

# Christ the Servant

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Christ has many roles in the record of scripture. Obviously He is the Son of the Most High God; He is our redemption; He is our Mediator; He is our High Priest; He is our intercessor; He is our King; He is our Prince; He describes Himself as the Good Shepherd and He is the author of our salvation. There is one role that Christ has that is easy for us to overlook. That is Christ the servant. We don't think of Him as the servant but the Bible is just replete with descriptions of Christ as the servant. So let's look at this today and the title is Christ the Servant. We're going to look at what scripture has to say about this, and the first point we want to make is:

## 1. We have to establish the fact that Christ is subject to His Father.

Before we can go any further we need to establish this. Christ is subject to His Father. Let's go to 1 Corinthians 11, verse 3, and see a very plain scripture, and let's understand that the scriptures we're going to cover here in the beginning are all scriptures that were written or spoken after Christ was resurrected. Not before, but after. Paul is speaking,

**1 Corinthians 11:3** *But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.* (KJV)

Can't get around that, that's a fact, that is truth. Barnes' Notes, referencing Christ being on the right hand of God, has an interesting comment: *It was esteemed the place of the highest honor to be seated at the right hand of a prince. So, to be seated at the right hand of God, means that Jesus is exalted to the highest honor of the universe.* Then regarding the scripture, MacLaren's Expositions says this: *We are taught to believe, according to His own words, that in His ascension Christ was but returning whence He came, and entering into the 'glory that He had with the Father before the world was.'* And that impression of a return to His native and proper abode is strongly conveyed to us by the narrative of His ascension. And that is exactly what scripture records. Let's go to John 6, and look at verse 62. Christ is speaking and He is telling those around Him a fundamental truth.

**John 6:62** *What and if ye shall see the Son of man ascend up where he was before?* (KJV)

On the right hand of God, as we're going to see. This is consistent with Hebrews 13:8; we won't turn there but you can use it as a reference. We're told that Christ is the same yesterday, today and forever. So in His ascension, if He went to be on the right hand of

God, and Christ is the same yesterday, today and forever, and we're told He went back to where He was before, that's consistent.

Now let's go to the New Testament record and see Acts 2:32. The Holy Spirit has just come. There was a great noise, there was a great commotion, and people started crowding around that room. Then Peter came down to speak to them, as with all of the apostles.

**Acts 2:32** *This Jesus God has raised up, of which we are all witnesses. (NKJV)*

We saw it with our own eyes, he said.

*33) Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. (NKJV)*

Meaning them speaking in native languages of the various people present there, the great noise that brought them all together; he said this is the pouring out of God's Spirit which is causing all this. Now let's jump to Acts 7. This is the account of Stephen and he is setting the record straight, going through the Old Testament and bringing the people up to where they are that day. Let's begin in verse 55. Stephen is speaking.

**Acts 7:55** *But he [referring to Stephen obviously], being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,  
56) And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. (KJV)*

He saw, in vision, God and Christ, and Christ was on His Father's right hand. Now let's go to Romans 8. Peter has spoken about it, Stephen has spoken about it, let's see what Paul has to say about it—about Christ being subject to His Father. Romans 8:34.

**Romans 8:34** [Paul says] *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. (KJV)*

At the time Paul was speaking this, he knew for a certainty that Christ had ascended to the right hand of His Father. Then let's jump to Hebrews 12 and see that Paul repeats this concept, this understanding again, a second time. Hebrews 12:2, and this also talks about one of Christ's titles.

**Hebrews 12:2** [Paul says] *Looking unto Jesus the author and finisher of our faith; [that word "author" can also refer to "pioneer"—the first one, the beginner] who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (KJV)*

Without doubt, the apostles knew for a certainty that Christ was living and sitting on His Father's right hand, right then as He is this very moment, and as He had done before He came to the earth. I heard one minister blasphemously declare (I was shocked, you had to pick my jaw up off the floor, when we were talking about the roles of God and Christ in scripture and that God was supreme) that the throne of God is a "two-holer". To compare that throne to an outhouse is blasphemous. I'm cutting him some slack; I don't think he meant it in that way but he was describing God's throne as an outhouse in which you have two holes and you sit side-by-side. That's not a good way to describe God's throne. What he meant was that God and Christ were equal in authority, and given what we've just read and what we're going to read, that is not what the scriptures plainly say—it is obvious, it is apparent.

