

JESUS THE KING
Lent Worship Series – Week 5
The Ransom
April 7, 2019

WORSHIP SERVICE OUTLINES

Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed.

Announcements and Offering

Drama – The Drop

**Optional segue* [If Optional segue is used, use it as the beginning of the Call to Worship.]

When a ransom is paid, it is usually a forced negotiation with the payer at the mercy of the recipient. Not so with Christ. He willingly paid a ransom for us that cost him his very life. Such love.

A Willing Sacrifice

Call to Worship:

Jesus Christ came not to be served but to die, to give his life. That sets him apart from the founder of every other major religion. Their purpose was to live and be an example; Jesus’s purpose was to die and be a sacrifice.

“For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.” (Mark 10:45, NIV)

Jesus is saying, “I will pay the ransom that you couldn’t possibly pay, and it will procure your freedom.” The payment is Jesus’s death on the cross.

(Jesus the King, pp. 153-154)

SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)
Additional Optional Songs		
HC#105 – How Marvelous!	HC-105	HCD9-T15
SB#466 – I stand amazed in the presence	TB-769 – My Savior’s love	HTD10-T8 (4 vs.)
HC#161 – My Great Redeemer’s Praise	HC-161	HCD15-T11
SB#89 – O for a thousand tongues to sing	TB-59 – Azmon TB-75 – Grimsby	HTD3-T4 (4 vs.) No CD
HC#162 – The Power of the Cross	HC-162	HCD15-T12

HC#164 – Before the Throne of God Above	HC-164	HCD15-T14
SB#243 – Before the throne of God above	TB-52 – same	No CD
HC#241 – Crown Him with Many Crowns	HC-241	HCD23-T11
SB#358 – Crown Him with many crowns	TB-162 – Diademata	HTD1-T8 (4 vs.)
HC#248 – Amazing Grace (My Chains Are Gone)	HC-248	HCD23-T18
HC#255 – Victory in Jesus	HC-255	HCD24-T15
SB#464 – I heard an old, old story	TB-908 – Victory in Jesus	HTD10-T17 (3 vs.)
HC#266 – This Is Amazing Grace	HC-266	HCD25-T16
SB#55 – Praise, my soul, the king of Heaven	TB-406 – Praise, my soul	HTD2-T12 (3 vs.)
SB#139 – He came to give us life	TB-645 – same	No CD
SB#167 – Hail, Thou once despised Jesus	TB-370 – Hyfrydol	HTD1-T14 (3 vs.)
SB#258 – Jesus shall reign where'er the sun	TB-11 – Duke Street	HTD3-T8 (4 vs.)

Responsive Reading:

Leader: Jesus does not leave any doubt about what he came to do: He came to die. He tells his disciples repeatedly that this is the case. In fact, by Mark chapter 10, Jesus has already predicted his death twice: first in Mark chapter 8 after Peter had said, “You are the Christ”:

All: *³¹ [Jesus] then began to teach them that the Son of Man must suffer many things and be rejected by the elders, the chief priests and the teachers of the law, and that he must be killed and after three days rise again. ³² He spoke plainly about this...*

Leader: Then again in chapter 9:

All: *³⁰ Jesus did not want anyone to know where they were, ³¹ because he was teaching his disciples. He said to them, “The Son of Man is going to be betrayed into the hands of men. They will kill him, and after three days he will rise.”*

Leader: But just in case the disciples have missed it, Jesus repeats it in chapter 10:
³² They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid. Again he took the twelve aside and told them what was going to happen to him.

All: *³³ “We are going up to Jerusalem,” he said, “and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴ who will mock him and spit on him, flog him and kill him. Three days later he will rise.”*

Leader: You would think that by this time the disciples would have grasped the reason Jesus had come and the reason he was going to suffer and die. After all, he told them enough times. But in the following story it becomes clear that such is not the case. James and John and the other people following Jesus were hearing for at least the third time about his impending and necessary death. Immediately these two disciples have a request for Jesus:

Women: ³⁵ *Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”*

Men: ³⁶ *“What do you want me to do for you?” he asked.*

Women: ³⁷ *They replied, “Let one of us sit at your right and the other at your left in your glory.”*

Men: ³⁸ *“You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”*

Leader: The brothers are saying, “When you take power, we would like the top places in your cabinet.” Here’s the irony of their request. What was Jesus’ moment of greatest glory?

