

## Behold My Servant

You will need your Bible at hand, as you read this booklet.

The Lord Jesus makes this most amazing statement towards the end of the “Last supper”; *“I am among you as He who serves”*. He had already spoken to His disciples about the taking of bread and wine, as tokens of the New Covenant He would make through His death. The implication is that the Lord Jesus was on the earth, amongst his disciples, and among all the people, as one who served them. At the end of the “Last supper” we read, in John’s gospel, that Jesus took a towel and a basin and washed his disciples’ feet. This physical act was surely a wonderful demonstration of how Jesus served. He was prepared to humble Himself, so much, that He was quite willing to minister to His disciples by washing their feet. This was a job normally for servants, and if we read the narrative accurately, we will see that Jesus washed Judas’s feet, even though Judas was about to betray Him. There was such love in Jesus’ heart. This act and the many works and deeds accomplished by our Lord Jesus, but most of all His death on the cross, demonstrate His willingness to serve and indeed to be the “Servant of God”. The Greek word for servant, used most often in the New Testament, is “**doulos**” which really means a slave or bondservant. So when you see the word servant, please understand that it really means a slave.

Again in John’s gospel chapter 13 we read these words, *“Do you know what I have done to you? You call me Master and Lord: and you say well; for so I am. If I then, your Lord and Master, have washed your feet; you also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither is he that sent greater than he that sent him”*. The Lord Jesus is very clearly passing on to His disciples the concept that they must be servants of God also. Perhaps Jesus’ thoughts could be summed up this way, “I have set you an example; I have demonstrated service by this physical act; you now are aware of exactly the requirements I will make of you in the future” .Jesus’ meeting with Peter after His resurrection makes it very clear that Peter was required to *“Feed my sheep”*; to serve the Lord Jesus in the gospel and ultimately to lay down his life *“For Jesus’ sake”* . So it was to be for all the apostles and anyone who would be ministers of the gospel, whether by word or by deed. By examining the life of our Lord Jesus and how He served, we will gain a spiritual understanding of how we are to serve also. Such an understanding is not to be one that learns all the details, but one which ministers faith to the heart and enables us to believe God to follow our Lord Jesus. Jesus gives the instructions *“If any man will follow after me, let him deny Himself and follow me”*, but right from the start we can see that true service of God is a matter of laying aside one’s own life. On one further important point before we move on, we read Jesus’, *“That you should do what I have just done to you”*; we therefore understand that it is impossible to be a real servant of God, unless we have been “served” ourselves, in the spirit, in such a way that we have been made obedient to the gospel and our lives have been changed.

Chapter 42 in the book of Isaiah opens with the words *“Behold my servant, whom I uphold; mine elect, in whom my soul delights”*. Isaiah is very much expressing the delight in God the Father in having His Son on the earth. Of course this is many hundreds of years before Jesus came, but nevertheless God, who is outside of time constraints, knowing that which would come to pass, has

delight and says, "Look, My Servant". We could spend a great deal of time looking at that which delights the soul of God, but that is not a main objective at this time. However it is worth pointing out that God, even though He is a Spirit, has within His character a soul, a place where the feeling of pleasure can be appreciated and enjoyed. It means we can please God too and have pleasure in serving Him.

So our mission is to look at the servant-hood of our Lord Jesus and then to understand how to follow Him in our lives. Wonderfully, our Bibles take us back before the foundation of the world to find where the service of our Lord Jesus began. In the book of Philippians, chapter two, we read these words, "*Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross*". So we see that our Lord Jesus took on Himself the "Form of a servant". The word for "form" in the Greek language is "morphe" and means "the special characteristic of form or feature"; it is of very real substance and not something abstract. So Jesus **really** took on Himself the form of a **real** servant. It was not an abstract idea or some poetic nicety but a real and practical position for our Lord Jesus to take up. Surely His death on the cross shows us how serious this all was, and to what level of service and sacrifice Our Lord was prepared and required to go.

