 12]

The fifth rebuke of Jesus towards the Pharisees is found in Matthew 23:23-24, which says this:

²³"Woe to you, teachers of the law and Pharisees, you hypocrites! You give a tenth of your spices - mint, dill and cumin. But you have neglected the more important matters of the law - justice, mercy and faithfulness. You should have practiced the

[Fade in PowerPoint Slide 13]

latter, without neglecting the former. ²⁴You blind guides! You strain out a gnat but swallow a camel."

Now Jesus is rebuking the Pharisees because they made major issues over minor details. In doing this, they overlooked the things that are really important. The Old Testament taught the principle of tithing. Jesus is not condemning that here. Rather, he is condemning the attitude of the Pharisees regarding tithing.

They took it to an extreme, so much so that they were measuring every little thing, including spices, to figure out if they had actually paid a tithe or not. The problem was, they were spending so much time in these minor details that they were neglecting the much more important issues of justice, mercy and faithfulness.

Jesus highlights the importance of showing mercy in Matthew 5:7 when he said that we must be merciful if we want to be shown mercy. Mercy is treating others the way we want to be treated. It has to do with showing kindness and gentleness to others, even when they don't deserve it. Isn't that what God has done for us? We are all sinners and deserve to die. But God has given us eternal life instead. Isn't that amazing?

[Fade in PowerPoint Slide 14]

We'll cover the next two rebukes together because they have the same basic idea. Let's read the sixth and seventh rebukes from Matthew 23:25-26 and Matthew 23:27-28:

²⁵"Woe to you, teachers of the law and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence.

²⁶Blind Pharisee! First clean the inside of the cup and dish, and then the outside also will be clean.

[Fade in PowerPoint Slide 15]

²⁷"Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside are full of dead men's bones and everything unclean. ²⁸In the same way, on the outside you appear to

[Fade in PowerPoint Slide 16]

people as righteous but on the inside you are full of hypocrisy and wickedness.

Here Jesus is rebuking the Pharisees because they were much more concerned with outward appearances than they were with the condition of their hearts. Jesus gave them two different examples of their behavior.

First he said that they clean a cup or dish on the outside but don't do anything about the filth that is on the inside. Think about it? When you drink out of a cup or eat out of a bowl, don't you want to be sure that the inside was clean? I sure do. Why? Because that's the part of the cup or bowl that touches the food or drink that goes into my mouth. Even though I would prefer if the outside were clean also, it is much more important that the inside be clean.

Then Jesus uses another example. He says that they are like whitewashed tombs. In other words, the outside looks great, all clean and bright with a fresh coat of white paint. But on the inside are dead men's bones, death and decay.

Obviously Jesus is making the point with these two examples that what is on the inside, what is in our hearts, is much more important than what people can see on the outside. Why is this? It is because God looks at our hearts and not our outward appearance. I don't know about you, but I think we should be more concerned about what God sees than what people see, don't you?

In Matthew 5:8 Jesus tells us what kind of hearts please God. He says that those whose hearts are pure will see God. He is describing a person who is doing something about the condition of his or her heart. We don't just get a pure heart by accident. We have to humble ourselves and repent of our sins. Then we must yield ourselves to God's will for our lives, pursue righteousness and show mercy to others. A pure heart comes when we seek to live our lives with Jesus, and for Jesus, every day.

[Fade in PowerPoint Slide 17]

The eighth and final rebuke of Jesus towards the Pharisees is in Matthew 23:29-32, which says:

²⁹"Woe to you, teachers of the law and Pharisees, you hypocrites! You build tombs for the prophets and decorate the graves of the righteous. ³⁰And you say, 'If we had lived in the days of our forefathers, we would not have taken part with them in shedding

[Fade in PowerPoint Slide 18]

the blood of the prophets.' ³¹So you testify against yourselves that you are the

descendants of those who murdered the prophets. ³²Fill up, then, the measure of the sin of your forefathers!"

