

## Cristi Crisan - Servants Of Christ

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Today we have our election discourse which I entitled Servants of Christ. Before we dwell into this subject, I highly appreciate the Chicago class. It's a very mature class and will give to God and to the election what belongs to it. The Scriptures that underlines the characteristics of elections of the elders and servants in the class as well as many scriptures. We'll share some scriptures and then we'll shift a little bit the focus towards of course, our Lord Jesus Christ, as he was the servant and the supreme servant of our Lord and he's our model individually as elders of a class and even more I think individually for everyone that's striving to serve Christ and with their lives and to everyone that dedicated their lives to God and to preach the Gospel.

So we will look at some examples in the Old Testament, in the New Testament and by the Lord's grace, we'll have enough time to look into some practical aspects. How the Lord served the brethren and the apostles in the beginning, how the apostles serve their classes, and how we ought to serve each other in love. So servants of Christ. There are many different words that speaks about the word servant or stewards or some translations might even say slaves or episcopals. We will not go into the episcopal discussion because it's quite a lengthy one.

And brother, as you spend some time in regards to that the servants of Christ.

The word servant comes from Doulos Bondservant. We find it in at least in Philippians 1:1 and Ephesians 6:6 in Ephesians 6 it's in regards to the ones that were actually slaves, and Apostle Paul speaks about them serving their masters heartfully out of the heart with just like they would serve Christ, and because they are servants of Christ. 1 Servants of Christ stewards.

We find it in the Scriptures and we'll have some of the scripture further on down the line on the screen. Stewards oikonomon almost like an economist in a way, but entrusted to manage. One of the main characteristics there in that management is not self willed. Quite a few managers, they are very self willed in the world today. They have their targets and so on.

This steward that we are talking about is the main characteristic is not to be self willed, but to fulfill the will of the one that hired him as a steward. Elders, presbyterous, mature in all things. That would be one of the main characteristics. But let's look at an introduction that I found wonderful. Apostle John in second John 1, 1 and 2.

The elder, which is presbyteros, I put down there in a little bit Greek Just the first part of it. The elder to the chosen lady and her children, whom I love in truth, and not only I, but also all who know the truth because of the truth which lives in us and will be with us forever.

Him as an elder Apostle Paul looks at the lady like the church, whom I love in truth. The characteristic and the relationship between an elder and a class should be the love in truth, the truth that comes with the purity. It's not a social gathering. It's not just worldly friendship. It's absolutely a love in the truth of the gospel and in the truth which is in God, Jesus Christ.

All the other things they come, the friendships, the social gatherings, everything, it comes along with this, but is not the primary focus or relationship. It is the love in truth.

It moved too fast. So the word Doulos from Diagloth servant is someone who belongs to another, a bond slave without any ownership rights of their own, and we have the scripture in 2nd Timothy 2:24. The Lord's bond servant must not be quarrelsome or fighting or having fights, but be kind to

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all, able to teach, patient when wronged.

What's a bondservant? The definition, if we think as servants in the past, and this word is also used as slaves in Greek literature, in Greek language, a slave, and we'll be coming back to this scripture quite a bit more a slave. How many rights a slave had in the past towards someone? Almost no rights when he was bought.

If we're thinking the master, sadly, this is the history of mankind for thousands of years, even had the right to kill a servant if he was not obedient. He had the right sometimes to a servant, had the right sometimes to be fed and water. But when we're thinking about this, how much more is when we serve our heavenly Father, but we are his bondservants. A servant that was working the land would then say, well, why I'm not working in the house? Oh, why I'm not a butler.

There was no competition between the slaves, so to speak. They were all at the mercy, so to speak, of the master. If the master was a good master, they would have a better life. None of the slaves, maybe a few, but very, very few. From what I've read in history, they had some salaries.

Very, very few were getting anything. They were not paid for it. They were sacrificed. They would work for their living. So when we are thinking about this, because it was considered an investment, the master was looking, oh, I paid some money, I paid a price, or I traded some others for these peculiar servants.