There are mountains of scriptures that show that Christ is subservient to His Father, without doubt. He is subject to His Father, without doubt. Scripture makes it absolutely clear on that point. He sits on the right hand of His Father which is a position of the highest honor possible but the right hand is subservient to the one whom He sits next to. If that isn't enough, let's look at some scriptures—again we are talking about Christ being subservient to His Father, subject to His Father—let's look at some scriptures that unequivocally say that the Father is Christ's God.

Let's go to John 20 and look at verse 16, we'll start there. Christ has been resurrected, Mary Magdalene is standing in front of the tomb. Obviously with the emotions in her mind, she is in a turmoil; Christ comes in her presence and then He speaks to her, which is a shock to her.

**John 20:16** *Jesus saith unto her, Mary. [He must have come up from behind, because scripture says] She turned herself, and saith unto him, Rabboni; which is to say, Master.*

17) *Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. (KJV)*

It can't be any more plain than that—out of His own mouth, Christ says that His Father is His God. Now let's go to Ephesians 1:17 and we see that Paul confirms Christ's statements in this matter. It says very plainly, you cannot deny this. And remember, this is written after Christ was resurrected. People will say, yeah, Christ's God was God the Father while He was here on earth—well, this was written after Christ's resurrection.

**Ephesians 1:17** [Paul says] *That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: (KJV)*

It can't get any more clear than that. So Paul has confirmed Christ's statement. Let's see now that Apostle John confirms Christ's statement in Revelation 1:4. I'm going to read this out of the New King James.

**Revelation 1:4** *John, to the seven churches which are in Asia: Grace to you and peace from Him [who is the Him?] who is and who was and who is to come, and from the seven Spirits who are before His throne ... (NKJV)*

Okay, that gives you an idea of who this actually is—*Him who is and who was and is to come*—because God the Father has a throne *and*, notice in verse 5,

*5) and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. To Him [referring to Christ] who loved us and washed us from our sins in His own blood,*

*6) and has made us kings and priests to His God and Father, to Him [God] be glory and dominion forever and ever. Amen. (NKJV)*

So here in verses 4 through 6, there is a lot of information. It tells us then the one who is—who has never had a beginning, who was, and who is to come—has a throne, He is God the Father, and He is the God of Jesus Christ. All these verses we've read affirm that Christ is subject to His Father. He now sits on His Father's right hand where he was before, in a place of honor and a place of glory bestowed upon Him by His Father. Now think about this: If a Being is our God, then isn't it logical that we should serve the Being that is our God? This is true—I don't care what denomination it is—if somebody declares that he or she worships a God, then it only follows that that individual serves that God. Well, if the Father is Christ's God, then it's absolutely consistent that Christ would want to serve His God. You can't get around that either. Christ says, My Father is greater than I. He says, My Father is My God, and if the Father is Christ's God then Christ would want to serve His Father, please His Father, do His Father's will. That leads us to the next point.

## **2. We're going to establish the fact that Christ is God's servant.**

The scriptures make that very, very plain. In addition to all the titles and all the roles Christ has, He is the servant of God His Father. Let's go to Isaiah 52:13. Here, Isaiah is actually quoting God. God spoke to Isaiah; we don't know if it was in a dream or he heard the voice, because God can be heard—we've talked about that many times before—plenty of evidence there. Isaiah 52:13, God speaks and notice what He says.

**Isaiah 52:13** *Behold, my servant [who is the servant?] shall deal prudently, he shall be exalted and extolled, and be very high.*

*14) As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (KJV)*

He's obviously referring, prophetically, to Jesus Christ, who was, right then, when these words were spoken and when these words were written, at His Father's right hand, where He would be again. Let's go to the next chapter, chapter 53, verse 1.

**Isaiah 53:1** *Who hath believed our report? and to whom is the arm of the LORD revealed? [Jehovah, Yahweh, that's to whom this refers—God Almighty.]*

2) *For he [now referring to Jesus Christ] shall grow up before him [referring to God the Father] as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. (KJV)*

Christ did not come to the earth looking like a movie star (as some movies portray Him to be). He was just an average-looking man.

