

## Servant Leadership – The Issue of Power

**Darryl:** Hi, my name is Darryl DelHousaye. I'm president of Phoenix Seminary and it is a great privilege to be able to come and be able to share this information with you. What I want to do is I want to walk you through the 7 distinctive characteristics of servant leadership. This is a leadership that is patterned by the very model of Jesus Christ himself. I've read that 85% of managerial failures have to do with "the ineptness in dealing with people". That's why John D. Rockefeller even said that he would pay more money for the ability to deal with people than anything else under the sun. And so, I want to first define what leadership is before we get into these characteristics. Because, you could read 350 different books on leadership and you will find 350 different definitions. There's been a real thrust, everyone wants to be a leader. Reminds me of a story of the young lady that applied for a local university and when she came to a question on the application: are you a leader? Well, she was a little bit intimidated by that and so she was very honest and said "no, I'm really more of a follower." Well, after they processed her application, she received an acceptance letter, probably before anyone else because they were so delighted because they said they had 3000, apparently 3000 leaders, and were looking for 1 to be at least a follower. And so, we sometimes get all caught up with this leadership, and then we define it many different ways, but in reality, if you just put it down to 1 word, leadership is nothing more than influence. It comes down to how does one human being influence another human being? So, so good leadership is how does one human being influence someone else to do something that is good, healthy. A bad leadership is how does one human being influence another human being to do that which is evil or that which is bad. So, when it comes down, if we begin to understand it, leadership really comes down to this issue of, of, of influence, then your leadership style is going to have more to do with your personality. And I've seen leaders with styles all the way from Attila the Hun to Captain Kangaroo! But my hope is that you will be able to, once you understand these distinctives that actually pattern after what Jesus Christ called leadership and who influenced more than he did? Then, you'll be able to shape your own leadership style in more conformity to that of Jesus Christ. So, let's begin with the first of the 7 distinctives and that is this issue of power. Now Tony Campolo has written a book called "The Power Delusion" where he talks about this whole issue of power and influence. Matter of fact, he defines power as, basically, being able to determine what happens. Or, others would say yielding the will of others to your own. Well, that has to do with controlling people. And that's more of the perversion of power, is when it's all about "serve me, carry out my will", over more, like we'll talk about later, visions of self-divinity. When, in reality, the word that we translate from the New Testament "power" is the word "Dunamis", like dynamite, like like, dynamic. And this word, used 118 times in the New Testament, all it really means is "to have a capacity to carry out something so that it influences someone else." It really is the power of possessing the power of influence. And so now the question you've got to ask yourself is then well, then what is it about me that's going to influence someone else? The answer is very simple, what is it about you that somebody else would want, whether that be something about you that they want to imitate, something that you know that they would like

# GRAND CANYON UNIVERSITY™

to know, or something that you can do and provide success for them. The fact is, your power, your ability to influence others all comes down to what is it about you you have to offer? Now, no, you didn't pick your parents, but God did. And it has to do with the fact that as Psalms 139 says, God was weaving you in your mother's womb. God has been in control of the way you were raised, the experiences you had, the experiences you did not have. It's all one big package, and I believe that's what the Apostle Paul was talking about in Romans 12 when he talks about "we are one body, but we are many different parts" and that God has given each one of us, remember in verse 3 of Romans 12 "a measure of faith". Then, he gives a list of these charismata, these particular gifts. And remember, charismata, charis, the word grace, these are grace given gifts that the spirit of God gives us based on our uniqueness of who we are and what we have to offer. And, in other words, what we going to possess that's going to influence the lives of others. So, as Paul goes ahead and talks about there's a gift of leadership, encouragement, and teaching, and he lists the whole 7 there. Then Paul talks about, you know, some 14 others in his writings. But, it really comes down to the fact that if you wanna know the essence of your power, how is it that God is gonna use you to influence others, the best way is to simply ask. Ask people who know you; people who are intimately acquainted with your personality, your history, and who you-, what you're all about, and then just ask them the very simple question: "How does God use me in your life? What is it about me that you feel I have to offer? Is it some knowledge of accumulated, is it some ability that wants, you want to emulate? Is, is it some uh uh uh uh, a responsibility I have that can open up doors for you?" But, until you can identify what it is about you, that you have to offer that other people desire to have and would benefit them in some way, you'll never know your power. And, until you can identify what your power, what you have to offer, you will not be able to lead because you don't know what you're going to be influencing. You may imitate other leaders, but you'll never be an authentic leader using the dunamis that God has given you. As God has absolute power to accomplish anything He wants and we have to truly want whatever God has to offer, that's His power to us, but He's given dunamis, power, to those that He's created to be able to influence others. So, if you want to know what this issue of power, it's really where all leadership begins. So, start by simply asking those who know well: "What is it about me that you feel I have to offer others?" and in finding an answer to that question, you're going to discover the real issue of your power, and your leadership begins.

