

Audio Transcript of Sermon  
February 3, 2024  
Beyond a Servant

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. It's been an interesting week with the computer I normally use to record the sermons and set the website. The computer itself is old, and I've ordered in a new one to replace it as technical glitches are making the old computer an enduring frustration. Once the new computer is up and running and I've transferred the files to the new computer, I'll take a crack at trying to repair the old one and, if successful, I'll use it as a second computer. I've always enjoyed tinkering with technology, but since the old computer is eight years old, it's probably a good time to replace. An eight-year-old computer is ancient in the world of computing. I've always thought technology is great until it doesn't work, and then it becomes an expensive paperweight. I'm not sure if using a different computer this week impacts the sound quality, but if you notice a difference, it's because of the computer difficulties.

The challenges I have had this week if left unchecked could make it difficult to keep the website updated each week, and I wouldn't want that. What you see or hear on the website is a result of my study into the Bible. What causes me to look at different topics can vary. I do believe that what I share through the website comes by being led by the Holy Spirit. Sometimes a study in one area will lead to a related study, or a study in a completely new topic of the Bible. Sometimes, what is shared is a result of experiences I have had that cause me to think on Biblical principles, and at other times it can be the result of what I see on social media. Today's sermon is directly from something I saw on social media that caused me to study the topic a bit more. The social media post I saw was a bunch of words that began with the words, "Well done, my good and faithful..." Below that were a series of words related to the church, with all of them crossed out except for the very bottom word. Some of the words in the list crossed out included titles like pastor, preacher, teacher, and even included apostle, along with a few others. All those words describing offices within the church were crossed out. Below was one word not crossed out, servant. "Well done, my good and faithful servant." As servants of God and Jesus Christ, all within the church have that in common.

Today we are going to look at being a servant and going beyond. The person who came up with that social media post probably looked at some of the verses we are going to start with today. When writing to the Romans, Paul explained that there are different offices within the church, but all regardless of office are members in one body in Christ, with each of us having been given different gifts of the Holy Spirit. Whatever gifts we have as members of that one body, we are to use those gifts to the fullest. Romans twelve verse four.

#### **Romans 12:4-8**

**4. For as we have many members in one body, and all members have not the same office:**

**5. So we, being many, are one body in Christ, and every one members one of another.**

**6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;**

**7. Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**

**8. Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.**

When writing to the Corinthians, Paul also touched on the theme of different offices within the church, and encouraged them to earnestly covet the best spiritual gifts. It's interesting that we are not to covet physical things, but Paul shows we should want the best spiritual gifts as if we are coveting these. Yet, with all the best gifts of the Holy Spirit, and with all the offices of the church, even as equals within the body of Christ as members, Paul told them there was a more excellent way, the way of love. First Corinthians twelve verse twenty-seven.

#### **1 Corinthians 12:27-31**

**27. Now ye are the body of Christ, and members in particular.**

**28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.**

**29. Are all apostles? are all prophets? are all teachers? are all workers of miracles?**

**30. Have all the gifts of healing? do all speak with tongues? do all interpret?**

**31. But covet earnestly the best gifts: and yet shew I unto you a more excellent way.**

The more excellent way that Paul refers to is love, the theme of the thirteenth chapter. Seeking the best spiritual gifts and the various offices within the church are not as excellent as love, as love transcends these. Being a servant is also grounded in love. Some see the offices of the church as a source of power, and some seek an office not because they are focused on being a servant or are grounded in love, but because they seek power. In writing of civil authorities, Paul reminded the Romans that even they can be the minister of God, because God has authority over who the civil authorities are. Paul describes them as God's minister for good, meaning they are appointed by God. He told the Romans not to use their faith to withhold payment of taxes, but to pay to each civil authority as required, owing no man anything but love. Romans thirteen verse one.

#### **Romans 13:1-8**

**1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

**2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**

**3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:**

**4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.**

**5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.**

**6. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.**

**7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.**

**8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.**

Because some people focus on gaining power and authority, they do not value the concept of being a servant and can look to verses in the Bible to justify their

stance. For instance, after the flood, Noah planted a vineyard and got drunk with his sons, so drunk that he was either unaware of what was happening to him, or so drunk, he could not prevent it. Ham, one of his three sons, saw his father's nakedness, which today is something you might see in a locker room, but the context and language usage would suggest something more of a sexual nature. Shem and Japheth, Noah's two other sons covered their father's nakedness, and approached their father walking backwards so they would not see their father's nakedness. When he sobered up, Noah cursed Ham and proclaimed that Ham and his descendants would be servants to the other two sons and their descendants. Genesis nine verse twelve.