The order which Paul sets out in his letter is highly significant and helps us to understand the way God, the Father, and the Lord Jesus worked together in planning our salvation. We read that our Lord Jesus "*Thought it not a robbery to be equal with God*"; this statement declares Him to be the "Son of God", co-equal with the Father and reigning with Him, in glory, before the world was made. The apostle John tells us that Jesus was totally involved in the creation and "*Nothing was made that was made, that was not made by and through Him*". Paul tells us that there was nothing wrong with Jesus' thinking, owning His own glory as equal to that of His Father, but Jesus from that glorious place makes Himself, or really empties Himself, of all reputation. Jesus lays aside all His glory and He does so of His own free will; we see that the Lord Jesus was always free to choose. He was free to come to the earth, free to serve, free to die, free to rise again and He is free to return. It is only once this glory has been laid aside, that Jesus takes upon Himself the form of a servant, and this is before He was made in the likeness of men. This is quite wonderful, and must have taken place in heaven before Jesus came to the earth. Only then was Jesus in a position where He could become a human being. It could be said that our Lord Jesus was "spiritually safe" in coming to the earth, having already laid aside His reputation and taken upon Himself this form of servant-hood. His commitment to the will of His Father was sealed, and having nothing to prove and no reputation to promote, Jesus was able to resist the temptations to be something in this world's eyes.

We read in Isaiah 42 again "*Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observe not; opening the ears, but he hears not*". So the servant of the Lord, - Isaiah is prophesying of the Lord Jesus, but it must apply to all servants, - is blind to all that would attract Him away from the will of God and deaf to other ambitions and pressures and any other voice but His Father's. Perhaps when Paul says "*Let this mind be in you*", in other words this is the way to think, a very early pattern of thinking which must be established in those who wish to be servants of God, is to lay aside any reputation or any ambition to have a reputation. It is a good starting point. Jesus said "*If your eye be*

*single your whole body shall be full of light*"; the word "single" means, with singleness of purpose and with no divided loyalties. The danger can be 'divided loyalties' between our own will and the Lord's will; our own ambitions and the Lord's purposes in our lives.

A great illustration of this is to be found in Exodus 21 and the rules for a servant in Israel. We will see how the theme of servant-hood is everywhere in our Bibles. The Lord Jesus is everywhere, if we have eyes to see the truth. For example, all the sacrifices we read of in the book of Leviticus speak to us of the sacrifice of our Lord. The truth of Jesus being a servant is in many places also; it has to be, in the form He took, in heaven, was the one of a servant. So to Exodus 21 *"If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master has given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl (In the KJV awl is spelled aul, but aul is not found in the Chambers Dictionary, the word is now spelled awl); and he shall serve him for ever"*. A servant has a choice at the end of 6 years' service whether to leave or whether to stay. He could only take out that which he owned when he started his service; but he had a choice. If the servant "Loved His master" he could choose to stay. There was a requirement to seal this arrangement; the servant would call the elders, the senior people in Israel, maybe his tribe, to witness his ear being pierced, with an awl, at the doorpost of his house. His master would do the piercing, the digging through, and this would be a sign that the servant would remain in his master's service for ever. The ear is the place of hearing, not only of faith, but of command and instruction, so the servant's ear is marked to show that forever he will listen to and obey his master.

We read in Psalm 40 *"Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart"*. The literal Hebrew meaning for *"My ears have you opened"* is *"My ears have you dug me"*. That refers back to what we have read in Exodus 21 about the piercing or "digging through" of the ear. So David in Psalm 40 speaking beforehand, by the Spirit of Christ which was in him (see 1 Peter 1:11 and 12 for the understanding of the basis of Old Testament prophecy), speaks Jesus' words *"My ears have you opened, or digged"*. This indicates Jesus' love of His Father and the determination in His heart to be a **servant for ever**. The servant who had been pierced in his ear would never leave the house and service of His Master, and so our Lord Jesus will never leave the house and service of His Father. This works wonderfully for us, when we see Jesus' ministry as a High Priest over the household of God is for ever, and *"After the power of an endless life"* (Hebrews 7.16). Indeed the servant has become the *"Head of the Corner"*, the rock and foundation on which God His Father has built everything. We go back to Philippians 2 and read *"Wherefore God also hath highly exalted him, and given him a name which is above every name"*. The One who was the servant now has a Name above every name and is, in truth, Lord of all; yet still serving.