The final rebuke of the Pharisees that Jesus makes is regarding their attitude toward the messengers that God had sent to his people. They were bragging that they would not have killed the prophets as their fathers had done. But Jesus is saying that by identifying themselves as descendants of those who killed the prophets in fact proves that they would have done exactly the same thing.

In Matthew 5:9 Jesus says that blesses peacemakers. He also states in the next few verses that true believers would be blessed if they were persecuted for their faith in God. The Pharisees were not peacemakers nor were they being persecuted. In fact, they were the persecutors. They, like their fathers, were guilty of persecuting the messengers that God sent to bring them his words.

We have seen that the basic attitude of the Pharisees was exactly the opposite of the values of God's kingdom. In a few moments we will look at a passage that shows us the attitude of Jesus in action.

[Fade in PowerPoint Slide 19 – Pause DVD]

[Discussion – in pairs or groups of 3 or 4]

- a) *The Pharisees were full of pride and used their leadership positions to serve themselves. Have you ever used your leadership position to get something you wanted? If so, what should you do to correct that?*
- b) *The Pharisees were more concerned with outward appearances than the condition of their hearts. Why do you think leaders should be more concerned with what is in their heart?*

[Fade out PowerPoint Slide 19 – Continue DVD]

We have seen the attitude of the Pharisees toward those who followed them. Now, let's take a look at the attitude that Jesus had toward his followers. Our text for this section is found in John 13:1-17. It is the story of the time when Jesus washed the feet of his disciples.

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go back to his Father. He loved his disciples and was about to show them the full extent of his love. His disciples had arranged for him to eat the Passover meal with them in a rented room. It was the last supper that Jesus would eat with his disciples before he went to the cross.

The evening meal was being served, and the devil had already prompted Judas Iscariot to betray Jesus. But Jesus was secure in who he was and in his relationship with his Father. It was his security in his relationship with his Father that enabled him to go through the things he was about to face.

While they were still eating supper, Jesus got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a

basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

When Jesus got to Peter, the two of them had a conversation that went something like this: Peter said to Jesus, "Lord, are you going to wash my feet?" Jesus replied "You do not realize now what I am doing, but later you will understand." "No," protested Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." "Then, Lord," replied Peter, "not just my feet but my hands and my head as well!" Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you."

When Jesus said that not every one of the disciples was clean, he was referring to the fact that he already knew that one of them would betray him. In fact, John tells us that Jesus even knew who it was. And yet, he still washed the feet of all his disciples, including Judas Iscariot who would betray him.

After Jesus had finished washing the feet of his disciples, he put his outer garments back on and returned to his place at the table. Then he said these words, recorded in John 13:12-17, to them:

[Fade in PowerPoint Slide 20]

¹²..."Do you understand what I have done for you?" he asked them. ¹³"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am. ¹⁴Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. ¹⁵I have set you an example that you should do as I have done

[Fade in PowerPoint Slide 21]

for you. ¹⁶I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. ¹⁷Now that you know these things, you will be blessed if you do them."

[Fade out PowerPoint Slide 21]

In this story of the last supper that Jesus had with his disciples before he went to the cross, we see a very different attitude than that of the Pharisees. Jesus was the leader of the group. His disciples called him "Teacher", "Lord" and "Master". Yet he did not use his position to boss them around or gain anything for himself. Instead, he used his position to serve.

This is in direct contrast to the Pharisees who were always using their position to get something for themselves. They were always focused on who they were and never considered the people whom they were leading. As far as they were concerned, the people were there to serve them, not the other way round. They thought that their positions and titles made them superior to others.

Jesus told his disciples that he had set them an example to follow. In other words, he was telling them how they must lead if they wanted to be leaders in his kingdom. Leaders in God's kingdom use their positions to serve the people. Rather than adding value to themselves, they add value to others. That's what Jesus did and that's what

he expects us to do as leaders in his kingdom.