So they are my servants. Now it is said that we have been bought with a price by Jesus Christ. Now that throw us into this dimension, and that's why I'm going towards this aspect of the fact that looking from our perspective as servants in Jesus Christ we just have the duty to serve in love and to serve the most wonderful and the most loving Father. We love him because he loved us first.

So in our relationship with the Heavenly Father we have these wonderful aspects of relationship. We are children of God through the Bible but at the same time we have and we'll see many scriptures how we are servants. It's the aspects of servants, and an elder ultimately is the servant of a class, but because he's serving God for whatever reason.

Okay, good. First Peter 4, 10 and 11. As each one has received a special gift employment, employ it in serving one another as good stewards of the multi faced grace of God.

So the gifts that are received are supposed in serving one another. Whoever speaks is to do so as one who is speaking actual words of God. Whoever serves is to do as one who is serving by the strength which God supplies, so that in all things God may be glorified through Jesus Christ, to whom belongs the glory and dominion forever and ever. Amen. The Apostle Peter and we say quite a bit in his Epistles because we remember and we see.

Lord says, feed my sheep, tender my sheeps, take care of my and feed my lambs in the beginning.

We see here that the service towards everyone within the body of Christ has to be with the goal that in all things God may be glorified through Jesus Christ.

So whatever we speak, we have to speak the words of God. Because if we speak our words, we might for a moment longer or shorter, glorify ourselves or our wisdom, and that's why Apostle Paul comes and says, I did not come to you with a wisdom, with a worldly wisdom, but I came to you with simple words and to preach the cross of Christ. Okay, in Philipians 2, 2, 16 we know these Scriptures well. So we will just read the verses that are in bold and I'll read from verse five, having

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this attitude in yourselves, which was also in Christ Jesus, who although he existed in the form of God, did not regard equality with God a thing to be grasped, but emptied himself, taking the form of a bondservant and being made in the likeness of men, being found in appearance as a man, he humbled himself by becoming obedient to the point of death, even death on the cross.

And here is the link of the bond Servant, the bond servant, if the will of the Father is to die, is bond towards that death. I think our Lord Jesus, from the moment of his birth, and even so more from the moment of his baptism and consecration, he knew that his road is bound with the target to die on the cross, and that was his target, and everything that happened between Jordan and Golgotha was just the simple sacrificial, what we call sin offering process to die and deny himself more and more to the point of giving his life to the Heavenly Father, and that's the action and the life that determines a servant of God is willing to serve the purpose for which he or she was sent.

We have a wonderful manna text in 10-22-and I will read the first paragraph. Are you able to drink the cup that I shall drink of Matthew 20:22. The courage of our Lord in the narrow way fills us with admiration. What a strong character was his. He had no thought of turning back.

He was intent upon accomplishing his Father's will upon sacrificing himself in the interest of others. A noble pattern. The apostle saw before them greatness in humility, victory through service. This is the characteristics of anyone that serves God. Humility and victory through service.

There is no other way. I think this is just a wonderful, wonderful manna. So accomplishing the Father's will is to sacrifice yourself in the interest of others, and again, was he paid a bond servant is not paid a bond servant is delighted that he can do the Father's will. So us, when we serve each other, we should be delighted that we can help one another in spiritual matters, in material matters, in anything that we can do.

We should be delighted. We should look for opportunities to serve each other whoever can and with whatever talent God has given us.

In First Timothy 4, 1:13, I think the chapter is chapter three. I think here, if I'm.

If somebody can check, I think it's First Timothy, Chapter 3, 1:13, we have the characteristics of an overseer, which. Or an elder. Chapter three. Yes, thank you. Because in contrast, if you want to do like a personal study in Second Corinthians, chapter three, that is well known, it really shows a contrast.

And we can put side to side the characteristics that are here with the things that are happening in the last days, and they are. It's almost like you see the difference between the ideal and what the world is becoming actually, and how much is farther away from the ideal that God has for his children. So we will read this because it's important to read them and have Them in our mind, even though we are established. But some of us might be younger on the narrow way.