## Servant Leadership – The Issue of Authority

**Darryl:** We're talking about the 7 distinctive characteristics of servant leadership. These are 7 different words that I have derived right out of the New Testament that really describes, either in a positive way or in a contrasting way, the very leadership style of Jesus Christ. And as disciples of Jesus, we want to become more like Him because He is the greatest influencer. Remember last time we talked about the essence of leadership that's summarized really in 1 word, that's the word influence; how does 1 human being influence another human being to do something that is good? Remember we talked first about the issue of power. That is, what is it that you possess? What is it that you have, or you've been given, that basically can influence others? That is, what is it about you that you have to offer others for their benefit, for their

# GRAND CANYON UNIVERSITY™

good? Well, we want to come to the second characteristic and that is this characteristic of authority. Now, when you think of the word authority, uh, it has a lot of negative connotations, uh, because it's been so abused. It tends to describe the mind of most people, the power to in control people. "I have authority over you. You've got to do what I say, you've got to serve me in some way." And yet, you need to understand that is a perversion of the very concept of authority. Social scientists define authority as "legitimate power". That is, "the legitimate exercise of the influence of power". So, that is, back to power, whatever you have to be able to influence to benefit others. Do you have the right to basically to give that to others; to, to exercise that leadership? So, this theory of authority really has to do with this concept of "do you have the legitimate right to influence those around you? Or, are you forcing it upon someone who really does not want to respond to your leadership. Though, the word in the New Testament that we translate authority is this Greek word "exousia" and all the word exousia means is "the right". And, specifically in the context of leadership, "the right to make a decision". That is, a decision that you expect others to carry out. And so, if exousia is simply the concept of "I have the right to make this decision, and therefore, I can expect you to carry out the decisions, my will, the choices that I make. Then, the issue is what is it that gives me this right, this platform to be able to make such a decision? And that's where I, I called a, uh, there's uh formal authority and informal authority. Formal authority is basically what gives you the right is your position. That is, you are the boss, you're the president, you're the senior pastor, you're the owner, you're the leader. As long as your position is acknowledged, your position gives you the right to exousia, to make the decisions. Someone has the make the decisions in a ministry, a company, an organization, whatever it is, and it is the right of the leader, the president, the boss, the owner, to make those decisions. Now, that is formal authority, and Jesus was very well aware of His formal authority. Remember Matthew 28, before He gives a great commission to go to the world and make disciples, it says "Jesus recognized and had authority over the heavens and the earth", all authority. Matter of fact, just before that, in John 13, remember when Jesus washes the feet of the disciples? He, He does that! Remember to, to, to see how they're going to respond to Him humbling Himself, because tomorrow He's going to be humiliated on the cross. And, of course, the only guy that messed up with the washing of the feet, as far as Jesus humiliating Himself, was the same guy who messed up the next day when he saw Jesus humiliated on the cross. And, of course, we're talking Peter himself. But, remember, Jesus said "you call me lord and master and so I am." So, Jesus fully understood formal authority. Because of who He was, because of His position as teacher and master. And so, formal authority is that you have the right to make a decision that steers your, uh, uh, uh, uh, your organization of whatever it is that you're leading...

## **[Darryl takes a deep breath]**

...because of that position. But, I move to what I believe Jesus moved to and that's informal authority. And, informal authority is when people basically give you the right to make decisions in their life because of their trust in you and your integrity. See, that's when people begin to seek out your counsel, seek out your guidance. They're not in a receiving mode that, basically, you have to dictate, or by memos, say "okay, here's my decision, we're going to do this, we're

# GRAND CANYON UNIVERSITY™

going to do that, we're going to do this", that's formal authority. They're sometimes out of fear, whether they just want to keep their jobs or maybe they recognize that you have something to offer and they do respect your power, your influence. But you always want to move from formal authority to informal authority. You want to move where people have such trust in who you are, such desire in what you have to offer, that is, your power, that they begin to actually seek out, desiring willfully. That is, to yield their will and to carry out whatever counsel, whatever input that you have. And so what happens, instead of dictating decisions, you really get, uh, you come to a place of shepherding and guiding. Because you're dealing with people who very much have already chosen to yield their will to your decisions and to carry out your decisions because of who you are and their trust for you. And as we go into these other distinctives, you're going to find out in just a little bit, why it is that they're going to trust you so. So, where are we at so far? We have, basically, the first issue is the issue of power. That is, what do you have to offer? What is it about you that can benefit others? And then the second issue of authority, well then what gives you the right to be able to exercise that power, that influence on others? And the answer is, well, if its formal authority, it's your position. But you want to move from formal authority, where people have to carry out your will, to informal authority, where people want to carry out your will, not because of your position, but because of who you are. And that's what moves us closer to servant leadership.

