

“THE LEADERSHIP PRINCIPLE”

INTRODUCTION: On this occasion of the ordination of elders and deacons, I want us to turn the pages of history for some valuable lessons in leadership...

1. I want to speak today about **The Leadership Principle**, and I want to turn back to World War I...
2. In the fall of 1918, *World War I* was coming to a close:
 - a. On September 29th, *Bulgaria* surrendered to Allied Forces.
 - b. On November 1st, both *Hungary* and *Austria* declared their independence from the Hapsburg Empire.
 - c. On November 4th, *Austria* declared an armistice with the Allied Forces.
 - d. On November 9th, *Field Marshall Paul von Hindenburg* asked for the abdication of the German Kaiser to spare Germany from civil war and to seek an armistice of peace. The Kaiser reluctantly agreed.
 - e. On November 11th, the Germans asked for terms of peace.
 - f. On November 28th, *Kaiser Wilhelm II*, Emperor of the House of Hohenzollern and the German-Prussian-Austrian-Hungarian Empire signed the papers of abdication, agreeing that neither he nor his six sons would ever serve as Kaiser again.
 - g. **John Keegan:** *The First World War; p. 419*
The fall of the House of Hohenzollern was swiftly concluded. Rejecting a suggestion that he should seek death in the trenches, as incompatible with his position as head of the German Lutheran Church, Wilhelm II departed by train to Holland on 10 November. On 28 November he signed the act of abdication. As his six sons had each sworn not to succeed him, the Hohenzollern dynasty thereby severed its connection with the headship of the German state and even with the crown of Prussia. Germany was by then, in any case, effectively a republic, proclaimed on 9 November, though it would not acquire a president, in the person of Friedrich Ebert, until February 1919. Yet it was a republic without substance, lacking the essential constituent of any political entity, or an armed force to defend itself against its enemies.
3. Immediately Germany transferred power from an ancient monarchy to an inept, unprepared, weak *Weimer Republic*, deeply divided by 5 parties.
 - a. The old guard loyal to the Kaiser
 - b. The New *National Socialist Party (Nazis)*
 - c. The Communist Party of German Bolsheviks
 - d. The Military Generals (who controlled the Army)
 - e. The Democratic Party committed to a German Republic

4. Riots, assassinations, coups and street-fighting characterized the waning days of World War I in Germany.
5. By the spring of 1919, things began to stabilize in Germany, and hope once again filled the hearts of the German people.
6. Then, on June 28, 1919, the *Treaty of Versailles* was forced upon the German nation.

- a. Never, in modern history, had such punitive and unjust terms of reparation been levied against a nation.
- b. Germany lost many of its historic provinces; had to pay excessive reparations, could no longer maintain a standing army, and must join the New League of Nations and submit to its oversight.
- c. *The World Book Encyclopedia* (vol. 17; p. 8480)

Germany had to turn over to the Allies livestock for the farms the German armies had laid waste, ships, railroad cars, locomotives, and other materials to replace those destroyed during the war, and large quantities of coal to repay France for the losses in its own mines. Germany was also required to pay large yearly sums in cash. The treaty did not decide on the total amount of these cash payments. Instead, it provided for a reparations commission which was to determine the actual sum and to arrange the details of payment. In 1921, the figure was finally set at 132,000,000,000 gold marks, or about \$33,000,000,000. The first German representatives sent to sign the peace treaty resigned when they found out what was in it. The Allies also threatened to take over more German territory if the German Government refused to sign. A second German delegation signed the treaty, and after hot debate the German Reichstag approved it. The Allied Powers, except for the United States, ratified it.

- d. **The United States Senate refused to ratify the treaty.**

7. **Eric Mataxas:** *Bonhoeffer: Pastor, Martyrs, Prophet, Spy: A Righteous Gentile vs The Third Reich*; pp. 34-35.