It is a trustworthy statement. If any man aspires to the office of overseer, it is a fine work he desires to do. An overseer then must be above reproach. The husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine, or pugnacious, but gentle, peaceable, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity.

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But if a man does not know how to manage his own household, how will he take care of the church of God and not a new convert, so that he will not become conceited and fall into the condemnation incurred by the devil? And he must have a good reputation with those outside the church, and so that he will not fall into reproach and the snare of the devil. Deacons likewise must be men of dignity, not double tongued or addicted to much wine, or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. This man must also first be tested. Then let them serve as deacons if they are beyond reproach.

Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Deacons must be husbands of only one wife and good managers of their children and their own household. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus. This wonderful characteristics that Apostle Paul is teaching Timothy to, to make sure that he's looking into those that he's naming in the beginning of the early church as elders or overseers or so to speak, leaders in the proper way are very, very especially thinking in the Greek Roman world. Are very, very deep.

Every word that you study there, it shows that in any of this, if you fail, it's almost like a block that's stopping the advance. Not only for yourself, the problem becomes, and we will look maybe a little bit if time will permit, but the advancement of a church and an entire class. Because if the one that's supposed to be an example, which the Lord was for his apostles, becomes corrupted with any of these things, then quite a few of others might believe, well, God allows that to happen.

In Titus 1:5 through 11 we have quite some of the same characteristics, and we'll read these two Titus 1:5 through 11. For this reason I left you in Crete that you would set in order what remains and appoint elders in every city as I directed you, namely, if any man is above reproach, the husband of one wife, having children, who believe, not accused of dissipation or rebellion, for the overseer must be above reproach as God's steward, not self willed, not quick tempered, not addicted to wine, not pugnacious, not fond of sordid gain, but hospitable, loving, what is good, sensible, just, devout, self controlled, holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain. Here Apostle Paul adds an element that we did not see necessarily in 1 Timothy, chapter 3, the fact that the ones that are the elders are supposed to be both able to exhort and to refute by the power of the Holy Spirit and through the word of God.

But this is extremely, extremely important to see this, and one of the characteristics that comes in both paragraphs that we read is the fact that these ones are teaching for the sake of sordid gain or for the gain or love of money, and that's one of the characteristics they should not be accused of, that should not be found of any love of money, and our Lord Jesus speaks about that when he says you cannot serve God and mammon, that's bond servant. You might hear that.

Everybody knows the famous expression. I think it was Ford when he was asked how much more and he says just a little bit more. Being a billionaire already you are bound to those money. There are billionaires that they cannot enjoy what they have. On the opposite, the ones that are bond servants of Christ, they cannot have enough of Christ fellowship, the partnership, the word of God, the fellowship.

So they cannot go hand in hand. If our lives and that's the entries of the heart are known only by God. But we should look each other as individuals into our heart and see if the motivation of our

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heart is to serve the Lord or to serve self interest, if is the second one, we should ask for grace to be cleansed and to really see.

Well, I think it's the key states in whom we love. As you love, you serve the one you love the most. In the same context, Apostle Paul, and we'll come to this a bit later, when he's advising the elders on his way to Jerusalem, he stops in Millet and He's advising some of the elders there, be on guard for yourselves and for all the flock among which the Holy Spirit has made you overseers to shepherd the church of God, which he purchased with his own blood. So here we see that he's adding the element to be on guard, to be a watchman. The ones that have this responsibility, it's an extra service, but they have to be watchmen.

They have to be an overseer, it's a watchman, but they have to be on guard to say danger is coming. We really, really have to look at this more and more as the day is approaching and we see how many deceptions are coming, and I believe would be good for us to have more and more studies in regards to identifying the dangers that we might have from this world, from the outside, that are coming over the brethren. I think social media is one of the biggest enemies that are coming as striving to separate us from the love of Christ and from the love among ourselves. But here we see that at the end, to shepherd the church of God, which he purchased with his own blood, we talk about purchasing a servant, if we can think a little bit, that we were, let's say, the slaves of another, because we were.