## Servant Leadership – The Issue of Rule

**Darryl:** We want to continue our study in the 7 characteristics of servant leadership. Remember, these are 7 words that we've derived right from the New Testament that describes either in harmony or in contrast to the very leadership style of Jesus Christ. Remember, we defined leadership as basically, in one word, its influence. And how does one human being influence another human being for good, hopefully. And so it all began, remember, with the first issue and that was the issue of power. What is it that you possess that other people want? In other words, what is it about you that can benefit others? That's your power. That's where your influence begins. But then we move to the issue of authority. And that is, well what gives you the right to exercise that power over others so that they don't feel controlled or coerced? And, the answer is, remember the word authority means the right, it's either from your formal authority or informal authority. Remember, formal authority has to do with your position, that gives you the right, but you never know why people are responding and carrying out your will and your choices; it may be out of fear. But, you want to move from formal authority to informal authority, because what gives you the right to make the decisions? The fact that they trust you. Well, that moves us to this third issue of characteristic of spiritual leadership, and that's this issue of rule. Now, this term rule is really, is a negative term and this is a contrasting characteristic. In other words, rule is something you want to purge out of your leadership style because it's so natural for us to want to control over people. Remember Friedrich Nietzsche's view, that the desire to power over people, control other people, is a basic human drive of the fallen nature. So, we're always going to fall back into this concept of ruling others and it needs

© 2016. Grand Canyon University. All Rights Reserved.

# GRAND CANYON UNIVERSITY™

to be purged out. Jesus gives a great insight to us, for us here in Matthew chapter 20. What happens is that, uh, James and John, they're looking for top positions. Again, they want formal authority in the kingdom. So they hire a very expensive, uh, PR company, basically their mother. And so their mom, this is all in Matthew 20, their mom comes up to Jesus and, being a good Jewish mom, "you know, my son, a lawyer, my son, a doctor", she asked Jesus if one of her sons could sit on His right and one of her sons could sit on the left when He comes into His kingdom. Now, the wonderful thing is that she believes in Jesus, believes He's a king and He's going to have a kingdom. But, the interesting thing is that Jesus responds by saying "you know, only God the Father chooses who's going to sit and who's going to have what authority and positions in, in the kingdom." Well, the other 10 disciples want to hear what's going on; it says that they get really angry. And, of course, you know why they're angry. They're angry because they didn't get their mother there first! But, the fact is, it's that context Jesus says "guys, guys, come here! Let's talk about it. You've been fighting about authority and positions of leadership and influence." He says "let me first make sure you understand something." And that's when He makes this very interesting statement. He says "now, in the world, a bad case of the normals in the leadership style in the world is that they lorded over one another and they exercised authority over one another." Now Jesus, in the Greek, it's the strongest way you can negate something. He says "it shall not be among you." So this lording it over, this exercise of authority over, is something that must be purged if we're going to have any sense of, of servant leadership. And so, first of all, what is this lording it over? The word lord is a word "kurios". It speaks of a master and one serves a master. Uh, but what Jesus does here is takes a participle. Now, I don't know if you slept through 9th grade English, but let me wake it up. A preposition is a little word that basically goes in front of another term that gives it a description. And the word, the preposition used here, is the word "kata", uh K-A-T-A. Kata means down, below. Like, for example, the word for gossip, to talk down, is "katalalia". Kata-, down, -lalia, to speak. It sounds a little gross, katalalia. Anyway, here He uses the word "kata kurios". It is to view everyone as down below you and they are there and you are their lord. To lord over is an expectation, an attitude that "everybody around there is there to benefit me, to serve me." And then this exercise and authority over... remember the word authority "exousia"? Well, Jesus takes that preposition "kata" and puts it in front of that one as well, it's "kata exousia". It's to exercise authority over and basically, it's this, it's this mentality that "everybody is below me and they exist to carry out my decisions, to carry out my will." Now the reason Jesus reacts to this and says "it shall not be among you", is these two components make up visions of self-divinity. It's the essence of arrogance. I mean, one of the perks of being a god, based on the Lord's Prayer of Matthew 6, is "remember our Father art in heaven, hallowed be thy name." That is, you'd be hallowed, treated with holiness, treated with respect. Then He said "Thy kingdom come, thy will be done on earth as it is in heaven." Think of the last time you got angry. I bet you it was not righteous indignation. I'll tell you why we got angry, you got angry for one to two reasons. Either you weren't being treated the way you felt you should have been treated or your will wasn't being done on earth as it is in heaven. In other words, things weren't going your way. See, and we get angry; those are visions of self-divinity. That's how a god responds to his creation. God expects to be treated with holiness and expects His will to be done on earth as it is in heaven. And yet, our god-likeness, that is, our desire to be like God, in

# GRAND CANYON UNIVERSITY™

our arrogance, we want to be treated the same way. This is what ruling is all about. It is lording it over, "you exist, basically, to treat me with what, the respect I want to be treated." And this exercise of authority over, "you exist to carry out my will." Excuse me.