[Fade in PowerPoint Slide 22 – Pause DVD]

[Discussion – in pairs or groups of 3 or 4]

- a) *In contrast to the Pharisees, Jesus came to serve others and not to be served. How will knowing this truth change your attitude about being a leader?*
- b) *Jesus set us an example of how to be a servant. Think about his life and how he treated people. What are some of the ways that Jesus served people and added value to their lives?*

[Fade out PowerPoint Slide 22 – Continue DVD]

In this lesson we have been looking at the leadership Law of Addition, which means adding value to the lives of people. How does a leader add value to others? A leader adds value to others by serving them. That is exactly what Jesus did.

Jesus was an example for his disciples and he is an example for us also. His leadership style was in direct contrast to that of the religious leaders of his day. The Pharisees were always seeking to gain something. They used their leadership positions to force others to serve them. They never tried to serve others. As a result, rather than adding value to others, they were subtracted value from them. That attitude and leadership style is the exact opposite of the attitude and leadership style that Jesus taught and modeled for us. Jesus lived the Law of Addition. He was always adding value to the lives of others.

Let's take a closer look at the principles of addition that we can learn from comparing the style of Jesus with the style of the Pharisees. We will focus on four main observations, which are:

[Fade in PowerPoint Slide 23]

1. Good leadership is based on adding value to people, not to one's title, power, or position.

[Click PowerPoint Slide 23]

2. Good leaders make the transition from selfish leadership to servant leadership.

[Click PowerPoint Slide 23]

3. A leader's ability to add value begins within the heart.

[Click PowerPoint Slide 23]

4. Before adding value to others, leaders make themselves more valuable to others.

Let's get started with our first observation.

[Fade in PowerPoint Slide 24]

1. Good leadership is based on adding value to people, not to

one's title, power, or position.

[Click PowerPoint Slide 24]

The Bible records for us how the Pharisees were totally obsessed with their positions and titles. They were the ultimate positional leaders. Jesus said that they loved the best places at feasts and the best seats in the synagogues. They loved to be greeted in the marketplaces and to be called "Rabbi", which means "teacher". They thought that their position gave them power and made them good leaders, but their idea of what a leader is was wrong because it was founded on three false concepts.

[Click PowerPoint Slide 24]

1. The Pharisees Had a False Concept of Righteousness

The first false concept the Pharisees had was Regarding righteousness. They thought that righteousness meant keeping the law. As a result, they placed their attention on outward appearances. They wanted to look good. They wanted people to know they were powerful. They wanted others to see their acts of generosity. But what they did was all for show. Everything they did was to seek the approval of people rather than God.

Jesus taught that righteousness is not about what we do or how good we are. It is about whether our hearts are right with God. Remember how he rebuked the Pharisees and called them hypocrites. He said they were like whitewashed tombs, which indeed appear beautiful on the outside but inside are full of dead men's bones and all uncleanness. He said that they outwardly appeared righteous to men, but on the inside they were full of hypocrisy and lawlessness.

What is Jesus saying to the Pharisees? He is saying that they should be much more concerned with what is in their hearts.. He is also saying that true righteousness is about pleasing God and not others. Jesus is concerned with a person's heart, not just his outward appearance.

The condition of the heart is especially important for leaders, because it determines how they will treat others. A leader whose heart is not right toward God will never serve others. Why? Because if your heart is not focused on God, it will be focused on yourself. You cannot be selfish and serve others at the same time. It's impossible.

A true leader serves people. A servant leader may not always be popular or impressive. But because they are motivated by loving concern rather than personal glory, they are willing to pay the price, just like Jesus did.

You cannot be a servant leader if your focus is on power and appearance. Your focus needs to be on helping the people you lead.

[Click PowerPoint Slide 24]

2. The Pharisees Had a False Concept of Ministry

The second false concept that the Pharisees had was in their idea of what ministry is. They thought that ministry was about getting people to follow a lot of rules and regulations. Ministry to them had nothing to do with being an example for others to follow. Their style of leadership was to force rules on the people and assign them difficult tasks while they themselves did nothing. This is a typical attitude of positional leaders - whether they are leaders in the church or in the world.