We were the slaves of sin, and that Jesus comes and he says, I will purchase this one with my own blood. How much value is in that? It's not a thousand dollars, it's not a million dollars, but he purchased us with his own blood. So how much more responsibility falls upon the ones that are shepherding the church of those ones that were purchased with the blood of Christ?

And how much humbling is the fact that we know that the ones that do any service, it's only through the grace of God, and that's why I think every elder, every deacon, every sister that's serving needs the prayers of the brethren, and it's so wonderful to feel that when we travel, when we stay, when we work together, I think that's just wonderful. In Hebrews 13:1 8, Apostle Paul, speaking mostly to the Hebrews brethren, but to us across the centuries, underlines the love of the brethren that has to continue, and he speaks now by the fact that the ones that are serving well in verses seven and eight through the life and the example of their life are supposed to be remembered.

And how dear is when we know brethren that served the class well or that served the brethren well, and we look to imitate their faith as they serve the Heavenly Father. It's wonderful, and it's quite interesting that our Apostle Paul is directed by the Holy Spirit, and in verse 8, in connection with this, says Jesus Christ is the same yesterday and today and forever. Many times that scripture is taken out of context, but I think in this context it really shows that Jesus Christ, yesterday to them forever serves the Heavenly Father for the interest of the Heavenly Father and speaks the word of God, and that's the example that we have to follow.

There's no change in him. Continuing in the same chapter 13, really, Apostle Paul gives us, and to the whole brethren through the Gospel age, a lot of teachings with the privilege of eating from the things that are heavenly, from the altar that the Jewish people were not allowed to eat. The fact that we have this fellowship through the word of God, the free entrance into the Most Holy, into the Holy and through faith into the Most Holy by the precious blood of Jesus. Verse 17 also shows us something. A dual mission.

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Obey your elders and submit to them, for they keep watch over your souls as those who will give an account. So here is the submission in love. It's not a submission. That's a blind submission. As sadly the nominal church went into obey without searching or researching.

Trust the Holy Mother Church, and no, it's the obedience that comes through the fact that the class realizes that through this service of electing elders and honoring each other in love, they actually submit to what the Heavenly Father intended to have in his church and in his followers. But the other part is the fact that the ones that watch over will give an account to the Heavenly Father or the ones that they were shepherding, if they did the best they could with their talents small or great, to serve the ones they were entrusted.

And that's why in verse 18 we can see here that Apostle Paul, and this is Apostle Paul, the great Apostle Paul, we can call him that. I think we do not miss as pray for us. For we are sure that we have a good conscience, desiring to conduct ourselves honorably in all things, and I urge you all the more to do this so that I may be restored to you sooner.

Now, the God of peace who brought us from the dead, the great shepherd of the sheep, through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do his will, working in us that which is pleasing in his sight through Jesus Christ, to whom be the glory forever and ever. Amen.

He's asking the brethren to pray for them. This service cannot be done without the power of the prayer and without the support of the others. But here he gives again glory, and it's wonderful the way he brings this up that the God of peace brought us up from the dead. The great shepherd of the sheep through the blood of the eternal covenant.

And we have to equip ourselves to do his will. This should be at the utmost center of our consecrated life. The Lord as the great shepherd. There's not enough words and time to speak about him as the great shepherd, and we know how wonderful the entire life.

And that's why we read the Gospels again and again and again, and every time we find new beauties in that other shepherds that we know. Abel was a shepherd and he brought a sacrifice of good report to the heavenly Father from his first and the fattest sheep. Jacob later on called Israel. He was a shepherd.

He had a lot to do with the sheeps, but he was a shepherd, and he became the father of Israel. Moses the same way. He thought he's ready to go, but until he went through the high education of shepherding. Forty years in the wilderness, Lord, that I'm gonna use you.

But not now. 40 years later, and he had to go through that high education of shepherding David himself, and we find in Hysalms how many things about in regards to shepherding, and the most famous that most every Christian of Psalm 23.