**[Darryl laughs]**

God is God and I am not. And we need to get that straight in our thinking when it comes to leadership. So, when we deal with ruling, this is stuff that needs to be purged out, in the words of Jesus. Even though it's a bad case of the normals, in the world, that's how leadership treats other people, Jesus says "it shall not be found among you", it needs to be purged.

## Servant Leadership – The Issue of Headship

**Darryl:** We're gonna continue this study and the 7 characteristics of servant leadership. Remember we talked about if you're going to boil down leadership to one word, it's the word influence. How does one human being influence another human being? And remember it begins with the issue of power. The question is, what is it about you you have to offer? If you are going to influence others and they're going to receive something from you, what is it that they're going to receive that's going to benefit them in some way? Once you identify your power, that is what you have to offer, then it moves, remember, to the second issue of authority. What gives you the right to exercise that power upon others? Remember there was formal authority and informal authority. Formal authority, it's your position that gives you that right. But, we always want to move to informal authority, that "people give me that right where they choose and desire to want receive what I have to offer." Well, then we move to that issue, that third issue of rule. Remember Jesus said "it shall not be among you", it must be purged. This mentality of arrogance, pride, self-divinity. This idea that everybody around me, that works for me, or reports to me, they exist for two reasons. They exist, basically, "to serve me and to carry out my will." People do not like being used, and that self, that self-divinity attitude is basically what's going to burn your people out. And so this concept of rule needs to be purged out. Now, we come to the fourth, and that's this issue of headship. I know whenever I move into a discussion or a lecture on headship, I sometimes wonder if I need to put a football helmet on. Because, this concept of headship, and a man's authority of a woman and women's authority over men and it, it gets to be quite a battle. And so my desire is not to offend anybody, but let's just honestly look at the text itself. There is no question that this concept of headship, of authority, has been so abused. It's been abused in the church. Matter of fact, when I read church history, I understand why so many women are so angry and so hurt. I think if I was created a female, I'd probably be somewhat of a flaming feminist myself. So, I understand the abuse. And not only in the church, but even in the home. And, and, and you ladies, you will hear that a woman should submit to her husband, and it sounds like submit to his authority. And what if he's abusive? What if he's a real knucklehead? And so this whole issue of headship and and authority over has really met some real strong emotion and passion. And so, uh, uh, uh, uh I understand the pain, I'm not going to say I feel your pain, but I understand the pain. But what does the scripture actually say? Well, the word that we translate

# GRAND CANYON UNIVERSITY™

headship is the word "kephale". And kephale, for example, is used in 1 Corinthians chapter 11 verse 3 where it says "and God the Father is the head of Christ, Christ is the head of man, and man is the head of woman."

## **[Darryl makes a growling sound]**

Now women, relax a little bit. Let's get to this. You find the word "kephale" also found in Ephesians chapter 5, where it talks about that men are to love their wives as Christ loves the church, give them-self up for their bride. Women are to respond in loving submission, and the reason given there in Ephesians 5 is because headship belongs to the husband. Now, this therefore... that's why some people believe that that, well, this word "kephale" actually means source of. Doesn't mean authority over, but, but source of. That, somehow, the man is the source of the woman. And the argument is that as Adam and, and, and the woman was taken out of the side of the man, man is the source of woman and that's all it really talks about. Everybody is basically equal in every role and everybody treats everybody as the same. But is that really what the scripture says? The truth is, the reason that some feel that the word "kephale" means "source of" is because in ancient literature you have two places, one's in the fourth century B.C., one's in the sixth century B.C.,. But the word "kephale" describes the head of a river. So, in a sense, it was the head of a river, much we would use the same term "the head of the river", is that it was the source of the river, it was a spring, and it was the beginning of that river. And so, they argue that's all "kephale" means, is to be the source of something. Man is the source of the woman. The only trouble is if you look at the other 2,336 uses of the term. From the sixth century B.C., at the time of Christ, for another 200 years, every single time without exception, other than those two times, the fourth and sixth century B.C., 500 years before Jesus and Paul even mentioned and used the term. The term always means "authority over", you really can't argue the fact. But, the authority over, you need to ask the question: "authority over in what sense?" And, and from my study of the term and etymology and the history of it, in this context, headship is authority over in the sense of responsibility. That's all it really means, is that the man has to take the responsibility for the woman. As the Father took responsibility for the Son, Jesus takes responsibility for the man, and the man takes responsibility for the woman. But the question is, "the responsibility of what? To do what?" Again, if you study Ephesians chapter 5 and in that text, you'll see how I follow that through, and you're going to see that the responsibility, the headship, is to create an environment where people feel safe, secure. You see, people, children, and wives, basically feel safe, really anyone feels safe when they feel two things: protected and honored. When someone feels protected, that is they know that, that physically, emotionally, and spiritually, that the person leading them, the person taking the responsibility, the headship over them, is creating an environment that they physically and emotionally and spiritually protected so that they can feel safe. When someone feels safe, that's when they feel loved. When they experience the sense of security, that's when they feel of great worth and valued. But as you're going to see in the text, it's not just providing protection, it's second of all, it is providing, providing honor. The word honor is the word "timao", it means to weigh heavy. It has nothing to do with somebody's weight but back in these days, remember gold and silver? We had balances and based on its weight and it's