Positional leaders tend to dictate to others, not become partners with them. But true leaders never ask others to do what they are not willing to do themselves. As a leader, you must set a standard for yourself at least as high as you do for anyone you lead. Your skills and responsibilities may be different from those of the people you lead, but your willingness to work hard and be held accountable must be no less than theirs.

[Click PowerPoint Slide 24]

3. The Pharisees Had a False Concept of Greatness

Third, the Pharisees had a false concept of greatness. Like many people who have a leadership position but not much leadership ability, they believed that recognition, position, and title were what made a person great. This is the way the world thinks about greatness.

Unfortunately, sometimes this same attitude creeps into the church. Remember our key verses for this lesson when Jesus had to rebuke his disciples for thinking the same way. James and John had asked for positions of honor and Jesus told them that the greatest in his kingdom would be the one who serves. Then Jesus summed up his mission by saying that he came to serve and not to be served.

Real leadership is service. Serving others is what separates a good leader from a selfish one. That's good news. Do you know why? It's good news because it means that anyone, including you and me, can be a good leader. We can all be good leaders, even great leaders, because we can all serve others. It's a choice.

[Fade in PowerPoint Slide 25]

The second observation about adding value to others that we can make from comparing the Pharisees with Jesus is this:

2. Good leaders make the transition from selfish leadership to servant leadership.

If you read the Gospel accounts of the life and ministry of Jesus, you will find that the Pharisees opposed him over and over again. Many times they even tried to trick him into breaking the law. But Jesus never broke the law. Instead he fulfilled it.

The Pharisees refused to get it. They heard Jesus teach and observed his method of leadership in action, but they refused to embrace it. They made excuses for themselves. They pointed to their lineage, as children of Abraham, thinking that their heritage would protect them. They accused Jesus of being demonic. They dodged and weaved and did everything in their power to avoid looking honestly at themselves. Instead they tightly held on to their old way of doing things. But the time for their style of selfish leadership was coming to an end. Jesus taught a new way of looking at leadership; he taught servant leadership.

[Click PowerPoint Slide 25]

Anyone who desires to follow Jesus must learn to lead his way. That requires us to think differently. We must move from selfish leadership to servant leadership. The two stand in stark contrast to one another. By doing a careful reading of the Gospels, we can see how Jesus led in contrast to the Pharisees' way of leading. Here are seven ways in which the two approaches differ:

[Click PowerPoint Slide 25]

1. They Differ in How to Gain Influence

Selfish leaders seek to use their power to get people to do what they want. They try to impress, intimidate, or simply overpower others.

In contrast, servant leaders seek to love people to gain influence. Servant leaders see leadership as a platform for loving people not for getting their own way.

[Click PowerPoint Slide 25]

2. They Differ in Where They Find Confidence

Selfish leaders look for confidence and validation in victory over others. It confirms their position and feeds their sense of power.

Servant leaders also like to win, but that isn't the source of their strength. Their confidence comes from their dependence on God.

[Click PowerPoint Slide 25]

3. They Differ in How They Use Authority

Time and again the Pharisees reminded people of their position, cited their credentials, and stood on their rights in order to lead others. They did everything in their power to stand apart from, and above, those they led.

In contrast, Jesus gave up his rights, made himself like a slave, and served those who were beneath him. He defined leadership as service and he expected anyone who desired to lead others in his name to use their power to add value to others.

[Click PowerPoint Slide 25]

4. They Differ in How to Grow an Organization

Selfish leaders, like the Pharisees, place demands on others to extend their power and enlarge their organization. They tear people down and ask them to jump through hoops to prove themselves.

As a servant leader, Jesus focused on building people up. He spent his entire ministry developing people: encouraging, training, and empowering his disciples. Before he was done, He gave his authority to his followers so that they could carry on after him.

[Fade in PowerPoint Slide 26]

5. They Differ in Their Perspective and Vision

Selfish leaders are usually very shortsighted. Their focus is like that of kids who play King of the Hill. They spend most of their time and energy knocking others down and keeping themselves on top. Their perspective and their efforts are temporal. As a result, their reward is also temporal.