The treaty required Germany to give up territory in France, Belgium, and Denmark, as well as all of her Asian and African colonies. It also required her to pay exorbitant reparations in gold, ships, lumber, coal, and livestock. But there were three demands that were particularly unbearable: first, Germany must give up most of Poland, thus cutting off East Prussia from the rest of the nation; second, she must officially accept sole responsibility for the war; and third, she must eviscerate her military. These demands were individually heinous, but taken together, they were something beyond comprehension. The outcry from all quarters was great. It was intolerable. It amounted to a death sentence for the nation, and that it would prove to be. But at the moment there was no recourse but to accept it and the deep humiliation that came with it.

8. Germany was placed under such duress that life became unbearable:

- a. By 1921, Germany was in economic collapse:
 - i. In 1921, the *German mark* was 75 marks to the dollar
 - ii. In 1922, it was down to 800 marks to the dollar
 - iii. By early 1923, it plunged to 7,000 marks to a dollar
 - iv. By Nov. of 1923, it took 4 billion marks to buy a dollar!

- b. In 1923, a man in Berlin had an insurance policy mature: 10,000 German marks. With this money, he intended to purchase a bottle of wine and a quart of strawberries. His 100,000 marks bought only the strawberries!
 - c. The Allies (France) refused to give Germany any relief from reparations.
 - d. A loaf of bread sold for 6 billion marks (1923)
9. On November 8, 1923, a wounded German veteran, with the rank of Corporal, led a small group of National Socialists in Munich in an attempted coup that failed. His name was **Adolf Hitler**. He was sent to jail and while there, wrote a famous book, *Mein Kampf*: The Nazi Manifesto.
10. A decade later he was given, by Weimer Republic, the sole dictatorship of Germany. He insisted on being called *der Führer* (the leader).
11. It is a fact of history that in times of uncertainty, fear, internal strife and distress, people look for the **strong man**.
- a. To bring order out of chaos
 - b. To give vision and direction
 - c. To offer quick solutions to complex problems
 - d. To convince the people that all will be well
12. **Dietrich Bonhoeffer** explained to Berlin, in a radio broadcast, why Germany was looking for and honored the Führer...

a. **Eric Mataxas**: *Bonhoeffer* (p. 141)

The German notion of the Führer arose out of this generation and its search for meaning and guidance out of its troubles. The difference between real leadership and the false leadership of the Leader was this: real leadership derived its authority from God, the source of all goodness. Thus parents have legitimate authority because they are submitted to the legitimate authority of a good God. But the authority of the Führer was submitted to nothing. It was self-derived and autocratic, and therefore had a messianic aspect. Whereas earlier leadership was expressed in the form of the teacher, the statesman, the father...now the Leader has become an independent figure. The Leader is completely divorced from any office, he is essentially and only 'the Leader.'" A true leader must know the limitations of his authority.

- b. *The Führer Principle* is the most dangerous threat to godly leadership in any age.
- c. It has led, I believe, to the election of **Barak Obama** and his assumption of expansive powers, not usually afforded to the President (e.g., banks, automotives, etc.)
- d. And it is the preferred form of leadership in the Evangelical Church in America – *especially among the young*.
- e. Powerful personalities, gifted-orators, visionary leaders, unaccountable to anyone, adored with a cult-like following.
- f. **Bonheoffer** (*Mataxas*: p. 141) describes this sort of Führer...

If he allows himself to surrender to the wishes of his followers, who would always make him their idol—then the image of the Leader will pass over into the image of the mis-leader, and he will be acting in a criminal way not only towards those he leads, but also towards himself. The true

Leader must always be able to disillusion. It is just this that is his responsibility and his real object. He must lead his following away from the authority of his person to the recognition of the real authority of orders and offices...He must radically refuse to become the appeal, the idol, i.e., the ultimate authority of those whom he leads...He serves the order of the state, of the community, and his service can be of incomparable value. But only so long as he keeps strictly in his place...[H]e has to lead the individual into his own maturity...Now a feature of man's maturity is responsibility towards other people, towards existing orders. He must let himself be controlled, ordered, restricted.