# GRAND CANYON UNIVERSITY™

purity, you could find it's worth. So, "timao" means to weigh heavy something, to recognize it's great worth. And so you put anybody at your responsible for, whether again you're the leader, the boss, the owner, whatever it might be. The pastor, the fact is that you have the responsibility of headship. That is, the responsibility to provide an environment where your people feel both protected and honored. And they feel protected when they know that you will secure them in any way you can, for their safety. Honored in that you listened to them, you weigh heavy their counsel, you respond to them as human beings. When they feel protected and honored, they will feel safe, they will feel secure. And that's when they feel loved. And that is the essence of headship. So you need to ask yourself the question if you're in leadership, "what are the expectations on me? What responsibilities do I have? Because I have authority over these people, responsibility for these people, to create an environment so that they do indeed feel loved. So that they'll feel protected, they feel honored, that's servant leadership.

## Servant Leadership – The Issue of Servant

**Darryl:** As we continue this study in the 7 characteristics of servant leadership, I want to remind you once again, and I know I'm saying it every time but I'm going to say it every time because I'm going to make sure you get it. The essence of leadership is influence, and it all begins first with the issue of power. What is it about you that, that can benefit others? What is it that you have to offer? What is it that other people would desire that would make them better people, or make them successful in some way? But then it comes to the question, what gives you the right to exercise such power that influence? And remember, the word authority basically has to do with there's formal authority and informal authority. Is what gives you the right is your position, but you want to move to informal authority, for people because of their trust and their desire for what you have to offer? They actually will initiate and pursue, deriving from you, what are your decisions? What is your counsel? What is your guidance? And Jesus talked about this issue of rule, it needs to be purged out. Remember, "It shall not be among you". These visions of self-divinity, that people exist to serve me and to carry out my will, it's a bad case of the normals in the world, and "strong leadership" But the reality is Jesus said "it shall not be among you." Then remember, then He moved to this issue of headship. And headship is authority over but in a sense of responsibility. The responsibility to create an environment of the people that you're leading, where they feel loved. They feel loved when they feel safe. And there's two things that will make them feel safe and secure, protection and honor. The fact that I will provide protection, that they know I'm committed to their success and their wellbeing, and honor that I highly value them and highly value what their thoughts, their counsel, and what they have to say. That's when they feel protected and honored, that's when they feel loved, that's when they're under your headship. Now we come to this fifth issue of servant. Now, this is the flip side of what Jesus was talking about there in Matthew chapter 20. Remember when the mother of James and John show up and want two top positions for her two sons. The other disciples get angry and Jesus said you know, in the world, they rule over one another. And we talked about the lording it over, exercising authority over, and Jesus said "it shall not be among you." But now, Jesus gives us the positive. He says this, He says "but now whoever is the greatest among you shall be your servant. And whoever wants to be number 1,

© 2016. Grand Canyon University. All Rights Reserved.



# GRAND CANYON UNIVERSITY™

the leader, shall be your slave." And He uses Himself as an example, and I'll show you how in just a moment. What's interesting is Jesus gives two contrasting words here. Servant and slave. This word servant, He says "the greatest among you", that is, if you really want to influence other people around you, you will do it as a servant. Thus, we call this servant leadership. And the word Jesus uses is the word "diakonos". Now, we get the word "deacon" from that word. And, I was raised that a deacon, or a "diakonos", spoke of someone who waited on tables. Well, that's true! But the essence of deacon is really an attitude that anything I have is not to benefit myself, but to benefit others. So, again, I find significance in any gift or "giftness" that I possess, its purpose, is design, given to me as a gift to be stored (?), and finds its worth only in how it benefits others. So that's the mentality of a "diakonos", of a servant. Is that anything I have, it is to benefit others. Now this word slave, there are 7 words in the Greek for servant and slave and this is the word, this is the bottom one, it's the word "doulos". As a matter of fact, in the Old Testament, in the Greek translation, the Septuagint, it, it, spoke of, of slavery. Now some people try to equate slavery in the Old Testament with slavery and what happened here in the United States, in the South, and that is such a perversion. You see, in the Old Testament, the slavery designed there is you would sell yourself into slavery if you couldn't pay your bills. But every 7 years, every 7 years, the year was jubilee, everyone got out, everybody got off. You were only a slave for 7 years! Unless you really liked your master, or, if you were married during those 7 years, your wife could go with you. But if you did have children, the children stayed. So, either you'd want to stay with your children or, or, or you and your wife would want to stay with the master. But, at that point, after 7 years, you could choose to leave, but if you chose to stay, they put you up against, put a hole in your ear...

