

God As Our Servant

PART 1

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Because of our power of choice, we have a right to say which of two powers shall prevail in our lives: Satan's power or God's power.

We are familiar with Satan's power, and we have learned that it is in our hands whether he can oppress us or not, whether his oppressions remain or not---it is just as we use our power of choice.

The Blood of Christ has made it possible or given us the prerogative---the power of choice, to be either oppressed or delivered. There is nothing strange about that, as it is just the same plan as we have down here on earth.

Our government was established primarily to protect the lives and property of its citizens. No citizen of our country would have to lose their life or property without their own consent. It is within our power of choice whether we are protected or not.

If someone asked us for fifty dollars, and we handed it to them; we consented to part with our money, and the Government's hands were tied the moment we said "Yes." We used our power of choice and tied the hands of the Government.

If we said NO and they took it from us, we would have had the entire Government at our service to preserve that fifty-dollar bill. It was for us to make the decision.

Every government official would be at our service to restore that fifty dollars and to execute judgment on that man.

What made the great difference? Because we refused to part with our goods.

The Blood of Jesus Christ has placed God in the same relation to us; it has exempted us from being robbed of righteousness, or peace, or health, or protection, or money, or anything else which makes for peace.

The Blood of Jesus Christ has exempted us from these things; however, Satan is coming around like a roaring lion and seeking whom he may devour. He is just like a thief, and if we say YES to the thief, to Satan and his demons, or agents, if we listen to his suggestions, we have consented to part with our goods--our Blood-bought rights.

If we refused to have his oppressions, or to give up our Blood-bought rights, he cannot come in or touch us with the tip of his fingers. He cannot do one thing without our consent. If we base our refusal upon the work of Jesus Christ on the Cross and in dependence upon the power of God to carry it into effect, and on the authority of the Word of God, which says God does it when we ask, we shall be exempt.

If Satan has been entrenched and we have been oppressed, it will be worth something to have our eyes opened to see that the devil cannot oppress these bodies, when we refuse to bear oppressions because of the work on the Cross.

These bodies are the temples of the Holy Ghost, and God says we are not to allow the devil to have a foothold in any part of our being; We are to "give no place to the devil." We are to "resist, the devil in Jesus' name." As we do that, Satan will flee from us.

If we owned a house and the agent came and said he was going to rent that house to a certain party, and we would say—"That man is not going to move into that house, he is not the right kind of a man." We, the owner of that house, would be the only one who could say who is to move into that house. We would have the right to keep anyone out that we do not desire to live in that house.

God says these bodies are the dwelling places of the Holy Spirit; and if Satan gets in, or desires to move in, we have a right to say whether he can move in, or not. If we gave a person--who was living in our house and was undesirable--a notice to vacate in thirty days, when the thirty days were up, he would have to get out unless we changed our mind and allowed him to remain a little longer.

It is the same with Satan. It is our privilege to put down our foot that we refuse to be oppressed another moment, and then the devil must get out. Whenever we exercise that prerogative, that moment--if it emptied Heaven--we would be

delivered and protected, because it is our power of choice exactly the same as a person who met a thief and refused to give up their money. It is legal and just; as well as being a divine right, it is a due process of law, and God, in order to be just, would have to see that it was carried into effect, because it is our prerogative, or power of choice.

We want to consider our side--that it is in our hands to say what God shall do, what Jesus Christ shall do, and also what Satan shall do, and what he shall not do. That is certainly very good, for it will enable us to get rid of Satan's works. It is also our privilege to say, order, and ordain just what God is to do. God is always ready to do what we settle upon to be done. This settlement must be a real settlement--a final decision.

If we went into a store, a salesperson would be delighted to show us any goods we desired to see and tell us the price of them; but they could not sell us any until we made a final settlement concerning what kind we desired and how much. When this decision was made, they could sell them to us.

The Blood of Jesus Christ has placed God and all that He is, has, or can be, at our service; and the position that God takes in reference to us is the position of a servant.