The Lord is my shepherd with its characteristics. In Isaiah 49:11 we read something wonderful. Isaiah 49:11. Guide yourself up on a high mountain. O Zion, bearer of good news, lift up your voice mightily.

O Jerusalem, bearer of good news, lift it up, do not fear. Say to the cities of Judah, here's your God. Behold, the Lord God will come with might, with his arm ruling for him. Behold, his reward is with him, and his recompense before him. Like a shepherd.

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He will tend his flock in his arm. He will gather the lambs and carry them in his bosom. He will gently lead the nursing ewes. We see here that the Lord is the great shepherd, and we think that this chapter refers at the end of time, which we are living in.

Ezekiel 34, 22, 23, 30 and 31. We read in continuation in regards to the future of the Lord, as the great shepherd, and he did that in the spiritual manner, and I think that we can apply this for the future to the whole mankind. Verse 23.

Then I will set over them one shepherd, my servant David, and he will feed them. He will feed them himself and be their shepherd. Then they will know that I, the Lord their God am with them, and that they, the house of Israel, are my people, declares the Lord God. As for you, My sheep, the sheep of my pasture.

You are man and I am your God, declares the Lord God. So I think we can apply this spiritually to the household of faith with servant David, the son of David, our Lord Jesus Christ, being our great shepherd that's feeding us and in the future to the house of Israel and to the entire mankind. Verse 24. My servant David will be king over them, and they will have one shepherd, and they will walk in my ordinances and keep my statutes and observe them.

They will live on the land that I gave to Jacob, my servant, in which your fathers lived, and they will live on it, they and their sons, and their sons, sons forever, and David, my servant, will be their prince forever. That's why Jerusalem is called the City of David.

We have in John 10, 1:17, our Lord being the good shepherd and the shepherd of the sheep. We'll just read and we'll move on because the characteristics are wonderful. From verse 11. I am the good shepherd. The good shepherd lays down his life for the sheep.

He who is a higher hand and not a shepherd, who is not the owner of the sheep, sees the wolf coming and leaves the sheep and flees, and the wolf snatches them and scatters them. He flees because he is a higher hand and is not concerned about the sheep. I am the good shepherd, and I know my own, and my own know me, even as the Father knows me, and I know the Father, and I lay down my life for the sheep. I have other sheep which are not of this fold.

I must bring them also, and they will hear my voice, and they will become one flock with one shepherd. For this reason the Father loves me because I lay down my life so that I may take it again. The characteristic of a good shepherd is to lay down his life, his energy, his resources for the sheep to the point of death. The higher hand, whenever is difficult, whenever it's a cost, lives. It's what our Lord is teaching.

Peter goes from being a fisherman to the fisher of men and to the shepherd, and we will just going to paraphrase because of the sake of time, when he's called in Luke 5:10 to become a fisher of men in the beginning of if we want to say his walk with the Lord, and that might be true for us too, maybe in our walk with the Lord in the beginning. We are very zealous to preach the Gospel, to bring others to the truth, which is true, and it should be a continual desire for our hearts. Whenever I have a choice to talk with someone on a plane, on a bus, On a train, on walking about the Heavenly Father, I'm thinking, well, can we bring this one to the Lord by the by his grace, be a good fisher of men by maybe just telling them to read a portion of the Bible, Isaiah 35 or just to put a witness.

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But then we see that the Lord is telling Peter in John 21 after his feed my lambs or keep my lambs, sharpen my sheep and feed my sheep becomes also a provider for the ones that were, so to speak, fished, the ones that came into the household of faith. They need that tender care and whatever a shepherd. Maybe we'll have time to look at some of the characteristics of a shepherd. Peter's pastoral care and concerns for the whole church is evident throughout his epistles, and we can look how he says even that.

I have decided to put this in writing so you have them. But I think by the Lord's grace, they were advice of the one that was called to feed the sheep or the entire church to the gospel age. So whenever we look in first Peter and second Peter, I think there's such a concentrated message in regards to the faith because we just have his two epistles. With Paul we have more. But when we read first Peter and Second Peter every single time we receive a very in depth advice in verse 19 we see here that again he says that we were I'll read verse 18 as well, knowing that you were not redeemed with perishable things like silver or gold from your futile way of life, inherited from your forefathers, but with precious blood as of lamb, unblemished and spotless, the blood of Christ.