3) *He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him [this is a prophecy that men were going to deny Jesus Christ and turn their back on Jesus Christ]; he was despised, and we esteemed him not.*

4) *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.*

5) *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. (KJV)*

Who could this be other than Jesus Christ?

6) *All we like sheep have gone astray; we have turned every one to his own way; and the LORD [referring to God] hath laid on him [Jesus Christ] the iniquity of us all.*

7) *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (KJV)*

This couldn't be anyone but Jesus Christ. I'll read verse 10 out of the New Living Translation [an older, online version].

10) *But it was the LORD's good plan to crush him and fill him with grief. Yet when his life is made an offering for sin, he will have a multitude of children, many heirs. He will enjoy a long life and the LORD's good plan will prosper at his hands. (NLT)*

He died according to God's plan, before the creation of the world was, and the fact is He knew He was going to suffer, and He suffered and He did so because He was serving God His Father.

11) *When he sees all that is accomplished by his anguish, he will be satisfied. And because of what he has experienced, [now God begins to speak, notice] my righteous servant will make it possible for many to be counted righteous, for he will bear all their sins. (NLT)*

Now I'll go back to the King James, chapter 52, verse 13.

**Isaiah 52:13** *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. (KJV)*

How much higher can He be than next to His Father on His Father's right hand? Extolled, exalted. Verse 14.

14) *As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: (KJV)*

These two sections of scripture in Isaiah 52 and Isaiah 53 are scriptural references that obviously refer to Jesus Christ as the servant of God. *My servant*—God calls His Son that. Now let's go to Isaiah 11:1, and we'll just read verses 1 and 2. Here is another title of Jesus Christ, as we're going to prove. This is a prophecy, obviously.

**Isaiah 11:1** *And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: (KJV)*

In the King James, *Branch* is capitalized because the translators realized who this was referring to.

2) *And the spirit of the LORD [Yahweh] shall rest upon him [the Branch], the spirit of wisdom and understanding, the spirit of counsel and might, [notice this] the spirit of knowledge and of the fear of the LORD; (KJV)*

It's widely recognized that in these two verses, *the Branch* refers to Jesus Christ, and we see here that He has the same Spirit as God and He has reverence in the form of (it's translated here) fear, but it's fear in the sense of having reverence for God His Father. We see here the word *Branch*. The Bible defines the Bible. We understand that verses 1 and 2 refer to Christ but let's prove it. Let's go Zechariah 3:8—the second to last book of the Old Testament.

**Zechariah 3:8** *Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth [God says] my servant the Branch. (KJV)*

Who could make that statement but God the Father? We see here that the Branch has got to be Jesus Christ and if the Branch is God's servant then Christ has to be the servant of God His Father, without doubt. We'll stay in Zechariah, but let's turn to chapter 13, verse 7. Here we find another title of Christ—we talked about it in the beginning—and again it refers to Him being the servant of His Father.

**Zechariah 13:7** *Awake, O sword, against my shepherd [God says], and against the man that is my fellow ... (KJV)*

The Hebrew word for *fellow* has a broad application. It can mean neighbor, it can mean an associate, it can be a companion. If God and Christ have never had a beginning,

and They will never have an end, They have been companions for a very long time, we would say. They've been neighbors in the sense that They've been right together for a very long time, as They have worked together for eternity.

*7 continued) ... saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. (KJV)*

### **3. We see here that God the Father calls Christ His shepherd.**

Therefore, guess who owns the flock? If Christ is the shepherd, and Christ is God's shepherd, then God the Father must own the flock. Therefore Christ is God's servant as the shepherd. He is described, out of his own mouth (in John 10:11), as the good shepherd—"I am the good shepherd." Let's go to Philippians 2:5.

**Philippians 2:5** *Let this mind be in you, [this is something I've pounded in my brain a lot] which was also in Christ Jesus: (KJV)*

We want to have that same mind that we're talking about right now. Now in verse 6, let me read out of the New Living Translation because it makes it a lot more clear than the King James.

*6) Though he was God, he did not demand and cling to his rights as God.  
7) He made himself nothing; he took the humble position of a slave and appeared in human form. (NLT)*

So we see here that Christ was humbly, with all humility, doing His Father's will, divesting Himself of being God and coming in the form of a human being. That takes humility and He did it to serve His Father and fulfill His Father's will. With that in mind, let's go to John 14:28. He explains why He does all this. This is Christ's last night as a human being. We read this on Passover evening. Christ is speaking and the disciples didn't understand what He was saying, but they would in time.