## **[Darryl makes a "boom" noise]**

... and at that moment, you became a "doulos", a bond slave, a slave for life. Well, the mentality of a "doulos" was the mentality of "I exist to carry out the will of my master, the will of another." It was the absence of self-willfulness. For example, if you went to the days of Jesus, sandals were really in. And when you're walking around, you're walking in more than just mud. I mean, you know, animals and all kinds of stuff out there. Well, when you'd come and you'd have a meal, basically, they didn't have tables and chairs, they had pillows and the tables were really short, maybe a foot high, and you would recline around the table. What you meant as you were on your side, you'd eat with your right hand, they didn't want, in that culture, to do anything with your left hand, and your feet would be in the face of the other guy. Well, after walking around, somebody better wash those feet, or you'll lose your appetite real fast. Well, the "doulos" was the lowest of all the slaves and he or she'd be over in the corner and, basically, washing the hands of the master. Because she knew or he knew that they existed only to carry out the will of the master. And he would signal with his fingers what that person was to do: to wash the feet, to serve the meal, whatever. So it comes down to this, the concept of servant is interesting. In the Greek context, it was a derogatory term. Plato and Aristotle hated the term. But in servant leadership, it is the very power of influence itself. And so, who's going to be the greatest among you? The servant. The "diakonos". When I realized anything I have, it's been given to me to benefit others, and if I want to be the leader, I'll be the "doulos." That

# GRAND CANYON UNIVERSITY™

is, I exist only to carry out the will of another, the will of my master. That is, I am consumed only by carrying out the will of Jesus Christ and the lives of others. And so when you put those two together: anything I have is to benefit others and my mentality is I exist to carry out the will of Jesus Christ and the lives of anyone I serve as their leader, we're beginning to understand this framework, this structure, of servant leadership.

## Servant Leadership – The Issue of Example

**Darryl:** Let's continue our study in the 7 characteristics of servant leadership. Remember leadership in one word is influence. How does one influence another human being? It begins with, well, what do you have to influence, what do have to offer? That's your, uh, power. Whether what gives you the right to be able to exercise that influence upon others, well that's authority. And remember, it's either formal, but you always want to move to informal authority. But what you want to purge out is this rule, this mentality that everyone exists around me to serve me and to carry out my will. Remember those are visions of self-divinity. That, that's why Jesus says "it shall not be found among you in any way." But the responsibility of, of headship is that I have the responsibility, the authority, over to create an environment where people feel loved. And people feel loved when they feel safe and secure. And that comes they feel protected and honored. Well then we've moved to number 6, and that is this issue of example. Ever since the beginning of time, man has always wanted to run faster. We began to actually time man. Uh, they found that no matter what they did, man could not run faster than a, uh, uh, a 4 minute mile. Back in the ancient Olympics, they used to actually feed the runners tiger's milk to see if that would help. It didn't really help much but then they would release the tigers to chase them, that seemed to help a little bit more and they would run a little quicker. But the reality is that, for some reason, they weren't sure if it was the bone structure of the human body or resistance of air, or whatever it was. Whatever reason, man could never a mile faster than 4 minutes. That is until I was 5 years of age, not that I did it, but May 6th, 1964, a young British runner in Oxford named uh, uh Roger Bannister, and he ran, he is, he ran this thing and what's fascinating is that he ran it in 3 minutes and 59.4 seconds. Well, the world went crazy. Hundreds and hundreds of years, no one could run a mile quicker than 4 minutes and he runs this thing in 3 minutes 59.4 seconds! But what's interesting to me was not the fact that he broke the 4 minute mile back in 1954 there at Oxford. What's interesting is what happened the next year. 37 men ran and broke the 4 minute mile. But that's not what's interesting to me. What's interesting to me is the year after that, 300 broke the 4 minute mile. As a matter of fact, last week I broke... not, not really. I'm 60, I couldn't get there. But the point is that what man sees man do, man does. You know what I'm saying here? When we see that someone else can do something, then we do it. Don't ever play down the influence of example. Probably the most powerful in any sense of, of influencing. If that's leadership, this is a real key to leadership. You have, actually, 3 different words in the New Testament talking about this "leading by example". For example, Paul uses the word "mimetas", when he says "now imitate me as I imitate Christ." "Mimetas", of course we get the word mimic, to mimic. It means to trace your behavior after another. Uh, Peter likes using the word "tupos". "Tupos" spoke of an imprint, when you would have basically uh, uh, uh wood or clay and then you would have