Servant leaders who follow God live for the eternal. They heed the words of Christ, who admonished, that we should not lay up for ourselves treasures on earth, but in heaven. In other words, our perspective should not be focused on the things of this world but on the things of God.

[Click PowerPoint Slide 26]

6. They Differ in How They Define Success

If you are a selfish leader, when do you know that you are successful? When you personally win. There is no other gauge of success. That's not true for servant leaders. They are successful when anyone they help wins. But they can consider themselves successful even in the face of losses as long as they were obedient to God's direction. He alone has the full picture of what is happening in the world and knows what kind of impact a leader is making in eternity.

[Click PowerPoint Slide 26]

7. They Differ in How They See Their Role

The bottom line is that selfish leaders see themselves as rulers over others. They want to be the boss, and they'll do whatever is necessary to keep themselves in that position.

Servant leaders see themselves as partners. As Jesus prepared to go to the cross, he let the disciples know that he was treating them not as underlings, but as equals in the mission. In John 15:15 he said to them, "No longer do I call you servants, for a servant does not know what his master is doing but I have called you friends, for all things that I heard from my Father I have made known to you." Servant leaders don't seek to put themselves above others. They desire partnership.

[Fade out PowerPoint Slide 26]

Leaders are very important. Think about this: What is a family without a protector, a ship without a pilot, a flock without a shepherd, a body without a head? Obviously, without the protector, the pilot, the shepherd, or the head, each of these would not function well, if at all. Why? Because everything rises and falls on leadership.

But the opposite is equally true. Without the family, the ship, the flock, or the body, the leader has no function. If nobody is following, then the leader is not leading. To be a leader implies that someone is following. That's why it is important how leaders approach their role. Are they in it for themselves? Or are they leading because they want to add value by serving others?

[Fade in PowerPoint Slide 27 – Pause DVD]

[Discussion – in pairs or groups of 3 or 4]

- a) *Consider the leadership style of the Pharisees and of Jesus. In your leadership, do you place a higher value on people than you do on position, power, or appearance?*
- b) *Think about the seven ways in which selfish leadership and servant leadership differ. Which approach to leadership is reflected in the way you treat others?*

[Fade out PowerPoint Slide 27 – Continue DVD]

[Fade in PowerPoint Slide 28]

Our third observation about adding value to others that we can make from comparing the Pharisees with Jesus is this:

3. A leader's ability to add value begins within the heart.

When you hear the word "serving" what image comes to mind? Do you picture uneducated people with limited skills performing menial tasks? If you do, you've probably gotten the wrong idea about it what it means to be a servant. The disciples also had the wrong idea, until Jesus helped them to get a different perspective when he washed their feet.

Serving other people does not depend upon a person's education, skill level, or position. It's depends upon the person's heart. Every follower of Christ is called to serve others, and a willingness to do that depends on a person's attitude toward others, not their ability or position.

[Click PowerPoint Slide 28]

Jesus demonstrated a leader's proper attitude toward others during his last supper with his disciples. Earlier we looked at the story from John 13 when Jesus washed the feet of his disciples. Here are five things we learn about the heart of a good leader from the example Jesus gave us:

[Click PowerPoint Slide 28]

1. Good leaders Are Motivated By Love to Serve (John 13:1—2)

The washing of the disciples' feet is perhaps the most vivid and clear example of Jesus' desire to serve people, but it was certainly not the only example. Jesus served people not only then and when he healed people, but also when he was leading. When he preached to the crowds, trained his disciples, and interceded with God on people's behalf, He was practicing servant leadership. And of course, his greatest act of service was also his greatest act of leadership: dying on the cross. Only the sinless leader of the human race was qualified and capable to serve in that way.

Time and time again, Jesus showed his compassion, his desire to love, serve, and save people. And his heart broke when they resisted him. Listen to his words from Matthew 23:37: "O Jerusalem, how often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!"