**John 14:28** *Ye have heard how I said unto you, I go away, and come again unto you. [They didn't understand that yet.] If ye loved me, ye would rejoice, because I said, I go unto the Father: [why?] for my Father is greater than I. (KJV)*

I am pleased to sit down at the right hand of My Father, because I want to do His will, I want to make Him happy, I want Him to be pleased with Me as His Son; as we're going to conclude today, that's where we all should be. That's what we all should want. We see here that there are numerous references. This is only a fraction of the scriptures that we could go to but there are numerous references of Christ being the servant of His Father. He is a servant.

Now let's look at some examples of Christ's service to His Father. Starting in the Old Testament, let's go to Exodus 14. Israel has just fled Egypt and Pharaoh is in hot

pursuit, and we'll be focusing on this in our studies as we prepare for Passover and the Days of Unleavened Bread. Exodus 14:19, we'll read just the first part of it.

**Exodus 14:19** *And the angel of God, [okay, we'll think about that] which went before the camp of Israel, removed and went behind them; (KJV)*

Meaning, the Angel of God went from the front of the camp to the back of the camp, as Pharaoh was in hot pursuit. The Hebrew word "angel" is Strong's #4397; just keep that number in mind because we're going to see it again in a minute. I'm quoting from Strong's; it says: "from an unused root meaning to dispatch as a deputy, a messenger, specifically of God". Then it goes on to say, "an angel; also a prophet, a priest or a teacher". It has wide application. The root meaning is to dispatch as a deputy, a messenger of God. So we see here that this Messenger of God, this Deputy of God, whom God has dispatched, went from the front of the columns of Israel to the back—in other words, He put Himself between Israel and the pursuing army of Egypt.

19 continued) ... *and the pillar of the cloud went from before their face, and stood behind them:*

20) *And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them [meaning the Egyptians], but it gave light by night to these [meaning the Israelites]: so that the one came not near the other all the night. (KJV)*

This Messenger, this Deputy, was dispatched to protect Israel from the Egyptian army all night long. The army couldn't penetrate the barrier that the Messenger provided. They couldn't penetrate it at all. Now with this in mind let's go to 1 Corinthians 10:1 and see who this Messenger was. We've covered this before but it's always good, as we get close to Passover, looking down that road, to remind ourselves; I know I need it a lot. (I'll be reading out of the King James unless otherwise noted.) This is Paul speaking,

**1 Corinthians 10:1** *Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;*  
2) *And were all baptized unto Moses in the cloud and in the sea;*  
3) *And did all eat the same spiritual meat [or food];*  
4) *And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. (KJV)*

We see here that Christ moved from the front to the back, undoubtedly at His Father's direction; He is a servant of Israel, and He was protecting Israel from the onslaught of Pharaoh's army because they were going to massacre them, they were going to wipe them off the face of the earth. God moved Christ, as His servant, to the rear as a protection. That protection lasted all night long and then we know what happened the very next day.

Now let's go to Exodus 23:20 and see another example. Here, Jehovah (YHVH) is talking to Moses, and Moses heard and wrote these words.



**Exodus 23:20** *Behold, I send an Angel ... (KJV)*

That same word, Strong's #4397—a messenger, a deputy, someone who is dispatched,

20 continued) ... *before thee, to keep thee in the way, [to keep you on the right path] and to bring thee into the place which I have prepared [the Promised Land].*  
21) *Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. (KJV)*

So God is saying, I'm going to send a Deputy, I'm going to send a Messenger and you'd better listen to Him; He has the power to forgive—well, who could that be? He says, if you disobey him, He is not going to forgive you, and by the way, My name is in Him. Who could this be but Jesus Christ? It's certainly not an angel because an angel wouldn't have God's name in him, and an angel can't forgive or pardon sins, so who could it be but Christ?

22) *But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*  
23) *For mine Angel [My Messenger, the one I dispatch as My Deputy] shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off [God says to Moses]. (KJV)*

Let's look at another example of Christ's service to His Father; let's go to Joshua 5:13. When we understand who God is and we understand that YHVH (Jehovah) is God Almighty, the LORD of Hosts who dwells between the cherubim, the one who has always existed, exists now and whose existence will never end, and we read these scriptures, it just opens up these scriptures and the meaning of these scriptures.