# GRAND CANYON UNIVERSITY™

either stone or wood and then you would put an imprint. That imprint, whatever was left, was called a "tupos", like a type, like a typewriter, if you remember what that was. And so this was an idea, was to basically follow an imprint that has been pressed upon your life. Uh, Jesus, for example, in John 13 when He says after He washes the disciple's feet. He said "now, I want you to follow my example." And He uses words there "deigma". And "deigma" actually speaks of taking a picture and tracing the picture on another piece of paper. And this idea of tacing, that's "deigma". Jesus says "trace yourself, do exactly what I, I do here." Peter says "follow the imprint." Paul says "mimic me." So, this idea of, of, of, example is absolutely critical. Remember in Matthew 28 when Jesus gives the Great Commission? He says "now as you go into this world, make disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit. Teaching them to observe all I've commanded you and know I'm with you even to the end of the age." It's interesting that the first participle, that is baptizing them in the name of Father, Son, and Holy Spirit, that's Evangelism. Bringing people to a point of publicly confessing their faith. Well one day I'm going to write an article called "The Forgotten Second Participle". Because the second participle of making a disciple, is teaching them to observe "all I've commanded you". Now you notice it says "teaching them to \*observe\* all I've commanded". In my 40 years of ministry I've wondered, how do you teach people to obey? How do you teach people to do what you tell them to do? The answer is you can't. You can't, it cannot be instructed, it can only be inspired. And it's only inspired by example, that's the power of example! Now, in Matthew chapter 5 verse 33, Jesus is giving the longest recorded message her ever gave called The Sermon on the Mount. And Jesus is talking about when one makes a vow, one makes a promise. And in verse 33, He speaks of these vows as two different Greek words. The first Greek word basically to.. when you say something, you mean what you say. Well the second word basically speaks of when you make a promise, you do what you promise. Well, if you put those two together, it spells, the congruency of those two, spell out integrity. You see, people ask me how do you develop integrity so people will want to respond to your leadership? I've heard people say "well sweat the b-, don't sweat the small things, I tell you just the opposite. You do sweat the small things. Everybody is sweating the big things, the small things are basically this: you mean what you say, you do what you promise. You mean what you say, you do what you promise. Because as you do that, every time, and when you blow it, and you don't mean what you say or you didn't do what you promise, then you go, you ask forgiveness. You make a big deal out of it. Because in so doing it, you preserve your integrity. Because integrity is basically you mean what you say, you do what you promise. If that is the essence of who you are, and you have integrity, and your life is that example, then you're going to find that's going to be a powerful influence to the people around you and the people you're trying to influence. Because remember, influence is the essence of leadership.

## Servant Leadership – The Issue of Humility

**Darryl:** This is our last session on this discussion on the 7 characteristic, distinctive characteristics of servant leadership. Remember we summarized that leadership is basically influence. One human being influencing another human being. What gives you the right to do that? The authority, that is you have the right, but either it's formal, but you want to move it to

