Transformed Service - Building Our Lives on Christ:
Mark #6 Practicing the Life of Servanthood Like Jesus

# Objectives

## Study & begin to cultivate a servant heart which imitates the character of Christ.

## Become a servant in heart, filled with the Spirit and the Word to motivate you, rather than a servant from without, empty (and often frustrated at not getting credit for service)

## Define the difference between being a servant, having a servant heart, and ONLY serving. (i.e. Starving Baker illustration)

# Memory Verse(s)

### John 13:14-17 – Jesus - Example of a Servant

### Phil. 2:3-7 – Jesus – Attitude of a Servant

### Mark 10:42-45 – Jesus – Purpose of a Servant

# Primary Heart Attitudes to Cultivate

### *Observe opportunities for serving* and act without prompting

### *Cultivate an unselfish attitude* in order to serve the fellowship of believers & the those yet to enter the Kingdom of God

### *Demonstrate the full extent of Jesus love* by washing others feet (figuratively), considering others more important than yourself.

### *Learn to lay down your own life desires* to serve the salvation others and the purposes of God on behalf of

# Weekly Studies

## **Week 1 – The Example of a Servant – John 13:1-17**

### What was the full extent of his love (v. 1)

### What is washing the feet symbolic of? (figuratively, biblically, and historically)

### Why do you think Peter (and the others) is/are confused about what Jesus is doing?

### How would you answer Jesus ? in v.12, “do you understand what I have done for you?”

### How can you imitate Jesus example this week?

### **Assignment – Memorize John 13:14-17** - Jesus - Example of a Servant

## **Week 2 – The Attitude of a Servant – Philippians 2:1-11**

### What attitudes are being described by Paul here?

### What is Jesus primary attitude described here?

### Why do you think Paul is talking about selfishness first? *(See Commandment #10 – Exodus 20:17 – the root of all sin/rebellion)*

### What are the two natures of Jesus person? (compare Phil 2:1-11/Col. 2:8-10 to the Nicene Creed) Why is this important to understand? How is that reflected in His serving? What did He let go of to be a servant?

### What was the result of Jesus humility and obedience? (v. 9-11) What can be the result if we imitate His attitude in our hearts and actions (service)? (minister = service)

### Compare Genesis 11:4 – Men of Babel, Genesis 12:4 - Abraham, and Phil 2:9-10 - Jesus. Who gave each of these a name? What does that mean to/for you?

### **Assignment – Memorize Philippians 2:3-7 -** Jesus – Attitude of a Servant

## **Week 3 – The Purpose of a Servant - Mark 10:35-45**

### The disciples are arguing about the wrong things. What are they concerned about? How does Jesus redirect their conversation?

### *How does Jesus redefine leadership?*

### *How does this change the purpose they live for? How does it change your purpose?*

### Why is what Jesus says here often called “the Upside Down Kingdom” ? vs. worldly authority.

### The disciples are struggling with their own attitudes. Why? How does that parallel what is often in our own hearts? How do we change our hearts? (Phil 2:3-5)

### Process of change….is?

### What is the ultimate purpose of Jesus service/ministry? (Mark 10:45) Why is service without salvation/discipleship inadequate and incomplete?

### **Assignment - Memorize Mark 10:42-45 -** Jesus – Purpose of a Servant

**Nicene Creed** (adopted with alterations – Council of Constantinople - 381 AD\*)

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

***And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.***

Who, for us men for our salvation, came down from heaven, and ***was incarnate by the Holy Spirit*** of the virgin Mary, ***and was made man;*** and was crucified also for us under Pontius Pilate; He suffered and was buried; and the third day He rose again, according to the Scriptures; and ascended into heaven, and sits on the right hand of the Father; and He shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father [and the Son]; who with the Father and the Son together is worshipped and glorified; who spoke by the prophets.

And I believe one holy catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come.

Amen

### \*A seemingly minor difference in the wording of this simple text had a profound impact on European history. The Nicene Creed, or Symbol of Faith, was written by the First Ecumenical Council at Nicaea in 325 C.E., with additions (the 3rd paragraph and following) by the first Council of Constantinople (381). There is an unresolved controversy over the words 'and the Son' (in Latin filioque). This language was added in 587 by the local council of Toledo, Spain, in an attempt to combat the Arian heresy. Pope Leo III (795-816) forbade the use of the filioque version and had it engraved without 'and the Son' on the walls of St. Peter's Basillica. After a failed attempt to unite by marriage Charlemagne's Frankish holdings with that of the Byzantine Empress, Charlemagne challenged Byzantinium's claim of universal jurisdiction as the successor to Rome by claiming in 792 that among other things, that the Byzantines had omitted the filioque from the original text. The filioque was finally accepted by the Romans in the year 1014, and the revision has been part of Catholic doctrine ever since. The "filioque," the significance of Roman primacy, and geo-political conflict led to the Great Schism of 1053. To this day, the Eastern Orthodox Churches do not accept the filioque and raise this as one of many reasons that prevent re-unification with the Roman Catholic Church.