13. Bonhoeffer went on to describe the true task of a God-ordained Leader: *to yield to God's authority over him!* (pp. 141, 142)

The good leader serves others and leads others to maturity. He puts them above himself, as a good parent does a child, wishing to lead that child to someday be a good parent. Another word for this is discipleship.

14. **If I may take the liberty to say something:** When I came here in August of 2006 (almost 4 years ago) many, many in our church wanted a Führer. I *refused* to be that, and did all I could to distance myself from such a cult perspective. I sense that a Christ Covenant, the Führer Principle was very much alive.
15. What I have diligently sought to do is to model *The Leadership Principle* in place of the Führer Principle – with which Christ Covenant Church was so enamored.
16. And, on this day of ordaining and installing elders and deacons, I would like to turn to *I Corinthians 4*, and speak to you today about **The Leadership Principle**.
17. **The Leadership Principle** is really made up of *four principles* that form the parameters of Biblical, godly and trustworthy leadership...

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy. But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?

Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.

I do not write these things to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me. That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church. Some are arrogant, as though I were not coming to you. But I will come to you soon, if the Lord wills, and I will find out not the talk of these arrogant people but their power. For the kingdom of God does not consist in talk but in power. What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness? (1 Cor. 4:1-21)

I. LEADERSHIP IS SERVICE TO CHRIST (1 Cor. 4:1)

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. (1 Corinthians 4:1)

1. “*This is how one should regard us...*” Paul is about to give a spirit-inspired and divine description of church leadership.
 - a. **Not** that of an apostle. Look at 1 Corinthians 4:6...

I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. (1 Corinthians 4:6)
 - b. Paul, an apostle; Apollos, a pastor
 - c. **Rather** a picture of leadership in the church
2. And the first picture is that of a “*servant of Christ*”
 - a. Literally: *a lower level galley slave*
 - i. *huperetes*: under-rower
 - ii. *huper*: under
 - iii. *eretes*: to row
 - b. **Illustration:** The movie *Ben Hur*
 - c. The most abject, exhausting, life-sapping sort of slavery
 - d. The men who were chained to the oars and went down with the ship
3. **Interesting Fact:** *The first symbol for the Christian Church was that of an ancient ship, open sails, with extended oars.*
 - a. A symbol of Paul’s missionary journeys
 - b. In the little Catholic Church in which I grew up in Columbus, Ohio, there is a painting of such a ship over the East door of the Church.
 - c. *Colossians 1:18* – “*And Christ is the Head of the Body, the Church...*”
 - d. Ship under sail w/oars: Head of a fish, tail of a fish
 - e. On the side *IXΘYC* (*ichthus*: Greek for fish) –

- f. Also the acrostic, in Greek, for: *Jesus Christ, God, Son, Savior*
 - g. Birds eating from a basket of bread carried in the ship's stern
 - h. All circled by the Celtic Cross
 - i. *That picture has been emblazoned on my mind since the age of 5: The Church, sailing through the world, on Christ's sacred mission.*
4. And I am a *huperetes*: chained to the oars of the Church, pulling for all I'm worth, in rhythm and sync with other pastors, elders and deacons.
- a. *If the Church sails to victory, I glory!*
 - b. *If the Church encounters rough seas, I labor!*
 - c. *If the Church sinks in sin and apostasy, I go down with it!*
 - d. *My job is not done until we reach heaven's shores or I die and am replaced by the Master with another under-rower!*
5. **Gentlemen, if you are looking for honor, power, influence and executive privilege, you've come to the wrong place. Here's what Christ offers you: rough waters, sweaty labors, dangerous warfare and a life knee-deep in the bilge water and sinful refuse of the world above.**
6. Let me ask you: *Do you still want the job? This ordination? This sacred office of service and slavery?*

II. LEADERSHIP IS STEWARDSHIP OF DIVINE MYSTERIES (1 Corinthians 4:1-2)

This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy. (1 Cor. 4:1-2)