So he adds this value after he speaks how wonderful Christ is and how perfect our Lord was, and then he says, it was not gold, he was not silver that purchase you, it was the blood of Christ. Same thing in 1st Peter 2:1:5 and 22:25 he even goes to maybe it will be tough for some of us to be reminded again and again, but I think it's important because the apostle sees and says this. He shows the glory of our Lord Jesus Christ, and then he committed no sin and there was no deceit found in his mouth.

So if he is the shepherd and our role model, do we strive not to be found with any sin as much as we can? And when we sin, to really, really eagerly go and ask for forgiveness, but not to have any deceit in our mouth. Just like the Lord, he had no deceit. Deceit means trickery or to be a little bit tricky in both spiritual matters, natural matters, and look at verse 23.

While being reviled, he did not revile in return, while suffering he uttered no threats, but kept entrusting himself to him who judges righteously, and he himself bore our sins in his body on the cross, so that we might die to sin and live to righteousness. For by his wounds you were healed, for you were continually straying like sheep. But now you have returned to the shepherd and guardian of your souls, part of the ones that are our servants. It is to continually remember us that we have returned to the shepherd and the guardian of our lives.

I think that's part of that utmost important element we have 1st Peter 3, 8, 11, that tells us about how to give a blessing instead not to answer back with evilness. We have in chapter four the fact that Christ has suffered in the flesh. We have to be armed with the same purpose to do the will of God, and I think with the fact that in verse seven we read, the end of all things is near. Therefore be sound of sound judgment and sober spirit for the purpose of prayer and in order to these things that the end is so near, so much more nearer now than when this epistle was written.

He says above all, keep fervent in your love for one another, because love covers a multitude of sins and also with the purpose of prayer. We will go now. Oh, okay. Time is fast so or we are slow.

Exhortation for the elders to serve voluntarily. We know these scriptures in 1st Peter 5. So after he is advising and giving advice to the entire class church in his time and in the Gospel age church. He speaks about the elders that they have to shepherd voluntarily according to the will of God, with eagerness and to provide themselves examples to the flock.

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Therefore we have to humble ourselves. We have to entrust that he cares for us. We have to be on the alert, and while this refers to the entire class, it refers so much more to every single one that's serving the Lord in any capacity. The exhortation for the progress of the house of faith again second Peter one and we will not go through this because we all can read.

But again there are such concentrated advices from the one that was commanded by our Lord to feed the lambs and feed the sheep. He moves into the keys of understanding the Scripture. The fact that no scripture can have its own interpretation. He gives the doctrinal understanding that men were moved by the Holy Spirit and the Scriptures have to be considered in study side to side.

He speaks about also the ones that denied the masters who bought them. The Master bought them to be his, and he speaks about the ones that were rising already while they were still alive, people that were teaching different things and they were mockers and they were following the characteristics. Again, the characteristics seems to be very easy to discern if somebody is following after their own lusts or appetites, if that's the thing that gears your life or my life, I have to really look and say, well, why do I really, really need that special thing? Can I give it up?

Is it easy? Or is it hard to give it up? Because if it's not, it's one of the characteristics of the ones that do not belong to Christ. The ones that belong to Christ, they are, I think Brother Russell says in one reprint, and I meant to search it, that the children of God and the church of God are easily to be entertained and happy in every situation. Thinks that's such a wonderful summary that you're easily to be entertained.

In other words, not pretentious, and he continues with the advice that he gives to the church to grow in the grace and knowledge of our Lord and Savior, Jesus Christ. Because that's the utmost purpose of the ones that are serving the Lord. To be diligent and to be found in him, by him in peace.