We need however to go back to Psalm 40 and look at the order in which David sets out the truth here. Please remember these are the words of our Lord Jesus spoken through the prophet David. ("The testimony of Jesus is the Spirit of prophecy"). *"Sacrifice and offering you do not desire, my ear have you opened"*. Here is an understanding of the failure of the Old Covenant. God in Hebrews 8:8 tells us that He found fault with the people; there was no fault with the Old Covenant, it was the children of Israel who did not keep it and therefore the sacrifices, under that covenant, were of little or no eternal value. Jesus' ears and understanding had been opened to this situation and therefore we read *"Lo I delight to do thy will, O my God"*. Jesus was coming to do the will of His Father. He was to outwork His servant-hood on the earth, to become obedient to the death of the cross and become the author of eternal salvation to all who would obey Him, and bring in a better covenant. We are not told how Jesus' ears were opened, or dug through, except that this must have taken place in heaven, as Jesus became a servant there. God is a Spirit so there would have been no physical ear for the Father to pierce; nevertheless the principle of the heart indicated by the "pierced ear" was fully established in the relationship between Father and Son. "I love my Father and want to do His will for ever", would have been the declaration of Our Lord Jesus.

We are almost there with this part of our understanding of Jesus as a servant, but it is essential that we get the foundations right before we move on. *"God works in us to will and to do of His good pleasure"*, therefore it is the issue of the will which must be resolved if we are ever to serve the Lord. The psalm helps us to see how the will of the Lord Jesus was totally joined with and committed to that of His Father. The prophecy says this *"I delight to do your will O my God; your law is within my heart"*. Jesus came because He came to do the will of God, and His delight was to do that will. That complements so well the quotation from Isaiah, *"My servant in whom my soul delights"*, showing us that the Father and the Son were both delighted to work together, to bring about our salvation. Perhaps that is one of the reasons why Jesus succeeded; the Hebrews' letter mentions *"The joy set before Him"*, and as we follow the example of our Lord Jesus, the delight to do His will aid our success. This mutual delight in the will of God enables any servant of God to live in fellowship with both the Father and the Son. The servant's joy will be full, as will the Father's; that joy will be his strength as the servant fulfils the will of God.

So our Lord Jesus is found in fashion as a human being, His whole make up was that of a human being. He was all God and yet all human, and as a human being we are told "He humbled Himself". This was a hugely important step for Him to take. *"God resists the proud and gives grace to the humble"*, and our Lord Jesus would need great grace from His Father to fulfil His work on the earth. John tells us that Jesus was *"Full of grace and truth"*, and this would not have been possible if He had been full of Himself, with lots of pride. It is also essential that Jesus took every step which we have to take. He then is fully identified with us in our weaknesses and can fully appreciate what it is to be human. The letter to the Hebrews tells us; *"He was tempted in all points as we are and yet without sin"*, and therefore *"Can be touched with the feelings of our infirmities"* and give us *"Grace to help when we need it"*. It would be quite wrong for our Lord Jesus to have a different requirement in His life than we do. He could never then have been our "Representative Man" and His death would not have accomplished all that it did. But Jesus did humble Himself and so must all who would be His servants.

Jesus then became obedient, the next stage for any servant and surely self-evident. Servants do what they are told, they obey their masters; it is always "Not my will, but your will be done". Jesus' obedience took Him to the death of the cross. Although, of course, we will never die for the sins of the whole world; we would not have the qualifications and there is no need as Jesus has already done that work, but there is a sense in that we need to become obedient to **His** death on the cross. We repeat again, obedient to **His** death on the cross. Let us try and find an explanation. Paul in the letter to the Galatians writes, *"I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God"*. Paul's understanding of the work of the cross of our Lord Jesus was that **he** "Was crucified **with** Christ". When Jesus died, Paul died. It is a **spiritual transaction**; it is not of the flesh, because as we read in Romans 6 *"So many of us as were baptized into Jesus Christ were baptized into his death"*. This is a spiritual experience; it is a spiritual baptism and this baptism into Jesus Christ is worked by the Holy Spirit. (Adam was told *"In the day that he sinned he would die"*) That too was a spiritual transaction, although it had a physical consequence, but the death was a spiritual death which cut Adam off from God. Paul says *"Nevertheless I live"* so this union with the death of Christ is to life and not death). So it is the Holy Spirit who joins us, or immerses us, into the death of Christ. Therefore spiritually we were in Jesus Christ in His death, and it is to that death which we must be obedient. When Jesus died He passed judgement on the principle of sin in the flesh. *"Our old nature (old man) was crucified with Him that the body of sin might be destroyed (it really means 'to make inactive') that we should not serve sin"* Jesus condemned/judged/killed off the nature of sin in the flesh in His death, so that we should no longer serve the principle of sin in our lives. We read in Romans 6 again *"But God be thanked, that ye were the servants of sin, but ye have **obeyed from the heart** that form of doctrine (truth) which was delivered you (or to which you were delivered). Being then made free from sin, ye became the **servants of righteousness**"*. So when we obey from the heart (*"with the heart man believes (the obedience of faith) unto righteousness"*) the doctrine of the truth of **Jesus'** death to which we were brought (delivered) by the gospel, we cease to be servants of sin and we become servants of righteousness. Only as servants of the righteousness of God, can we be servants of God in the practical things of our lives. The Holy Spirit applies the result of Jesus' death to us when we receive Him, and Romans 6 again helps us, *"Therefore we are buried with him by **baptism into death**: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in **newness of life**; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"*. Our living, after this obedience to **Jesus' death**, is therefore not in our old life or nature but **in newness of life**; in resurrection life, into which we are raised by the resurrection of our Lord Jesus from the dead. *"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"*.