1. The second motif Paul uses to describe Church Leadership is a more palatable one: *a steward (manager) of God's mysteries*
- a. i.e., the *divine revelation* of God's Word
 - b. *musterion*: a truth revealed by God that we would never have known by science or reason
 - c. *And I, when I came to you, brothers, did not come proclaiming to you the testimony of God with lofty speech or wisdom. (1 Cor. 2:1)*

Yet among the mature we do impart wisdom, although it is not a wisdom of this age or of the rulers of this age, who are doomed to pass away. But we impart a secret and hidden wisdom of God, which God decreed before the ages for our glory. None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory. But, as it is written,

*"What no eye has seen, nor ear heard,
nor the heart of man imagined,
what God has prepared for those who love him"—*

these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that

person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ. (1 Corinthians 2:6-16)

2. Our chief task is **not** to seek to explain God’s mysteries – to try to “make sense” of them, **but rather** to keep them in sacred trust, guard their truth, and pass them on to the next generation.
3. **Gentlemen, you need to be aware of this:** *Again, in our lifetime, the inerrancy, infallibility, reliability and authority of God’s Word is under attack in our church circles.*
 - a. **Westminster Theological Seminary:** *Peter Enns issues*
 - b. **Reformed Theological Seminary:** *Bruce Waltke issue*
 - c. Meeting at General Assembly of the authority of Scripture group of which I have been a part
 - d. 2011 **Council on Biblical Inerrancy II** by the *Alliance of Confessing Evangelicals* (The First COBI was in the late 70’s)
4. *The New Perspective on Paul* questions justification by faith and the imputation of Christ's righteousness.
5. *The Federal Vision Theology* questions election and assurance of salvation by grace alone; makes church membership essential to salvation; toys with baptismal regeneration; practices paedocommunion; and leans toward the Medieval syncretism of faith – plus – works salvation. (*Heretical*)
6. *The Emergent Church Theology* calls for a “New kind of Christianity” without a reliable Bible, distrustful of Pauline theology, approving of homosexuality; denying absolutes and pitting Old Testament against New Testament, and Jesus against Paul. The Emergent Theology is the Old Liberalism revisited.
7. **You are coming into office in order to maintain and apply Biblical standards to the souls of this congregation –**
 - a. *An authoritative English Bible*
 - b. *The Westminster Confession of Faith and Catechisms*
 - c. *The Book of Church Order*
 - d. *The Regulative Principle of Worship*
 - e. *The Ten Commandments and Reformed Ethics*
8. Listen to the *Vows* you are about to take before these people:
 1. *Do you believe the Scriptures of the Old and New Testaments, as originally given, to be the inerrant Word of God, the only infallible rule of faith and practice?*

2. *Do you sincerely receive and adopt the Confession of Faith and the Catechisms of this Church, as containing the system of doctrine taught in the Holy Scriptures; and do you further promise that if at any time you find yourself out of accord with any of the fundamentals of this system of doctrine, you will, on your own initiative, make known to your Session the change which has taken place in your views since the assumption of this ordination vow?*
3. *Do you approve of the form of government and discipline of the Presbyterian Church in America, in conformity with the general principles of biblical polity?*
4. *Do you accept the office of ruling elder (or deacon, as the case may be) in this church, and promise faithfully to perform all the duties thereof, and to endeavor by the grace of God to adorn the profession of the Gospel in your life, and to set a worthy example before the Church of which God has made you an officer?*
5. *Do you promise subjection to your brethren in the Lord?*
6. *Do you promise to strive for the purity, peace, unity and edification of the Church?*
9. If you have doubts about God's inerrant Word, the *Westminster Confession of Faith* or *The Book of Church Order*, then **do not come forward for ordination or installation until you meet with me privately and personally** –
 - a. We've been there and done that at Christ Covenant
 - b. We are *never* going there again *under my watch!*

III. LEADERSHIP IS A STANDARD BY WHICH TO LIVE (1 Corinthians 4:3-7)

But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me. Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive his commendation from God.