[Click PowerPoint Slide 28]

2. Good leaders Are Secure Enough to Serve Others (John 13:3)

When a leader is secure in who he is and what he can do, he doesn't need to worry about preserving his dignity, his position, or his power. Jesus had nothing to prove, nothing to hide, and nothing to lose. He knew He would be in no way diminished by stooping down to the floor and washing the feet of His disciples - even the feet of Judas Iscariot, the one who would betray Him.

[Click PowerPoint Slide 28]

3. Good Leaders Initiate Acts of Service (John 13: 4—5)

Good leaders are always initiators. Jesus never had to be asked to serve. And whenever he served, he didn't do it with a bad attitude. He was always looking for opportunities to serve because he knew that it was a way to connect with people as well as a way to help them.

In the upper room, when no servant was present at the Passover Feast, Jesus immediately stepped in. And he expected his disciples to follow his example, serving when they saw the opportunity.

[Fade in PowerPoint Slide 29]

4. Good Leaders Understand the Nature of Service (John 13:6—7)

Good leaders understand that their leadership should not exist simply for their own sake. Leadership is intended to add value to the people who follow them and the organization they serve together.

Positional leaders often don't understand this. The disciples certainly didn't, as one can observe from Peter's response to his master. Jesus' humble act of service exposed Peter's prideful heart. Fortunately, Peter eventually came to understand what it meant to be a servant leader. But it wasn't until Jesus

restored him on the shores of the Sea of Galilee that he finally understood and started moving in the right direction as a leader.

[Click PowerPoint Slide 29]

5. Leaders Who Serve Others Live a Blessed Life (John 13:16—17)

Jesus let the disciples know that if they understood the nature of leadership, that it means service, and they took action consistent with that truth, then they would be blessed.

Did that mean everything would go smoothly from then on? No. Did it mean that followers would always do the right thing? No. Did it mean that being a leader would always be easy? No. But it did mean that their leadership would be effective and the impact they made for the kingdom would be powerful.

Just weeks after Peter was restored by Jesus, he preached and three thousand people answered the call of Christ! He and the other disciples performed miracles. And the gospel spread rapidly under their leadership. He and the other disciples led by serving and served by leading. And it changed the world!

If you want to make the greatest possible impact as a leader, you need to embrace the mindset of servant leadership. And that begins with the heart. You must value others and seek to add value to them. If you keep your motives pure and your willingness to serve alive and active, you will make a positive impact.

[Fade in PowerPoint Slide 30]

Our fourth and final observation about adding value to others that we can make from comparing the Pharisees with Jesus is this:

4. Before adding value to others, leaders make themselves more valuable to others.

[Click PowerPoint Slide 30]

How was it that Jesus was able to save people from their sins? He possessed value that others did not: He was without sin. All leaders who add value to others are able to do so only because they have something to give. You cannot give what you do not have. Leaders add value because they have value.

The New Testament writers repeatedly admonish us to improve ourselves: to strengthen our hands and knees (Hebrews 12:12); to renew our minds (Romans 12:2); to desire and use the gifts God has given (1 Corinthians 12:31; Romans 12:6). True, we have inherent value because God loves and values us; but that does not mean that we should be idle. God wants us to grow so that we can give.

How can leaders make themselves more valuable? Leaders make themselves more valuable when...

[Click PowerPoint Slide 30]

1. They Are Humble

Proverbs 3:34 says that God opposes or resists the proud, but he gives grace to the humble. That's an amazing thought. I don't know about you, but I don't want God to oppose me. God finds it difficult to use proud people. Their attitudes and actions are more likely to lead to disaster than blessing. People like Cain, Samson, Saul, Rehoboam, Ahab, and Jezebel not only made trouble for themselves, but they also failed their people.

So what is the solution? Proverbs 15:33 provides direction. The writer says, "The fear of the Lord is the instruction of wisdom, and before honor is humility". If we want God to honor us, we must humble ourselves. Jesus confirmed this truth in Luke 14:11 when he said everyone who exalts himself will be humbled and he who humbles himself will be exalted.