All: ³⁹ *“We can,” they answered.*

Leader: *Jesus said to them, “You will drink the cup I drink and be baptized with the baptism I am baptized with, ⁴⁰ but to sit at my right or left is not for me to grant. These places belong to those for whom they have been prepared.”*

All: ⁴¹ *When the ten heard about this, they became indignant with James and John. ⁴² Jesus called them 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.*

Leader: ⁴³ *Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.”*

(*Jesus the King*, pp. 151-152, 158-160; Mark 8:31-32; 9:30-31; 10:32-45, NIV)

SB#55 – Praise, my soul, the king of Heaven	TB-406 – Praise, my soul	HTD2-T12 (3 vs.)
Additional Optional Songs		
HC#105 – How Marvelous!	HC-105	HCD9-T15
SB#466 – I stand amazed in the presence	TB-769 – My Savior’s love	HTD10-T8 (4 vs.)

HC#161 – My Great Redeemer’s Praise SB#89 – O for a thousand tongues to sing	HC-161 TB-59 – Azmon TB-75 – Grimsby	HCD15-T11 HTD3-T4 (4 vs.) No CD
HC#162 – The Power of the Cross	HC-162	HCD15-T12
HC#164 – Before the Throne of God Above SB#243 – Before the throne of God above	HC-164 TB-52 – same	HCD15-T14 No CD
HC#248 – Amazing Grace (My Chains Are Gone)	HC-248	HCD23-T18
HC#255 – Victory in Jesus SB#464 – I heard an old, old story	HC-255 TB-908 – Victory in Jesus	HCD24-T15 HTD10-T17 (3 vs.)
HC#266 – This Is Amazing Grace	HC-266	HCD25-T16
SB#139 – He came to give us life	TB-645 – same	No CD
SB#241 – And can it be that I should gain	TB-445 – Sagina	HTD4-T13 (4 vs.)

Leader: ²⁶ He will call out to me, “You are my Father,
my God, the Rock my Savior.”
 ²⁷ And I will appoint him to be my firstborn,
the most exalted of the kings of the earth.
 ²⁸ I will maintain my love to him forever,
and my covenant with him will never fail.

(Psalm 89:26-28, NIV)

HC#219 – King of Kings, Majesty SB#376 – King of kings, majesty	HC-219 TB-722 – same	HCD20-T19 No CD
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Prayers of Thanksgiving [Prayers from the congregation]

Pastoral Prayer

Testimony of Faith – His ransom means to me... [Choose someone from the congregation who can testify on this theme.]

Message – The Ransom

SB#625 – The Lord is king! I own His power	TB-13 – Harton-Lea TB-55 – Sweet hour of prayer (sing 2 vs. together)	HTD11-T5 (4 vs.) HTD5-T22 (3 vs.)
Additional Optional Songs		
HC#5 – There Is a Redeemer SB#204 – There is a redeemer	HC-5 TB-881 – same	HCD1A-T15 No CD
HC#12 – Lord, Make Calvary Real to Me SB#182 – Lord, make Calvary real to me	HC-12 TB-741 – same	HCD1B-T12 No CD