I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? (1 Corinthians 4:3-7)

1. Paul mentions that the evaluation of the congregation is a very real part of leadership in the church –
 - a. It does not *cripple* Paul in fear or anxiety
 - b. Nor is it something he *dismisses* lightly
 - c. He acknowledges that *God's evaluation* of Him is supreme
 - d. And he warns the Corinthians not to become "*puffed up*" and assume they are beyond accountability to others.
2. **Accountability to standards is a necessary part of Biblical Leadership. No leader is unaccountable or beyond standards. Only the Führer accounts to no one!**

3. Unfortunately, this **has been** the case for many officers at Christ Covenant Church for over a decade.
4. In 2007, I asked the **ELT** to develop officer standards. They were ratified by the session 6 months later. Here they are:
 - Attest to involvement in one or more ministries of the church in which he has exhibited both gifted and servant leadership in areas such as small groups, evangelism, compassion, discipleship, teaching or music (I Timothy 3:10; 4:12).
 - Attest that his character, personal integrity, and spiritual leadership in regard to his family, the church, the world is becoming to a Christian, a church member, and an officer of the church. That he has the support of his wife in pursuit of ordained office. (I Timothy 3:2, 7; Titus 1:6).
 - Attest that he is consistent in his efforts to have a regular devotional life that includes prayer and Bible study as a pattern (I Timothy 4:12, 3:11; Titus 1:8, 9).
 - Attest that he has the time, willingness, schedule, and gifts to perform the duties required of the office, including regular attendance at the stated meetings of the Session or Diaconate, and meetings of Departments to which he may be assigned (I Timothy 3:10,11).
 - Attest to a consistent pattern of participation in Sunday School, Sunday morning and evening worship services, and the support and concern for other major church-wide services and ministries (I Timothy 4:12, 3:10, 11).
 - Attest to a consistent pattern of willfully and joyfully tithing his first fruits to the church (I Timothy 3:3-5, 12; Titus 1:7).
 - Attest that he is in accord with the direction of the church and that he can serve in harmony with others (I Timothy 3:3, 8; Titus 1:7).
 - Attest that he has a heart of pastoral concern for the congregation and his fellow church officers (I Timothy 3:3, 5 4:12).
 - Attest that he is not a member of any secret organization (e.g. Masons, Knights of Columbus, etc.).
5. For several officers these standards caused them to resign and leave the church –
 - a. Some refused to tithe to the church; some gave no money to Christ Covenant Church in the years they served as officers.
 - b. Some gave their tithes to their own ministries at Christ Covenant Church – a violation of IRS standards.
 - c. Others gave all their tithes to ministries outside the church.
 - d. Others refused to come to Sunday School, Sunday evening worship, or even Sunday morning worship.
 - e. Some rejected the Reformed Faith and were angered at our *Purpose Statement* as a church
Christ Covenant Church is a reformed congregation of the Presbyterian Church in America committed to making disciples who worship God, grow in community, love others and serve the world.

- f. And yet, these same men had oversight of the budget, hired and fired staff and sat in spiritual authority over the church's money, programs, people.
6. **Let me tell you why I asked for these standards. Three reasons:**
- a. **First:** *The Book of Church Order calls for them (Book of Church Order 8-3)*
 - i. *All those duties which private Christians are bound to discharge by the law of love are especially incumbent upon them by divine vocation, and are to be discharged as official duties.*
 - ii. *“official duties” – tithing, worship, Sunday School, Sunday evening, the Lord's Supper, baptism...*
 - b. **Second:** *The standards raise the bar of leadership by example; the only way we should lead God's people.*
 - c. **Third:** *The standards make officers accountable to both the congregation and other leaders. (Paul's point in 1 Corinthians 4:3-7)*
7. **Think of these standards in this way:** *They are the officers' “Performance Evaluation” –*
- a. Every staff person undergoes two in-depth evaluations each year by their supervisor.
 - b. The Senior Pastor is evaluated twice each year by the elders on the ELT.
 - c. All members are examined by elders when they join and held under church discipleship and discipline.
 - d. **But who examines, evaluates, holds accountable the officers?**
 - e. **Personally:** I find it hard to sit there and be evaluated by elders who won't tithe, don't come to Sunday evening worship, and are uninvolved in Sunday School or our communities.
8. **Honestly...frankly...I'm not crazy about these Performance Evaluations. And I know most men don't like these standards – at least not all of them – but the only other option is the Führer Principle: a man unaccountable to anyone, unanswerable to the people and unapproachable in relation to other leaders.**
9. *We cannot prosper as a Church with independent, unaccountable, isolated leaders.*
10. We simply cannot have such men on our Session or Diaconate. And if this angers you, *“Then again, come to see me privately and personally.”*
11. All these standards are asking of you are *sacrifice, submission, service* – the three sides of the Christian life.