# GRAND CANYON UNIVERSITY™

informal. Remember formal is your position, informal is your person. Well what needs to be purged out of this is ruling, this mentality that somehow, everyone exists below me for the purpose of treating me like a god, serving me and carrying out my will. Remember, we need to take the responsibility of headship. Remember, headship is authority over, in the sense of, responsibility for creating an environment where people feel loved, that is they feel safe. And they feel safe when they feel two things: protected and when they feel honored. Well then we moved to the fact that the power, of, of, of being a servant. And the power of being a servant is, remember, anything that I have, anything I've been given, is to benefit others. Remember the mentality of a "doulos", a slave, is I exist to carry out the will of another. Now, the key and the most powerful of the influence that kicks it out there, is the example of example. And they basically is that people do what they see done, even if originally they didn't believe it could be done. And remember the example that we want to lay out there in servant leadership is example of integrity. And integrity is always meaning what you say and doing what you promise. Meaning what you say and doing what you promise, it's sweating the small things. Well, we come, uh, to this last session to the issue of humility. And this is kind of, uh, a summary of the whole thing. This is really foundational to the whole thing because it deals with a way of thinking and attitude that is clearly seen by people around you in your leadership. Uh, it's been said that the essence of humility, and I mentioned that one time before, that God is God and I am not. Well, that's a good thing to have straight in, in your mind but it's interesting. Jesus takes it a little further than that. I find only one place in the New Testament, it's Matthew chapter 11 verse 29, that Jesus actually describes Himself. He says "now take my yolk and learn from me." Now it's interesting how yolk, sometimes you think of yolk as some kind of burden, some kind of pressure. No, it was a teaching instrument. When you had a, a veteran ox and you had a rookie ox, you would yolk them together. You didn't put just weight on their back to make it difficult for them to labor, that wasn't the point! You would yolk up the, the uh, the rookie ox to the veteran ox so that the rookie ox would learn from the veteran ox and if he didn't, it would be a real pain in the neck. So Jesus says "take my yolk, learn from me" and He says "remember, for my yolk is light, my yolk is easy." Then Jesus describes Himself as gentle and humble. Humble and gentle. It's the only place I know in the New Testament Jesus ever describes Himself. Now, where humility is the attitude, gentleness is actually the action. And so, what does Jesus mean when He says "I am humble and I am gentle?" Whatever humility is, is the opposite of pride and arrogance. Because in James chapter 4 verse 6, remember God says that He will resist the proud and yet He gives grace to the humble. So, we have a contrast between these two words of pride and humility. Again, if pride, arrogance, is this essence of self-divinity, that I need to be served and I need my will done, well then what is this essence of humility? Well the Apostle Paul, in his discussion of it in Philippians chapter 2, really helps us out. In Philippians chapter 2 the 5-6 verses, Paul says "now make my joy complete. Be of the same mind, same spirit." Then he says this is verses 3 and 4. Because in verse he says "have the same mind that was also in Christ." He says "look not at your own interests, but look at the interests of others as more important than your own." Now that's interesting. Some people will read that verse and will say "look at the interest of others as important as your own". That's not what it says! Look at it carefully. Humility, the essence of humility, the essence of the thinking of Jesus was basically you look at the interests of others as more important than your own.

# GRAND CANYON UNIVERSITY™

Now why would I ever do that? I mean, my fallen nature, I'm much too selfish, self-centered. Why would I ever want to be thinking about the success of others around me? You know, in my years of ministry and, I have, uh, pastored, uh, I've been senior pastor for, now, what, 40 years. For 7 years I was a junior high pastor, a pastor at Scottsdale Bible Church for 25 years before that. First Baptist in San Lorenzo Valley for 7 years, I've been the president for 13 years. At Phoenix Seminary now. And when I look at my leadership, I think of a glass and I'm this ping-pong ball. And you drop it in this glass and all I've done is I pour in the success of the different men and women around me that are so gifted and can do what I can't do. So I pour in the success of Dr. Ed Wilmington and I pour in the success of Margy Galloway, and I pour in the success and as I pour in their success, as they become successful, I'm just committed to do one thing: make them as successful as I can at what they're doing. And what happens is that the more they become successful, guess what happens when the glass is filled with their water, their success, the, the, the ping pong ball goes to the surface and everybody goes "whoa! What a leader!". In reality, it's all about making those around me successful. Do you remember when Moses, uh, went up Sinai in Exodus 33? And remember, he knows they're in real trouble because the golden calf party thing, Moses was gone for 40 days, was getting the 10 commandments, people think he's dead so they do this weird party with the golden calf. You know the story. Well, when Jes-, when Moses goes up Mount Sinai to talk to God, he thinks "Oh man, God's going to kill us right here in the desert. We're in deep mud." And that's when Moses says "God, show me your glory." And God says "you know, you can't see face because it'll make you post-toasty but I will show you my glory. It will pass by you, this glory. What it was interesting, is what is it that Moses was actually asking God when he says show me your glory? The word glory there, in the Hebrew, speaks of one's name. In chapter 34 of Exodus, it's synonymous with the name of God, the glory of God, same thing. It's, he's asking God what is it about you you want known first? That's one's reputation. See, you have glory, I have glory. Whatever it is that I want people to know first, that's my glory. What's interesting, in chapter 34, God actually reveals His glory, His name, to Moses. It says "and the Lord declares his own name" and it says "I want people to know about my graciousness, my compassion, slow to get angry, my forgiveness, my commitment to truth" and then He says this "loving kindness" and He repeats it twice. And the Hebrew word is "hesed". And the word "hesed" basically just means this: concerned about the wellbeing of another. That's the essence of humility. It's an attitude that "I'm concerned about the wellbeing of another." When somebody comes into a room, you can tell either they are "here I am" person or a "there you are" person. Quickly, as we bring this to a close, let me give you this summary paradigm of credibility, it's from the bottom up and I'll just read it once. People sense your attitude of humility, they see your example of integrity, they recognize your servant intention, they experience the safety of your headship, they enjoy the absence of your dictatorial rule, they respect your position of authority, they're going to respond to the influence of your power, they'll receive that influence and you have become a servant leader.

# GRAND CANYON UNIVERSITY™