**Joshua 5:13** *And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood [what appeared to be] a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? (KJV)*

Where do you stand? This captain, as we're going to see, said no to the latter.

14) *And he said, Nay; but as captain of the host of the LORD am I now come. [Notice what Joshua did; he didn't hesitate] And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? (KJV)*

Joshua knew to whom he was speaking, and he didn't have any doubt about it; he humbled himself and immediately submitted himself, and said, I'm your servant, what do you want me to do?

15) *And the captain of the LORD's host said unto Joshua, [Did He say, you don't need to worship Me?] Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so. (KJV)*

So two things happened here: (1) Joshua found out that this ground on which he stood was holy, so he took off his shoes and he was down on his knees, undoubtedly; and (2) this Being allowed Joshua to worship Him. Now we know angels do not do that. We won't turn there for sake of time but in Revelation 22, verses 8 and 9, the Apostle John saw an angel and fell down to worship this angel, and the angel said, no, don't bow to me, you worship God—don't bow down to me because I am your fellow servant. The angel would not allow it. Here, this Being, this Captain, allows Joshua to bow down and to worship Him, and Joshua is compelled to say, I'm your servant; what do You want me to do? Who could this Captain be but Jesus Christ? Who else could it be?

It's plain to anybody that this would be Jesus Christ. As Passover approaches, let's look at Christ's most important service of all to His Father. The most important service of all. Let's go to John 3, a very familiar scripture; I know you know it by heart but let's just read it again to set the stage for Christ's most important service to God, and as we're going to find out, to all of us. John 3:16, this is the mantra for the Protestant churches and this is probably the most famous scripture in the Bible (and the problem is people read this scripture and then ignore everything else).

**John 3:16** *For God so loved the world, [what did He do?] that he gave his only begotten Son ... (KJV)*

God gave His Son, as we see in the Old Testament where Abraham gave Isaac, right up to the point of death,

16 continued) *... that whosoever believeth in him should not perish, but have everlasting life. (KJV)*

Christ was a willing servant of God—it was God's will, Their will from the beginning that He would have to die, and God gave His Son. To watch your son go through that just boggles my mind and Christ was willing because He and the Father designed creation; He knew the nerves of the body, He knew what pain was like because it was designed into the body—He knew what He was getting into. Let's go to 1 Peter 2:21. This is a service that Christ gave for all of us, and again, as human beings, it boggles our minds. This, we're going to read, is part of our calling.

**1 Peter 2:21** *For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: (KJV)*

This verse says a mouthful. Christ suffered, and if we're going to follow in His steps, we will suffer also. I don't think any human being is ever going to suffer to the degree that Christ did because of what He knew and the torment that God allowed Him to be

put through, and He did so for us. Here is another amazing thing that boggles my mind (in verse 22):

*22) Who did no sin [ever], neither was guile found in his mouth: (KJV)*

Meaning, guile is a motivation to get even or to get back, and He didn't sin, He wasn't guileful. It's amazing to us as human beings to never once sin. Maybe I've gone an hour without sinning—maybe. To say I've gone for a whole day without sin, I just don't think that happens. Christ lived here on this earth, and every morning He woke up, and from that conscious moment on, He never sinned, every day of His life, and that tells you how close He was to His Father, and it tells you how much of God's Spirit He had. We won't turn there but in John 3:34, we are told Christ had God's Spirit without measure. That means that we have hope because our measure is not full, our flask of God's Spirit is not full. Christ's was unlimited, so somewhere between unlimited and where we are now, we have room to grow. We have room to have more of God's Holy Spirit, exercise more of God's Holy Spirit, and in doing so, sin less than we do now. Hopefully God looks at us, and says, yes, you still sinned today, but less than you did yesterday or five years ago or ten years ago, so there's progress. In this physical life we'll never be perfect as Christ was perfect, but our growth reveals the power of God's Spirit, which helps us progress toward the perfection of Christ. Going on in verse 23.

*23) Who, when he was reviled, reviled not again; when he suffered, he threatened not; (KJV)*

We're all going to be persecuted, we all have been persecuted, more persecution is yet to come, and Christ set the example that when people yell and scream at you, and slander you and accuse you, what did Christ do?—He just took it and He did not fight back. He did not return evil with evil.