### **Genesis 9:12-27**

**12. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:**

**13. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.**

**14. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:**

**15. And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.**

**16. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.**

**17. And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.**

**18. And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.**

**19. These are the three sons of Noah: and of them was the whole earth overspread.**

**20. And Noah began to be an husbandman, and he planted a vineyard:**

**21. And he drank of the wine, and was drunken; and he was uncovered within his tent.**

**22. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.**

**23. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.**

**24. And Noah awoke from his wine, and knew what his younger son had done unto him.**

**25. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.**

**26. And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.**

**27. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.**

The curse proclaimed by Noah on Ham was to be a servant. When Joseph was sold into slavery, he became a servant. In the battle between good and evil, it was God who pointed out many of the good qualities of Job, God's servant, to Satan. In the Bible, even though being a servant of God and Jesus Christ is something we are to be, there are still many negative examples of being a servant. Instead of looking to those negative examples, we look to Jesus who as the author and finisher of our faith gave his life in an ultimate act of service so that we could live. In describing His followers as servants, Jesus also pointed out that no one can serve two masters, which is just another way to affirm that we are to be servants. Servants are to serve just one master and it is made very clear that we serve God by seeking first the Kingdom of God and God's righteousness, and all things we need will be given to us. As we serve God, we are not to be serving the desire to have more and more physical things. We are also not to be serving the very normal human emotion of anxiety. We are to serve God by seeking first the Kingdom of God and God's righteousness. Matthew six verse twenty-four.

#### **Matthew 6:24-34**

**24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.**

**25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?**

- 26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?**
- 27. Which of you by taking thought can add one cubit unto his stature?**
- 28. And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:**
- 29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.**
- 30. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**
- 31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?**
- 32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.**
- 33. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.**
- 34. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.**

In describing what needed to be changed in the society of His time, Jesus showed that people like the head rush that comes with being in charge. During that time, people liked to be called Rabbi and to be noticed by others. Today we might not all seek to be called Rabbi, but today's society really likes to get noticed. Getting noticed is a good deal of what social media is about. Jesus explained that instead of seeking powerful authority, we should be seeking to be a servant, because through Jesus the servant is so important that the greatest will be servants. Matthew twenty-three verse one.

#### **Matthew 23:1-12**

- 1. Then spake Jesus to the multitude, and to his disciples,**
- 2. Saying, The scribes and the Pharisees sit in Moses' seat:**
- 3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.**
- 4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.**

- 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,**
- 6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,**
- 7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.**
- 8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.**
- 9. And call no man your father upon the earth: for one is your Father, which is in heaven.**
- 10. Neither be ye called masters: for one is your Master, even Christ.**
- 11. But he that is greatest among you shall be your servant.**
- 12. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.**

Jesus showed that to be a good and faithful servant, spiritual growth is needed. Jesus compared the Kingdom of God to a man who before traveling to a far country gave his servants his possessions to look after. One of those servants was given five talents, and during the absence of the man, was able to grow those five talents into another five talents. A second servant was given two talents and was able to grow those two talents into an additional two talents. One servant was so overwhelmed that he chose to hide the talent he was given, and upon the man's return, all he had for the man was that one original talent. The servants who grew their talents were good and faithful servants, and the servant who hid his talent was condemned. Similarly, today we cannot hide the spiritual gifts we have been given and must grow and multiply these to be good and faithful servants today. If all we do is hide those spiritual gifts we have been given, all we will have at the return of Jesus Christ is what we were given, and we will not be a good and faithful servant. Being a good and faithful servant requires us to grow the spiritual gifts we have been given. Matthew twenty-five verse fourteen.

#### **Matthew 25:14-30**

- 14. For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.**
- 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.**
- 16. Then he that had received the five talents went and traded with the same, and made them other five talents.**

17. And likewise he that had received two, he also gained other two.
18. But he that had received one went and digged in the earth, and hid his lord's money.
19. After a long time the lord of those servants cometh, and reckoneth with them.
20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.
21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.
23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.
24. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:
25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.
26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:
27. Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.
28. Take therefore the talent from him, and give it unto him which hath ten talents.
29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.
30. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

In going to Capernaum, Jesus noticed the disciples talking amongst themselves and later privately asked them what they were discussing. They told Him they were discussing who among the disciples would be the greatest. Jesus explained that the greatest among us are servants to all and would even be willing to serve a person who could be easily overlooked or marginalized by society. The example