If you want to serve as a leader in God's kingdom, you must start at the place of humility. If you don't allow humility to take hold of you, you will think more highly of yourself than you ought to. Humility makes a leader open to further growth, gentle in spirit with others, and powerful in example to those who follow. A humble leader more readily adds value to others.

[Click PowerPoint Slide 30]

2. They Are Credible

Many times in the Gospels we read that the people were amazed at the teachings of Jesus. One time was after he finished preaching the Sermon on the Mount. It says that when Jesus had stopped speaking the people were astonished at his teaching, because he taught them as one having authority, and not as the Pharisees. There was something different about Jesus that separated him from the religious leaders. What was it? It was credibility!

It cannot be denied that Jesus' authority came from his heavenly Father. But his teaching also carried weight because of his credibility. Jesus knew what he was talking about. He had a high level of competence. And his character was unquestionable. He lived what he taught.

Those two qualities - competence and character - are the characteristics of any credible leader. Effective leaders know their stuff. They know what to do, how to do it, and when to do it. They consistently perform with excellence.

But they also do more than just perform well. Their actions are based on a foundation of good character. They have good values, their ethics are of the highest quality, and there is a consistency that exists between their beliefs and their behavior. What you see is what you get. That makes them highly trustworthy. When a leader is trustworthy, their followers can and do depend on them.

[Click PowerPoint Slide 30]

3. They Put Others First

Leaders of value lead others with the right motives. In everything they do, they seek to put others ahead of themselves.

The difference between a leader who looks out for himself and one who puts others first can be seen in the last hours before Christ's crucifixion. Do you remember when Jesus stood before Pilate and Pilate could find no wrong in him? Pilate had the opportunity to acquit Jesus and set him free. But he put himself first. He was afraid of the people and what would happen if he let Jesus go. So he called for a basin and washed his hands of the whole matter.

Earlier that night Jesus had also called for a basin. But he did not put himself first. He put his disciples first when he served them by washing their feet.

There were two basins – one was used by a leader who put himself first; the other by a leader who put others first. As leaders, we must ask ourselves this question: "Which basin will I choose to use? Will I lead so that I can put myself first, or will I do it to serve others?"

When you are humble, credible, and have a heart to serve, then God can use you anywhere. And if you maintain the right attitude, you will be content to be used wherever God puts you.

We are often tempted to judge the leader by the size of the work he does or the fame that he receives. We should never do that. Only God knows the outcome of the service we do in answer to his call. Our goal should be to be all that we can be, so that we can add all the value we can add. The rest is up to God.

[Fade in PowerPoint Slide 31 – Pause DVD]

[Discussion – in pairs or groups of 3 or 4]

- a) We learned that the ability to serve begins with our hearts. Are your heart attitudes and motives right? Or do you need to make some changes before you can serve others?*
- b) To add value to others a leader must have something of value to give. How are you making yourself more valuable to the people you lead?*

[Fade out PowerPoint Slide 31 – Continue DVD]

[Fade in PowerPoint Slide 32]

That brings us to the end of this lesson. In our next lesson we're going to find out why trust is the foundation upon which all leadership is built as we explore the Law of Solid Ground. We will study the life of Samson and see how he learned this law the hard way. On the screen right now are the scriptures that you should read before our next lesson.

[Fade out PowerPoint Slide 32]

Let's pray as we bring this lesson to a close.

Heavenly Father, thank you that you are helping me to grow as a leader. Thank you that you are teaching me how to add value to the lives of others by serving them. I pray, Father, that you would help me to always keep my relationship with you strong so that I will know what your will is and be able to walk in it. Help me to follow the example that Jesus set for me. I want to be more like him. I know that is what you want for me also, because your plan is that I would be conformed into the image of Jesus. Thank you that you are working in my life to make that happen. Thank you for being faithful. You said that when you begin a good work in me you will bring it to completion. Thank you for giving me your Holy Spirit to teach me and to help me walk out the truth that I learn. I thank you, Father, in Jesus holy name. Amen.