*23 continued) ... but committed himself to him [meaning God] that judgeth righteously: (KJV)*

The comfort we can take—and I know the comfort Christ took—is when it's all over, God is going to take care of everything, and before then, He will take care of me or you. It's all going to come out in the wash, so to speak. The people who have done evil, the people who have slandered, the people who have lied, the people who have gone against God and gone against us, it will all come out in the wash. Hopefully they will see and they will repent as we see ourselves and we repent. Verse 24.

*24) Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. (KJV)*

In wrapping up the third point of Christ serving His Father, doing His Father's will, let's give one more example in Matthew 26. This was the night, the last evening that Christ

was a human being; they'd had the supper, they'd had the Passover. Let's begin in verse 36.

**Matthew 26:36** *Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.*

37) *And he took with him Peter and the two sons of Zebedee [James and John], and began to be sorrowful and very heavy. (KJV)*

Because He knew what was about to come.

38) *Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here [wait here], and watch with me.*

39) *And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: (KJV)*

If there's another way, at the last minute, if there was another—oh, I wish there was another way,

39 continued) *... nevertheless not as I will, but as thou wilt. (KJV)*

Christ was there to do the will of His Father, He was subservient to His Father, He humbled Himself to His Father's will.

40) *And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?*

41) *Watch and pray, that ye enter not into temptation: the spirit indeed is willing [He knew their hearts were good, but they were tired], but the flesh is weak.*

42) *He went away again the second time, and prayed, saying, O my Father, [My God, I'm adding] if this cup may not pass away from me, except I drink it, thy will be done. (KJV)*

Christ's greatest service was laying down His life to fulfill His Father's plan, doing His Father's will, and He serves each one of us by this same sacrifice, the sacrifice of Himself.

Now let's go to the fourth point, Christ as servant.

#### **4. Christ serves the ecclesia—the church.**

Christ serves the ecclesia. Let's go to John 10. There's so much in the parable of the sheepfold that the tentacles of this parable go everywhere, in so many different subjects and in so many different ways. Christ is speaking this parable to His disciples.

**John 10:1** [He says] *Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. (KJV)*

The sheepfolds in those days were made out of rock—just piled-up stones. They were generally piled in a cross-section, the shape of a trapezoid or a pyramid. So it was tall enough and deep enough that it was solid, and for a thief to get in, he would have to climb up and over, and in doing so would give the shepherd the time to go to the defense of the sheep. So He says if somebody climbs up some other way, the same is a thief and a robber.

3) *But he that entereth in by the door is the shepherd of the sheep.* [There was a gate.]

4) *To him the porter openeth; [the gatekeeper opens] and the sheep hear his voice [the shepherd's voice]: and he calleth his own sheep by name, and leadeth them out.* (KJV)

The strong message here is Christ knows each one of us by name. God calls us and turns us over to Jesus Christ. Verse 4.

4) *And when he putteth forth his own sheep, [leading them, not standing at the back, not whipping or goading them] he goeth before them, and the sheep follow him: for they know his voice.*

5) *And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.* (KJV)

The Bereans proved it by saying, this Paul came and he's telling us that the Messiah has already come, and they eagerly listened to what he had to say, but what did they do? They went to prove it out of the scriptures. They discovered that Paul, formerly a "stranger", was worth listening to and worth believing because the scriptures backed up what Paul told them. The stranger they wouldn't have followed; sheep don't listen to the voice of strangers.

6) *This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.*

7) *Then said Jesus unto them again, Verily, verily, I say unto you, [He's explaining the parable now] I am the door [He's using an analogy] of the sheep.*

8) *All that ever came before me are thieves and robbers: but the sheep did not hear them.*

9) *I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* (KJV)

That term "finding pasture" means finding food, finding drink, and obviously this is a spiritual intent—being fed spiritually.