One of the characteristics that we can apply today, the Lord certainly applied at his time, is found in Isaiah 42:19 and Isaiah 49. 5. Who is blind but my servant, or so deaf as my messenger whom I send? Who is so blind as he that is at peace with me, or so blind as the servant of the Lord, and now, says the Lord, who formed me from the womb to be his servant, to bring Jacob back to him, so that Israel might be gathered to him. The Lord was blind in which way and deaf in which way.

Today there's the expression that you're getting in for the sportsman or for somebody that's working really hard, they go in the zone, they shut down every noise, everything, because they are so focused on one thing they have to do. If it's hitting that basket or running that race, they get and they absolutely. So the Lord, he was so blind and so deaf that he did not hear anything. The scripture, if we read further down, he heard many things, he saw many things, but he did not pay attention to them. Is our focus today when we are bombarded with so many.

You just open the news or you go online, and before you know it, many times I say, I'm gonna stay five minutes, and it's almost an hour gone before you even know it. It's like, where is one hour just went. It's. Are we striving as servants of the Lord to be more blind and deaf to these things? Now that we don't know what's going on around us, we have to look.

We have to look at the prophecy and then element. But it's the spirit of a sound mind to determine what is worth spending time with and what not.

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Isaiah 50:10 who is among you that fears the Lord, that obeys the voice of his servant, that walks in darkness and has no light, Let him trust in the name of the Lord and rely on his God. So here we see again that the only reliance can be on the Lord and on our God, and we have to have this attitude of servant. We have quite a few more, but we will stop here. We will just look at a few characteristics of the servant and then we'll conclude by the Lord's grace in a few minutes.

I think that in regards to serving, we all have been served here by our mothers when we were little children, and that's a service. But the priority of services is shown in Martha and Mary. I think that it's so important to make that distinction between serving for the temporal and serving for the spiritual, and it's so important to have them both.

We cannot have just spiritual. We cannot have just talks and discourses and conventions without the work that's in the background. But we have to prioritize what the Lord says. That's a priority. I think all of us, we had.

Well, I'm looking. Maybe not all of us, because some are younger. All of us had a boss, a boss at work, and when the boss is positive, when it's encouraging, how much more happier we're going to that job next day or next morning, when we don't feel like now, are we always positive and encouraging? How happy we felt when we were admonished.

Because a job of a shepherd is also to admonish the sheeps. Part of it we talk about it is to die for the sheeps. The Lord leaves 99 and goes after the 1. But part of that is to correct them. But how happy we are.

Do we have that attitude that we are so happy when we are corrected in truth, because we trust the shepherd, that the shepherd wants the best for the sheep. He don't want to eat the poison grass. It has to direct it towards the proper food and the proper water. How much we see the example of service, and we will conclude with this.

The day of the Passover, with the Last supper. It was Nisan 14 in the evenings Nisan 15 was supposed to come the day, the first day of the unleavened bread. In the first day of the unleavened bread. I think it's in Leviticus 23:8. I have here the note 23, Leviticus 23:4.

They were instructed not to do any work of a servant in the first day of the unleavened bread. Now they are the Passover the day before. But in their mind, it's like we prepare the Passover and then we don't do any work of the servant. But at the Last Supper, the Lord does the work of the servant when he's washing their feet and he says, if you want to follow me, you should do this to each other. I think in a nutshell, this is what we are supposed to do for each other more and more each year.

Can we wash each other's feet? Can we be the ones that we bow down and we serve each other in love? Because the Lord set us that example, and once we do that, I think that's when we can honor each other in love one more the another. Oh, if he's gonna cost me more to serve, I'll be happy to do.

Because the Lord, it cost him everything. It cost him his life to serve us. So let us strive to serve him more and more in love. Let us strive to pray for each other so we might serve him faithfully. Let us all pray that we might be found in front of him through the blood of our Lord Jesus Christ as faithful servants.

## **Cristi Crisan - Servants Of Christ**

And at the end, as the Lord instructed us in Luke 17:10, after you have done all these things, you should say we are just unprofitable servants. We did what we ought to do or what we were bound to do. May the Lord be praised and thanks be to God for his unspeakable gift.