HC#136 – We All Bow Down	HC-136	HCD12-T16
HC#137 – Worthy Is the Lamb SB#201 – Thank You for the cross, Lord	HC-137 TB-947 – same	HCD12-T17 No CD
HC#156 – Enter In	HC-156	HCD14-T16
HC#160 – I Surrender	HC-160	HCD14-T20
HC#162 – The Power of the Cross	HC-162	HCD15-T12
HC#164 – Before the Throne of God Above SB#243 – Before the throne of God above	HC-164 TB-52 – same	HCD15-T14 No CD
HC#207 – Grace Alone SB#699 – Every promise we can make	HC-207 TB-640 – same	HCD19-T17 No CD
HC#219 – King of Kings Majesty SB#376 – King of kings, majesty	HC-219 TB-722 – same	HCD20-T19 No CD
HC#234 – Beneath the Cross SB#161 – Beneath the cross of Jesus	HC-234 TB-574 – same	HCD22-T14 No CD
HC#253 – Jesus Paid It All	HC-253	HCD24-T13
HC#256 – At Your Mercy Seat	HC-256	HCD24-T16
SB#178 – Jesus keep me near the cross	TB-238 – Near the cross TB-237 – Healing Stream	HTD2-T5 (3 vs.) HTD5-T8 (3 vs.)
SB#179 – King of my life, I crown Thee now	TB-89 – Lead me to Calvary	HTD9-T8 (4 vs.)
SB#183 – Man of sorrows! What a name	TB-754 – Man of sorrows!	No CD
SB#208 – When I survey the wondrous cross SB#208 (Alternate words and tune)	Old TB-11 – Boston HC-94 – Lamb of God TB-875 – The wonderful cross	HTD1-T4 (4 vs.) HCD8-T14 (use vs. 2 as chorus) No CD

Benediction:

May Christ dwell in your hearts through faith—that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God. Amen.

(Ephesians 3:17-19, ESV)

SB#923 – God is with us	TB-394 – Austria	HTD1-T2 (3 vs.)
Additional Optional Songs		
HC#161 – My Great Redeemer’s Praise SB#89 – O for a thousand tongues to sing	HC-161 TB-57 – Azmon TB-75 – Grimsby	HCD15-T11 HTD4-T4 (4 vs.) No CD
HC#209 – Come People of the Risen King	HC-209	HCD19-T19

HC#239 – Fountain/Doxology	HC-239	HCD22-T19
SB#202 – There is a fountain filled with blood	TB-71 – Fountain	No CD
SB#271 – Rejoice, the Lord is king!	TB-200 – Darwalls	HTD1-T7 (3 vs.)

Jesus the King: Understanding the Life and Death of the Son of God by Timothy Keller, 2013; previously published as *King's Cross: The Story of the World in the Life of Jesus*, 2011 (Penguin Books).

Lent 2019 Week #5	
DRAMA	
The Drop	
By Martyn Scott Thomas	
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Topic:	Redemption
Scripture:	Mark 10:32-45
Synopsis:	A young man pays a ransom in exchange for valuable information.
Characters:	Tyler – a teenager David – early 40’s (Tyler’s father)
Props/Costumes:	Two chairs or a bench, a duffel bag full of folded clothes (socks) for Tyler and an envelope with a piece of paper inside for David. David should have sunglasses and a hat and possibly a trench coat.
Setting:	A park bench.
Running time:	4 minutes

[Tyler enters carrying a duffel bag, looks around cautiously, then sits and places duffel bag under seat. After a moment, David enters slowly, also looking around cautiously, finally making his way to Tyler.]

David: [sits and looks straight forward] Nice day, huh?

Tyler: [answering, not looking] Looks like rain to me.

David: [spoken plainly] Then maybe you should have brought an umbrella.

Tyler: [spoken plainly] What if I brought a poncho instead?

David: What color is your poncho?

Tyler: [shaking head, frustrated] Is this really necessary?

David: [looking at Tyler] Unless you want me to walk away, you need to play by my rules. Now, [looking forward again] what color is your poncho?

Tyler: [giving in, looking forward] It’s blue.

David: [waiting] And . . .

Tyler: [thinking] It’s blue . . . it’s blue . . . [confused] when the rain falls in June?

David: [correcting] That’s not even close. It’s supposed to be, “It’s blue like the sky at noon.”

Tyler: [pleading] Come on, I’ve done everything else you’ve asked. Why do we have to do this?

David: [*looking at Tyler*] This is a very serious matter. You were given specific instructions on how this transaction would take place. Any deviation from those instructions could be met with severe consequences.

Tyler: [*relenting*] Fine. It's blue like the sky at noon.

David: [*takes of sunglasses*] Now, was that so hard?

Tyler: Yes!

David: So, do you have the bag?

Tyler: It's right here! [*points under seat*]

David: Good.