10) *The thief cometh not [and we know what the thief will do—three things] but for to steal, and to kill, and to destroy:* (KJV)

To steal from God, meaning to pull them away from the truth and the ecclesia; to kill, meaning to physically kill; and to destroy, meaning to destroy them eternally by having them turn against God. But Christ said, rather than what Satan wants,

10 continued) ... *I am come that they might have life, and that they might have it more abundantly.*

11) *I am the good shepherd: the good shepherd giveth his life for the sheep.*  
(KJV)

God, in the Old Testament, called Him *My shepherd*, and Christ confirms it—*I am the good shepherd*. There's an implication for us, who are ministers; rather than ministers puffing out their chests and putting titles on their foreheads, they must be assistant shepherds to the Good Shepherd. That's all we are, just assistant shepherds, and we must ask, Christ, Father, tell us what to do and we'll do it, because we don't have Your wisdom, we don't have Your knowledge, we don't have Your instincts, we don't have Your intuition, so please tell what to do and that's what we'll do, because we want to please You as assistant shepherds. We see here that Christ gave His life for the sheep, in this last phrase, *the good shepherd gives his life for the sheep*. Christ did that and we as assistant shepherds should be willing to do the same, not just dying but giving our life in service to the sheep. That's what a shepherd should do. Now Christ draws a contrast.

12) *But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.* (KJV)

This hireling, when times get tough, is missing in action—not around. Verse 13.

13) *The hireling fleeth, because he is an hireling, and careth not for the sheep.*

Cares for himself—selfish. Verse 14, He says it again,

14) *I am the good shepherd, and know my sheep, and am known of mine.*

Because the sheep recognize the voice of the shepherd.

15) *As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.* (KJV)

He says it again, verse 27.

27) *My sheep hear my voice, and I know them, and they follow me:*

28) *And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

29) *My Father, [here He says it again] which gave them me, is greater than all; and no man [no one] is able to pluck them out of my Father's hand.* (KJV)

Christ is the shepherd of the ecclesia; He serves us daily, as a shepherd, and we as assistant shepherds just say, God, Christ, show us the way, help us to understand; we just want to make You happy, we just want to do Your will.

That leads us to the fifth and last point.

## **5. If Christ is God's servant, shouldn't we be following His example?**

As the ecclesia, or as the ministry, shouldn't we be following His example, doing God's will and not our own will? Christ said, Your will be done: This is going to be the most awesome, imaginable pain and suffering a human being can endure but I'm willing to do it because it's Your will. Following in Christ's footsteps; doing God's will and not our own; esteeming others better than ourselves—Christ esteemed all of us better than Himself when he laid down His life. If He was looking out for Himself, He wouldn't have done it. But He looked down the road to all the people God would call, and He said, it's worth it—laying down My life makes it possible. So all of us should take a lesson from that, that we should be willing to lay down our lives. When I came into the Church of God that meant we should be willing to die for each other—okay, it means that too—but the fact is when you lay down, prostrate yourself in front of somebody, you're saying, I'm esteeming you better than myself. I am submitting myself to you. Christ is setting the example for all of us by doing His Father's will, so we should serve one another by doing His Father's will and following in that example, willing to put our will aside, our desires aside to serve one another, as Christ has done. Let's go to Mark 9:35. Christ is sitting down with the twelve. He called them and He gathered them around and they sat down.

**Mark 9:35** *And he [referring to Christ] 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. (KJV)*

Here's the concept: Don't exalt yourself, don't pound your chest, don't wear medals on your breast of this title and that title. He said, if you want to be great in My eyes, be a servant and serve everybody but yourself. The church morphed into something that was just the opposite. Sad to say, the ministers were put on a pedestal and they were there not to serve, in all too many cases—there were ministers who did serve and I've known many of them over the years—but some of them exalted themselves and even felt that the “dumb sheep” were there to serve them. That is not what Christ did, that is not what the Bible says, that is not what Christ said. Let's go to the next chapter over, Mark 10, verse 44. Christ is again speaking to the twelve. There's some time period between these two, so He's emphasizing it again.

**Mark 10:44** *And whosoever of you will be the chiefest, shall be servant of all. (KJV)*

If you want to be number one then you be the number one servant. I can remember a minister one time, it was on a Sunday, and there was a work party, and we had to put a new roof on the minister's house. I was traveling from Monday through Friday, every week (it was part of my job at that time) so Sundays were very valuable to me, to have a little family time and to prepare for the next week's trip, yet we were up on the roof, hammering in shingles. The assistant minister (he wasn't the pastor) came by, drove up about the middle of the day, looked it over and said, I guess things are going okay—we ministers are supposed to be overseers, so keep doing a good job, see you later, and off he went. He was the guy getting paid to be an assistant shepherd and yet he took the word "overseer" and said, overseers oversee, which means they don't work. They don't get their hands dirty. We just shook our heads, rolled our eyes, kept on going and tried to get it done so we could get home and spend a little time with the family before the work week started. So Christ said:

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.* (KJV)

Back in those days, I heard the head of the ministry say that So and So was "raised in rank". I heard that so many times. There was this artificial hierarchy in the Church of God with respect to titles. You had a local church elder, then you had a local elder, then you had a preaching elder, then you had a pastor and then you had a regional pastor, then you had an evangelist and it just went up the line. It was like the military, you had so many stripes for each one and it was for bragging rights, and, being in the military, I didn't think anything of it. I thought okay, I'm used to this, let's get on with it. The fact is, rather than when somebody is ordained to the ministry, it's not a raise in rank—we got it all wrong—it's an ordination to a greater level of service. In other words, a greater level of taking care of everybody, and looking out for their interests first before you look out for your own interests. That's all it is. That's all it ever was, it ever should be, but the church got it wrong. Christ as the Chief Servant, the Chief Shepherd, is servant of all and sets that example. Let's go back to John 14:10, again the last night that Christ was on this earth as a human being; He was imparting some very valuable information to men who did not yet have His Spirit and who did not understand at that moment in time. John recorded it.

**John 14:10** *Believest thou not that I am in the Father, and the Father in me? [Don't you believe that?] the words that I speak unto you I speak not of myself:* (KJV)

I'm not just some loose cannon, doing what I want to do, Christ is saying,

10 continued) *... but the Father that dwelleth in me, he doeth the works.* (KJV)

Through Me, He's saying. I'm here on earth, I speak the words, I perform the miracles, but it's the Father in Me who does it and the Father in Me who tells me what to do, and I am subservient to Him.



23) *Jesus answered and said unto him [He's answering Judas, not Judas Iscariot], If a man love me, he will keep my words: and my Father will love him, and we [meaning God the Father and Jesus Christ] will come unto him, and make our abode with him. (KJV)*

When we were baptized, that's exactly the miracle that happened, and if God and Christ dwell in us, should we not be willing to do God's will, as Christ has set us the example? Let's go to one final scripture in Matthew 4:10. This is after Christ fasted forty days and forty nights and Satan tested and tempted Him, and Christ's final answer after that is something we need to keep in mind.

**Matthew 4:10** *Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. (KJV)*

Christ is saying, I came to serve My Father, My Father is great than I, I came to do His will. Shouldn't we be doing the same thing that Christ set us the example in doing, shouldn't we be doing that? All we think, all we say, all we do, when we do that—think it, say it—all we should have in mind is, what's coming out of my mouth, what's in my mind, the deeds that I am now doing, are these pleasing to God or not? What is it going to be? As I said in the beginning, Christ was perfect. He never sinned. Everything He did was pleasing to God, and over time, what God wants us to do is make more of our words, more of our deeds, more of our thoughts pleasing to Him. We do this not of ourselves but with the two of Them dwelling in us; we exercise the Holy Spirit and use that Spirit.

Let's conclude now. All the scriptures that we have seen today clearly, clearly prove, without doubt, that Christ is the servant of God His Father. He is a servant, first of God, and then to all mankind. Today He is a servant of the ecclesia. He was on God's right hand before creation, He was on His right hand before the angels shouted for joy, at creation, He was on His Father's right hand from eternity. He is on His Father's right hand right now because when He was resurrected, He returned to His Father's right hand, where He was before.

The highest honor and glory that God can bestow on any being, He bestowed on His Son, Jesus Christ, sitting at His right hand. All the time that Christ existed as a human being, helping His Father in the Old Testament, aiding His Father now, He has been a servant and continues to be to each one of us. He is fulfilling God's plan of salvation through what He does to serve His Father, and is encouraging us to serve our Father and to serve Him, our elder Brother, as head of the church. The point is, shouldn't we be doing what Christ did, following His example? It's hard to believe that the first day of Unleavened Bread is five weeks from today. That means Passover is less than five weeks—that kind of boggles the mind. As we close today let's just think about the Passover, the coming Days of Unleavened Bread. Shouldn't we be following in our elder Brother's footsteps in serving the Father, the Most High God, and in serving one another, as Christ has set us the example?