In 2 Corinthians chapter 4 Paul explains the same truth in another way, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus

might be made manifest in our body. For we who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh". At the moment we need verses 10 and 11 which show us how the life of Jesus can be manifested in our mortal flesh. This is the "Not I but Christ" Paul mentions in Galatians 2.20. It is very practical and the provision of God for all servants, indeed for all Christians. Verse 10 tells us that we **always**, this is a constant part of our lives, bear about in our body the dying of the Lord Jesus. We are subject to His dying and allow what was accomplished in His death to work in our lives. When we do, His life is manifested (made clear, visible, similar to "to shine") in our mortal body. Verse 11 tells "Therefore we which live (have Jesus life manifested in our mortal bodies) are **always** delivered unto death, for Jesus' sake". When we obey **His** death in this way, Jesus' life is manifested in our mortal flesh. This is how we can be "Living sacrifices". Hallelujah. This is how the "Not I, but Christ" works in detail. So I am "crucified with Christ"; I am obedient to His death, but yet I live, yet it is "**not I, but Christ lives in me**, and the life I **now** live in the flesh, I **live** by the faith of the Son of God who loved me and gave Himself for me". This is a whole new way of living, available only to Christians, which is why we are citizens of heaven, having been raised up in the Lord Jesus to walk in newness of life, with Almighty God in our lives, whatever our circumstances.

I realise that is quite a long and complicated explanation, but the practical outworkings are very straightforward as we walk in faith before God in our lives. In the beginning of the quotation from Philippians 2, it says, "Let this mind, or way of thinking, be in you that was also in Christ Jesus". "Letting this mind be in you" requires 'spiritual thinking'; it is to be "spiritually minded" which is "life and peace". We need spiritual understanding of such truth to see how wonderfully spiritually logical it is from both God's point of view and also ours. Paul says "Reckon yourselves dead indeed unto sin but alive unto God through our Lord Jesus Christ". The word "Reckon" means to calculate and says really "use your **spiritual** logic and judgement to do a **spiritual** calculation" Paul in 2 Corinthians 5 says "We thus judge ...that one died for all, that those who live should no longer live unto themselves but unto Him who died and rose again for them". This is **spiritual** reckoning or **spiritual** calculation and brings us into a wonderful freedom, as it enables us to obey in faith and submit fully to the cross of our Lord Jesus. The apostle Peter tells us, "To arm ourselves with this mind". This **spiritual** thinking becomes a **spiritual** weapon in our lives, enabling us to find it is "not I but Christ" as we live on the earth, and is so necessary if we are to know the power of God in our lives as we serve Him.

So we have laid a good foundation of what is required for servants of God. Paul knew what it was to be a servant, "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake". Every person who wrote a book in the New Testament describes themselves as a servant. All the famous names from the Old Testament are also described as servants, perhaps one of the nicest references is in the book of Job. Before the trials which Job endured started, God says to satan, "Behold my servant Job". We have seen how when a servant loved his master he would stay in his service for ever. One would suggest that this is the place of faith and love which Job had found, and why "With his spiritual ear dug through", God knew Job was safe to go through the trials which satan inflicted upon him. God knew His man Job was a real servant, and how wonderful that God testifies of Job "Behold my servant" using the same words as used for the Lord Jesus. Many of us would love to have such a testimony from God.