Tyler: And the information you promised?

David: I have it. But first I want to make sure you're keeping your end of the agreement.

Tyler: I told you, I've done everything you asked.

David: Everything?

Tyler: Yes, sir.

David: And it's all in the bag?

Tyler: All of it.

David: Neatly stacked and folded?

Tyler: Yes, sir.

David: May I see it?

Tyler: [*reaches down to get the bag – pauses*] Wait a minute! How do I know you have the information?

David: [*slowly reaches inside coat and pulls out an envelope*] I have the information right here. Now, may I look inside the bag?

Tyler: [*lifts duffel bag and hands it to David*] Here you go.

David: [*slowly opens bag and peeks inside*] Very impressive.

Tyler: Thank you.

David: [*pulls out a pair of socks*] You even matched all the socks.

Tyler: Can I have the envelope now?

David: [*hands envelope to Tyler*] Here you go – the WIFI password as promised.

Tyler: [*opens envelope and pulls out a piece of paper*] Mom's birthday? You know I would've figured it out eventually.

David: Yes, but if you had done your laundry the first four times your mother asked you, we wouldn't have had to go through this exercise.

Tyler: I was going to get to it eventually.

David: Next time, make sure you do it the first time she asks.

Tyler: Yes, sir.

David: [*hands duffel bag to Tyler*] Now, put these away in your dresser.

Tyler: Right now?

David: I wouldn't want anything to happen to your X-Box.

Tyler: You can't be serious!

David: [*puts sunglasses back on*]

Tyler: [*looks at David, grabs bag and runs quickly off-stage*]

[*Blackout*]

**Optional segue*

When a ransom is paid, it is usually a forced negotiation with the payer at the mercy of the recipient. Not so with Christ. He willingly paid a ransom for us that cost him his very life. Such love.

JESUS THE KING:
Understanding the Life and Death of the Son of God
Lent Sermon – Week 5
The Ransom
April 7, 2019

Title: The Ransom

Scripture: Mark 10:32-45

***Jesus the King* (Keller, 2011): Chapter 12**

Buying back people or possessions by way of fulfilling a ransom has been a part of human history for centuries. Rich and powerful people and governments repeatedly face the dilemma of responding to demands in order to buy back the lives of innocent citizens from those who hold them captive. In best-case scenarios, payment yields freedom for those held captive. When dealing with exceptionally greedy or unscrupulous individuals, even when the price is paid, the innocent are tortured and sometimes lose their life. At times, the demand is only a way for unscrupulous individuals to become wealthier.

In the world of the Old Testament, the concept of “ransom” was a bit broader in meaning. (Greek word, *lytron*, LXX.) This broader scope called for payment as a legal compensation in personal injury cases (Exodus 21:30). It was also used as legal payment as punishment for a crime committed (Numbers 35:31-32). A ransom was also paid to buy back a relative who had been previously sold as a slave (Leviticus 25:51-52). Finally, and most commonly, a ransom was required from parents as a redemptive payment for the birth of a firstborn, male child (Numbers 18:15). (Garland, *NIV Application Commentary*, Mark, 413.)

Israel’s neighbors also used the same concepts. Like Israel, freedom for slaves or prisoners was the result of the payment of a ransom. Pledges and pawned items were also redeemed through a ransom being paid. (Garland, *NIV Application Commentary*, Mark, 413.)

In order for a ransom to work, clear communication of the demands for payment must be made. Money or goods are then transferred to the demanding party as payment. Release of the person or item held captive then takes place.

What happens if you don’t know you are captured? What happens if you don’t know a ransom needs to be paid on your behalf in order for your freedom to be granted? In the economic realm, this does not happen. Captured people are well aware of what is happening to them. In the spiritual realm, in the fight for the liberation of the souls of humanity, most are unaware of their plight. Many individuals believe they are spiritually free, when in fact the enemy of our souls is holding them captive.

At the conclusion of today’s passage, Jesus gives a crystal clear statement of His mission. Jesus declares, “*For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many*” (Mark 10:45, NIV). In time, we will circle back to this statement. In the meantime, there are other important topics in today’s passage. As we understand them, we will find the necessary link to its conclusion. Let’s dig in!