IV. LEADERSHIP IS A STAGE FOR THE GOSPEL (1 Corinthians 4:8-13)

Already you have all you want! Already you have become rich! Without us you have become kings! And would that you did reign, so that we might share the rule with you! For I think that God has exhibited us apostles as last of all, like men sentenced to death, because we have become a spectacle to the world, to angels, and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are

poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things. (1 Corinthians 4:8-13)

1. When Paul says “*we have become a spectacle to the world, to angels, and to men*” (v. 9) he uses a marvelous word...
 - a. The Greek word *theatron*: a stage, a theater, a play, a dramatic presentation (our word: “theater”)
 - b. The Church leader’s life is a *stage*.
 - c. **A stage on which the story of the Gospel and the drama of redemption are being played out for all to see – heaven and earth.**
2. Paul is saying, “*Leadership is always by example. The godly leader should say, ‘Follow me as I follow Christ! Watch me; if you don’t like what God does to me, then don’t follow Jesus’.* This is the essence of Biblical Leadership.”
3. **Men, I have found this pattern to be observable over my 28 years of Pastoral Ministry:** *Before God moves in a significant manner in the Church, He first moves in me. What He chooses to do in the Church, He first does in me. He “field tests” His ideas on me. He plays out His next move in my life, for all the saints to see. My life is a theater of grace, a stage for the Gospel, a drama of redemption!*
4. And so will be your life. God wants to lead His Church at Christ Covenant through your example – your person, your marriage, your family, your work, your finances, your home, your sorrows and your joys.
5. **When the people see you humbly following Christ, they will follow you.**
6. **Illustration:** *Back in 2006, when I was struggling with the decision to come here, I met with Joe Goodwin and Todd Barrett and discussed the issue. They both teared up, as I did. Then one of them said to me, “Preacher, you’ve got to obey God. All the people are watching you. If you obey, everyone will be blessed.” He was right.*
7. Dear Brothers, everyone is watching you – just turn around and look at them, as I do each Sunday. Follow Jesus, and they will follow you. And everyone will be blessed!

CONCLUSION: This is what I call *The Leadership Principle*...

1. *This is how one should regard us, as servants of Christ and stewards of the mysteries of God. Moreover, it is required of stewards that they be found trustworthy.* (1 Corinthians 4:1-2)
2. And it is the **polar opposite** of the *Führer Principle*.
3. The last time the world had a Führer 100,000,000 people suffered and died.
4. When Jesus Christ lived by the Leadership Principle, and embraced the Cross, billions of people were saved.
5. And **Dietrich Bonhoeffer** told us why, way back in 1932... (p. 144)

The church has only one altar, the altar of the Almighty...before which all creatures must kneel...Whoever seeks something other than this must keep away; he cannot join us in the house of God...The church has only one pulpit, and from that pulpit, faith in God will be preached, and no other faith, and no other will than the will of God, however well-intentioned.

6. One altar...one Savior...one pulpit...one Gospel...one Master and Lord...one true Führer ...and lots of servant leaders living before and loving in earnest the people of God.
7. **And all the people are blessed!**