So we see that servants go through trials. We quoted these comments before from Paul's letter to the Corinthians, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed". Like Job and many servants of God, Paul and his colleagues were under real pressure in their lives, and yet they were overcomers because they **always** were obedient to Jesus' death. It seems to be the lot of all true servants to fellowship in Jesus' sufferings. "If we suffer with Him we shall also reign with Him" is the joy, but that does not mean things cannot be really tough. It is impossible to give advice on how you will serve the Lord Jesus. Each one has his own calling and that must be outworked as we live in God's will. Here we can only lay down the scriptural and spiritual foundations for our walk with God, however it is interesting to look and see how God supports us when we call on Him from our hearts. We receive the same help as He provided for our Lord Jesus and understanding how God provides that help, we learn how to be "Comforted in all our tribulation". We have already quoted the verses in Hebrews telling us that "Jesus can be touched with the feelings of our infirmities, because He was tried, or tempted, in all things as we are" and the Bible does give us some insight into the feelings, emotions and cares in the heart of our Lord Jesus expressed to His Father. It would be suggested that similar concerns will be experienced by all servants of God, in varying degrees, and those 'cares' can be brought to our Heavenly Father also.

Let us look at what Peter tells us in his first letter, and writing *"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perishes, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into"*. It is a wonderful truth, and the relevant sections are highlighted for our present study. Peter's letter was written to Christians in difficulty and undergoing suffering for their faith, so is very relevant for any servant of God enduring trials and temptations. Old Testament prophets spoke God's word as His mouthpiece. The Spirit of Christ was in them, and this Spirit testified beforehand of the sufferings of Christ and the glory which would follow. We have descriptions 1000 years before Jesus' death on the cross of the exact details of what would take place. We have Psalms which take us into the heart of our Lord Jesus and give us an understanding of what He was going through. Psalm 22 is very clear to understand *"My God, my God, why hast thou forsaken me? Why are you so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but you hear not; and in the night season, and am not silent"*. This cry was due to Jesus' separation when He was made sin for us, but later as Jesus gains the victory, *"But be not far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for you have heard me from the horns of the unicorns. I will declare your name unto my brethren: in the midst of the congregation will I praise you"*. Here Jesus is heard, no longer is His Father not listening and far

off, but hears from the place of power and authority, and Jesus says *"I will praise you"*. Matthew in his gospel recounts *"My God my God why have you forsaken me"*, but nothing else; John recounts *"It is finished"*; but David in the psalm, 1000 years before, connects the two cries of our Lord Jesus, and gives us an understanding of the faith process in Jesus' heart which brought Him through to victory and committing His Spirit unto His Father. Other psalms have similar content and it is so helpful to see how they apply to the 'servants', for Jesus was a servant on the cross saying *"Not my will but your will be done"*.

We will come to the long psalm 119 in a moment but a shorter psalm 143 has many of the same truths within it. Please look it up in your Bible. It is full of longings and requests for help. It describes the low points, the hunger and thirst for God. It mentions being overwhelmed and the request to *"Teach me to do your will"*. All very relevant to David no doubt, but this is also David as a prophet, giving voice to the longings of our Lord Jesus as a servant seeking help. This is the Spirit of Christ testifying of the sufferings of Christ, who possibly suffered more from the agony of separation from His Father, than the agony of the wounds inflicted upon Him. The last verse in psalm 143 says *"For I am your servant"*. Here is the key to the whole prayer. *"Help me for I am your servant"*. We see the basis for asking for help is that we are servants of God. It applied to the Lord Jesus and applies to us. *"My God shall supply all your need according to His riches in glory by Christ Jesus"*, testifies Paul.