I. Jesus reveals the mission of his coming death a third time. (Mark 10:32-34)

Our passage opens to reveal Jesus blazing the trail for the disciples and others on their way up to Jerusalem so that He can fulfill His mission. Listen to the way Mark describes their journey in verse 32 (NIV): *“They were on their way up to Jerusalem, with Jesus leading the way, and the disciples were astonished, while those who followed were afraid.”* Already, Jesus had given them two clear teachings regarding what awaited Him in Jerusalem in chapters 8 and 9. The storm clouds swirling around Jesus would break into a violent storm during this visit to Jerusalem. Jesus is voluntarily marching toward the final showdown. The disciples who know Him best are “astonished.” The crowd who follow, who have perhaps seen one too many showdowns in Jerusalem “are afraid.”

Just to make sure there is no question regarding the mission, Jesus draws the twelve disciples away from the others for one final announcement regarding the mission of His death. Of the three teachings concerning His death, this third is the most graphic and detailed. Listen again to Jesus’ teaching. We pick up our text in the middle of verse 32.

Again he took the Twelve aside and told them what was going to happen to him. ³³“We are going up to Jerusalem,” he said, “and the Son of Man will be delivered over to the chief priests and the teachers of the law. They will condemn him to death and will hand him over to the Gentiles, ³⁴who will mock him and spit on him, flog him and kill him. Three days later he will rise.” (Mark 10:32b-34, NIV)

If the disciples were lagging behind because of their amazement before, this teaching just may have slowed them down even further, so that they are coming closer to the fear experienced by the crowd. Having heard stories of those who asserted Messianic claims before, they had every reason to be reluctant and fearful. Persecution and suffering do not usually cause us to move faster, but slower and with more caution. To the disciples’ credit, they keep moving toward Jerusalem with Jesus. At this point, none of the twelve turns away. They are committed to following their Rabbi. If they had ever questioned Jesus’ resolve, this third teaching should have ended the matter.

Except that, it does not!

II. James and John reveal their misunderstanding of Jesus’ mission. (Mark 10:35-40)

We are not told how long after Jesus finishes teaching before James and John approach with a personal request for favor. The next section of the passage begins with a very non-descript time marker, “then.” Their audacious request is self-seeking and shows how much they have missed the point of the three times Jesus has announced his coming death. We might sub-title these paragraphs as “Further adventures in the disciples completely missing the point!” It seems the clarity of Jesus’ teaching has gone over their heads. Or perhaps it has gone in one ear and out the other. Listen again to their request. We continue reading verses 35-39 (NIV):

³⁵ Then James and John, the sons of Zebedee, came to him. “Teacher,” they said, “we want you to do for us whatever we ask.”

³⁶ “What do you want me to do for you?” he asked.

³⁷ They replied, “Let one of us sit at your right and the other at your left in your glory.”

³⁸ “You don’t know what you are asking,” Jesus said. “Can you drink the cup I drink or be baptized with the baptism I am baptized with?”

³⁹ “We can,” they answered.

“Lord, give us whatever we ask!” Before we begin a rant about the inappropriate nature of their open-ended request, let’s take a moment to examine our own heart. How many times have we come to Jesus in prayer with similar intentions? “Lord, give me. . . .” “Lord, it would be so much better to do this my way. . . .” “Lord, . . . !” If we are starkly honest with ourselves, we are often just as guilty of making self-serving and self-seeking requests of the Lord. We are no closer to understanding the nature of Jesus’ Kingdom than His first disciples.

Their request, to “sit at your right and the other at your left in your glory” shows the two brothers believe the showdown in Jerusalem will result in Jesus’ victory as an earthly ruler. They still believe there will be a bloody political revolt with Jesus as victor. They want to secure the top positions in His new government. Keller suggests that they are seeking positions of prime minister and chief of staff in Jesus’ new government (*Jesus the King*, 159). They want to become co-rulers with Jesus, sitting next to Him on their own thrones of power.