Jesus gave was of a small child. Small children are loved and protected by society, but they can also be seen as immature and inconsequential when discussing matters between adults. The disciples could not conceive that by serving a child, they would be thought of as great, because in their mind when they thought of who was greatest among the disciples, they didn't make the connection to service. Jesus then contrasted the idea of service with abuse of power. While the language used by Jesus warned them not to offend a little child, what the original Greek meant was not to entrap or cause to stumble in sin. In modern usage, Jesus was warning against abusing power and authority. It's one thing to be a servant of all and seen as great because of that, and it is very evil when one uses their power and authority, along with their favorable view from society to victimize and exploit others. Servants are called servants because they serve others and not themselves. Mark nine verse thirty-three.

#### **Mark 9:33-42**

**33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?**

**34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.**

**35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.**

**36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,**

**37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.**

**38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.**

**39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.**

**40. For he that is not against us is on our part.**

**41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.**

**42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.**

Somehow what Jesus said didn't fully register with James and John as they later came to Jesus asking to sit to His left and right in the Kingdom of God. Jesus told them they had no idea what they were asking for and what would be required of Him, but they told Jesus that they could do whatever was required of Him. To me, that seems like a whole lot of ego rather than conviction of faith. Jesus told them that they would indeed drink of the same cup that He would drink, and be baptized as Jesus was baptized, showing that all who follow Christ will have their share of trials in our quest to be servants. Jesus then explained that who would sit on the left and right of Jesus in the Kingdom of God was not for Jesus to decide.

The other ten disciples became angry with James and John, and being the astute teacher that He was, Jesus used what had just happened to teach more about being a servant. He explained that they should not be like the gentiles who when given authority use that position to demand service from others. Instead, they were to become a servant of all, just as Jesus came to give His life for all. Mark ten verse thirty-five.

#### **Mark 10:35-45**

**35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.**

**36. And he said unto them, What would ye that I should do for you?**

**37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**

**38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**

**39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**

**40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**

**41. And when the ten heard it, they began to be much displeased with James and John.**

**42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**

**43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:**

**44. And whosoever of you will be the chiefest, shall be servant of all.**

**45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

Jesus also explained that in serving others as Christians, we cannot have a predetermined attitude about whom we serve. Now if you work for a non-profit organization or a government agency, in that capacity you might only serve the individuals you are supposed to, but as Christians, we don't pre-determine who we will or won't serve. It's easy to want to impress people who can repay us, but that isn't the service Jesus is talking about. Serving others to be repaid is transactional. It's like going to a restaurant, buying food, and tipping the wait staff. We serve others without any thought of being repaid. We serve to serve, with the only thought given to what is possible for us individually. Each of us only has so many waking hours in a day, and physical, mental, and financial capacity to serve others. We are not expected to do what we cannot do, but if we want to be a servant, we are to do what we are able to do. Luke twenty-two verse twenty-four.

**Luke 22:24-30**

**24. And there was also a strife among them, which of them should be accounted the greatest.**

**25. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.**

**26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.**

**27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.**

**28. Ye are they which have continued with me in my temptations.**

**29. And I appoint unto you a kingdom, as my Father hath appointed unto me;**

**30. That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.**

As a servant, we cannot compare our service to the Kingdom of God to the service of others to the Kingdom of God and conclude we deserve more for our service. All of us are laboring for the Kingdom of God, even though the type of spiritual service we do may look different. That difference in the type of service we do today won't make a difference in the Kingdom of God if we remain a good and

faithful servant in our spiritual service. We are all servants working together for the Kingdom of God. John four verse thirty-one.

#### **John 4:31-38**

**31. In the mean while his disciples prayed him, saying, Master, eat.**

**32. But he said unto them, I have meat to eat that ye know not of.**

**33. Therefore said the disciples one to another, Hath any man brought him ought to eat?**

**34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.**

**35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.**

**36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.**

**37. And herein is that saying true, One soweth, and another reapeth.**

**38. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

Being a servant of Jesus Christ, of God, and of the Kingdom of God does not mean we are spiritual groupies, like people who follow famous musicians around just to be near them and hear them. Being a servant of Jesus Christ requires us to value that which is spiritual much, much more than what is physical, and to spiritually do what is required of us. John twelve verse twenty.