Earlier Psalm 119 was mentioned. It is of course by far the longest chapter in the Bible and quite a marathon to read. One of the secrets of understanding the psalm is to see that it is the prayer from a servant, and his relationship with God, who is his master in the difficulties and challenges of life and experience. Please study the psalm, but these few comments are just a pointer to understanding this relationship between God and His servant. Almost certainly in the psalm there are aspects of our Lord Jesus' relationship with His Father. The psalm has the opening sections, which set out to establish the 'Young man' in the ways of God. He can then walk in righteousness, before His Master. *"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. With my whole heart have I sought thee: O let me not wander from thy commandments. Thy word have I hid in mine heart, that I might not sin against thee. Blessed art thou, O Lord: teach me thy statutes"*. There is an understanding for the servant to give very close attention to the "Word of God" and then to *"Hide it in the heart, so that I might not sin against you"*. The considerable mention of statutes, testimonies, precepts, commandments and law all throughout psalm 119 is because they are the "word" which was to be hid in the heart and therefore vital to the walk before God. We looked at psalm 40 earlier and read after the "Opening of the ear" the words *"Your law is within my heart"*. This is just the same principle; the word which is heard, understood and then hidden in the heart keeps and maintains the servant in the will of God and subject to His commandments.

In verse 17 of psalm 119 'servant' is mentioned for the first time; *"Deal bountifully with thy **servant**, that I may **live**, and **keep thy word**. **Open** thou mine **eyes**, that I may behold **wondrous** things out of thy law"*. The prayer request is to see 'wonderful things' out of the law of God; they will thrill the heart and keep the servant of God in a constant place of faith before God, his helper. Verse 97 *"O how **love** I thy law"*; the wonder of God's love, faithfulness' mercy and grace is always an inspiration to a servant of God to continue in God's will whatever the circumstances. In verse 140 *"Thy word is*

*very pure: therefore thy servant loves it*"; verse 129 *"Thy testimonies are wonderful: therefore doth my soul keep them"*. Perhaps these words sum it all up and why, for the servant of God, filled with the Spirit of God, the wonder of the testimony of God in his or her heart keeps them following in the footsteps of our Lord Jesus. Isaiah tells us *"He shall not fail nor be discouraged"*.

These are the opening words of psalm 116, and again they sum up the love in the relationship between the servant and his master, between the psalmist and his God, really between the Lord Jesus and His Father. *"I love the LORD, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful. The LORD preserves the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the LORD hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living"*. These words should be an inspiration to any Christian to serve the Lord Jesus with all their heart and to follow Him. God really hears our prayers and delivers us in all our difficulties.

The Lord Jesus tells us *"He could do nothing except under the command of His Father"*, and yet His Father *"Showed Him everything that He was doing"*. In John 15 Jesus says *"I no longer call you servants but friends, because the servant does not know what his master is doing"*. We are servants; we will always be servants, but servants who are friends. We can do nothing of ourselves, yet the Lord Jesus will show us everything He is doing in our lives and service. There is to be no ignorance for the servant, but an open relationship with his master, on whom the servant can rely at any time for grace to help in time of need. *"I love the Lord because He has heard my voice and my supplications."*

Finally Isaiah 42 also says these words about the servant of God. *"A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth"* There is also a great gentleness about this servant, about our Lord Jesus. He will not break a bruised reed, (a reed is just a thick piece of grass). He will not put out something that is only just on fire. In all our dealings with Him, as this great servant of God, the Lord Jesus will not break us when we are bruised, or put out our fire when it gets very low. He will bring forth judgement in truth in His love and help us. Yes, He will discipline us and correct us; He will love us and comfort us; He will not break a bruised reed; He will renew our strength. We again must follow in His footsteps. In 2 Timothy 2 we read *"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will"*. The servant of God must be gentle to **all** men in order to help all who, for whatever reason, are under the pressure or control of satan and have needs in their lives. This kindness to the needy is so that they may be recovered, by God's grace, out of the place of need in which they find themselves and back into the love of God. God so loved them He gave His Son for them. Please read the parables of the 'Lost sheep' and the 'prodigal son' to understand that the servant is to show this love, great mercy, kindness and love of God to those in need. The role of the servant is to show this love; to be among the people of God and the people of the world as *"One who serves"*. The servant is to serve God and man, denying himself or herself; having the same mind

in them that was in Christ Jesus. The servant must above all be conformed to Jesus' death, being obedient to **His** death on the cross, in order to attain unto the resurrection from the dead and so for ever be with the Lord.

Jesus in His parable about the talents makes this comment to those who used their talents, in other words give their lives, for the glory of God. *"Well done you good, and faithful servant, enter into the joy of the Lord"*. That is the goal of every servant of God May we all enter eternity with the same words, *"Well done good and faithful servant"* being said to us. This pamphlet is written with the hope that it may be of assistance, to help you in the right direction. Amen