Perhaps they ask this because they are the first of the disciples called to follow Jesus. Perhaps they ask this because they come from a family of some wealth. Though they were fishermen, working for their father Zebedee in the family business, they also employed hired fishermen. Perhaps they ask this because they are part of Jesus’ inner circle of three, comprised of themselves and Peter. If this is their thought, they have just edged Peter out in a stunning ambush.

Whatever rationale was behind their scheme, Jesus cuts them off by telling them that these positions are not His to assign. Only God the Father will assign these places of honor. Coming to Jesus with their request has been a fruitless effort.

Interestingly enough, they do not know that when Jesus begins His reign, it will be from the cross. In that narrative, Mark writes the same phrase, “one on his right and one on his left.” Who is next to Jesus when He begins His sovereign reign from the cross? Two bandits. Two convicted criminals, stretched out on their respective crosses. They do not want to be side by side with Jesus on the right and left then. They seek glory, not suffering, not a cross. They seek power and authority. They are seeking a kingdom of their own.

III. Jesus reveals a correct understanding of true mission service. (Mark 10:41-45)

In such a small group as the disciples, of course, the conversation with Jesus is overheard, and the ten are indignant with the Zebedee brothers. We do not know what the ten said, as Mark records only their feelings and not their words. David Garland comments on their angry protests.

They are not livid because James and John have been so insensitive to make such a request after Jesus has bared his heart about his coming suffering and death. They are angry because James and John beat them to the punch and may now have an edge over them for the power slots. Jealousy creates turmoil in the ranks. The disciples would rather bear a grudge than a cross (*NIV Application Commentary*, Mark, 412).

Ever the patient teacher, Jesus calls them together for another learning session. Remarkably, He does not scold or rebuke them. He does not become embroiled in their petty quests for power. Instead, He maintains his earlier focus, and gives them another lesson in the true nature of the Kingdom. This new lesson is an expansion of the last, reinforcing the concept of suffering and adding the theme of servanthood. Listen to Jesus' teaching:

⁴² Jesus called them 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.

⁴³ Not so with you. Instead, whoever wants to become great among you must be your servant, ⁴⁴ and whoever wants to be first must be slave of all. ⁴⁵ For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."
(Mark 10:42-45, NIV)

Up to this point, the disciples patterned their model of leadership by the religious and political systems around them. They each wanted executive positions so that they could exercise their power over others. Jesus flips the tables of their understanding. In Jesus' Kingdom, those who lead do not exert their authority, but instead engage in humble, common service. Spiritual leadership cannot be equated with the political systems of the day. Garland writes, "The road to the cross leads in a different direction from the road to success. If one follows Jesus along His road, seeking glory for oneself is out of place" (*NIV Application Commentary*, Mark, 415).

Jesus clearly says of their misconceived leadership style, "Not so with you." He illustrates the concept in two sets of word pairs. In verse 43, those who want to be great must be a servant. In verse 44, those who wish to be first, must be the slave of all. In Jesus' Kingdom, leadership will not be by oppression and giving orders, but by the practice of humble service.

We come back to verse 45, the place we began, and the last of today's passage. "*For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*" Jesus forces us to see the difference of His character; He is a servant. His mission is different too; He is a suffering savior. Jesus Himself is the ransom paid for our salvation. The route to the cross and death is firmly fixed in Jesus' mind. No matter what the disciples believe about the coming Kingdom, Jesus will continue to teach them lessons involving suffering and servanthood. In the end, Jesus becomes the supreme object lesson of His teaching.

What does it mean for you today to follow Jesus—a humble servant? Where are you looking to find a leadership model for your own life? Are you patterning your leadership after popular authors on the subject or even those who currently lead? Unless they closely follow the practices of servanthood and suffering expressed by Jesus, they will fall short in helping you to become a spiritual leader.

William Barclay will help us to conclude in a spirit of thoughtful meditation and self-searching. He writes,

In the Kingdom of Jesus the standard was that of service. Greatness consisted, not in reducing other men to one's service, but in reducing oneself to their service. The test was not, "What service can I extract," but "What service can I give?" (*Daily Study Bible*, 1956, 266)

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