#### **John 12:20-26**

**20. And there were certain Greeks among them that came up to worship at the feast:**

**21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.**

**22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.**

**23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.**

**24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.**

**25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.**

**26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.**

Being a servant of Jesus Christ means we serve Him, and by default serve God and the Kingdom of God. We will find ourselves at odds with people who do not have that same spiritual calling and who will find fault with us because of that difference. If we become confused in this life and believe we need to please other people, and ignore being a servant of Jesus Christ, we are no longer a servant of Jesus Christ but of men. It is when this happens that the gospel begins to change as what man values is not the same as what God values. Galatians one verse six.

### **Galatians 1:6-11**

**6. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:**

**7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.**

**8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

**9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.**

**10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

**11. But I certify you, brethren, that the gospel which was preached of me is not after man.**

As servants of Jesus Christ and God, and having done what is spiritually expected of us, we should expect to receive spiritual understanding knowing the word of God and knowing that God will extend mercy to us. Psalm one hundred nineteen verse one hundred twenty-one.

### **Psalm 119:121-128**

**121. I have done judgment and justice: leave me not to mine oppressors.**

**122. Be surety for thy servant for good: let not the proud oppress me.**

**123. Mine eyes fail for thy salvation, and for the word of thy righteousness.**

**124. Deal with thy servant according unto thy mercy, and teach me thy statutes.**

**125. I am thy servant; give me understanding, that I may know thy testimonies.**

**126. It is time for thee, LORD, to work: for they have made void thy law.**

**127. Therefore I love thy commandments above gold; yea, above fine gold.**

**128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way.**

Proverbs clues us in on how a servant will think and act. We will desire only what is good and seek it. We will pursue righteousness and not trust in riches knowing God will protect us. Proverbs eleven verse twenty-three.

### **Proverbs 11:23-31**

**23. The desire of the righteous is only good: but the expectation of the wicked is wrath.**

**24. There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.**

**25. The liberal soul shall be made fat: and he that watereth shall be watered also himself.**

**26. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it.**

**27. He that diligently seeketh good procureth favour: but he that seeketh mischief, it shall come unto him.**

**28. He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.**

**29. He that troubleth his own house shall inherit the wind: and the fool shall be servant to the wise of heart.**

**30. The fruit of the righteous is a tree of life; and he that winneth souls is wise.**

**31. Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner.**

We are to be servants and we are called to be beyond servants. We are called to be the friends of Jesus, being willing to live our life as a living sacrifice, and doing what Jesus requires of us. It is when we get to this point that we move beyond being a servant and become a friend of Jesus, and to be a friend of Jesus we must love one another. But we also understand that even though Jesus considers us to be His friends when we do what He requires of us, as Jesus was persecuted, so will we be persecuted. There is no free pass in life or its hardships just because Jesus is our friend when we do what He requires of us. John fifteen verse eleven.

## **John 15:11-21**

- 11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**
- 12. This is my commandment, That ye love one another, as I have loved you.**
- 13. Greater love hath no man than this, that a man lay down his life for his friends.**
- 14. Ye are my friends, if ye do whatsoever I command you.**
- 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.**
- 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.**
- 17. These things I command you, that ye love one another.**
- 18. If the world hate you, ye know that it hated me before it hated you.**
- 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.**
- 20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.**
- 21. But all these things will they do unto you for my name's sake, because they know not him that sent me.**

Knowing we are friends of Jesus when we do what He requires of us, and knowing we receive mercy, we never give up on the faith we have. We might face evil and dishonesty in this world and we live a life that shines brightly what is good and honest, and we do not hide the faith we have. Satan has blinded the masses in this world and won't share the truth of God with them. It is what we say and do that might be the only true proclamation of faith that those who are blinded may encounter, and that becomes a serious responsibility, knowing that through us others may come to know Jesus Christ. We never know when God might use us in the calling of another person. Second Corinthians four verse one.

## **2 Corinthians 4:1-10**

- 1. Therefore seeing we have this ministry, as we have received mercy, we faint not;**

- 2. But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.**
- 3. But if our gospel be hid, it is hid to them that are lost:**
- 4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.**
- 5. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.**
- 6. 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.**
- 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.**
- 8. We are troubled on every side, yet not distressed; we are perplexed, but not in despair;**
- 9. Persecuted, but not forsaken; cast down, but not destroyed;**
- 10. 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.**

We are called to be servants of Jesus Christ, of God, and of the Kingdom of God, and as servants we do what is required of us. With Jesus when we do what is required of us, we move beyond being a servant, and become a friend of Jesus when we do what He requires of us, including when he requires us to have love for one another.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.