God is our Bondservant, compelled to do what we say--one can scarcely realize that. That is some role for God to take, but it is a place He delights to occupy. It is a blessed service to be humble---making ourselves less than we are, as Jesus Christ is our Bondservant our Bondslave. That is thoroughly Scriptural.

We would realize this better, if we had been a bond-slave, or if our father had been an owner of slaves, and he had died and willed us two of his best slaves. What a gift we would think we had, because those slaves would do everything, we desired them to do for us. We are to give ourselves to God in surrender, and He, in turn, is to serve us and do all that we desire done. If we really had a servant, we would expect them to do just what we wanted done.

The Blood of Jesus Christ has hired God to serve us, to be our Servant, if you believe that it is Scriptural, it will result in great blessing; but it seems difficult for us to grasp, that the great God of Heaven will come down and serve us. Do we

believe that God is able to do a few things for us? Do we believe that God can do things right?

Mark 11:23 *"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."* (Mark 11:23)

This means we are not to keep taking it back and doubting that the thing is done. God is our Servant--a good Servant. Of all the things that God delights to do it is to make Himself a little less, to take a back seat, which is the order of Scripture. This is taught from beginning to end in the Bible.

We want to bring that out very clearly. We will begin to read in Philippians 2:7-10—*"But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man: And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross."*

He took upon Himself the form of a servant, which means a bond servant.

"Wherefore, God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth;..."

In Matthew 20:20, we have a cross between ideas and plans of men, and those of God.

"Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, What wilt thou? She said unto Him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom."

"But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on My right hand, and on My left, is not Mine to give, but it shall be given to them for whom it is prepared of My Father."

“And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto Him, and said, ‘Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.’” (Matthew 20:22-28)

The word “minister” means “servant”; in the preceding verse “bondslave.” *“But whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant;...”* That is God’s rule of working.

“Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.”

He came to serve--to be a minister unto us. The original meaning is that He came to be a servant of all and also to give His life as a purchase price, or redemption price for all. That is what God is longing to do. He is delighted to be our servant.

In John 13: 4-5, we find Jesus giving His disciples a final and lasting example of what He wanted to be to them and also what He expected them to be.

“He riseth from supper, and laid aside his garments; and took a towel, and girdeth himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.”

He fixed Himself up just like a servant and after He was through washing their feet, He said that at that particular time they did not know what He was doing, but He was calling their attention to the fact, that the servant is not greater than his lord.

“Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye 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 he that is sent greater than he that sent him.” (John 13:13-16)

If Jesus Christ Himself would take the place of a servant, how much more should we be willing to take the place of humility? God’s place is the place of humility. He is delighted to serve us, and we should be delighted to serve Him. Are you willing to serve Him today--are you ready to do what He asks of you?

He does not ask us to do anything for Him, but we should be delighted to do it out of pure love to Him.

We do not have to do one thing to receive the Atonement--we are to be receivers. We are not compelled to pay back the value of that Blood. Jesus Christ died in order to serve us, that we might be receivers of the blessings God intended us to have, and He is to serve us, and we are to be receivers throughout eternity. We cannot receive anything unless we believe it has been given to us, that it is FREE. All we enjoy in this life is through the services of God and Jesus Christ His Son.

We will consider John 13:4 again and see how Jesus served them.

“He riseth from supper, and laid aside his garments; and took a towel, and girded Himself. After that he poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto Him, “Lord dost thou wash my feet:”

Jesus answered, and said unto him, ‘What I do thou knowest not now; but thou shalt know hereafter.’ Peter saith unto him, “Thou shalt never wash my feet.” Jesus answered him, “If I wash thee not, thou hast no part with Me.” Simon Peter saith unto Him, “Lord, not my feet only, but also my hands and my head.”

“Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.” For he knew who should betray him; therefore said He, ‘Ye are not all clean.’ So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, “Know ye what I have done to you?” (John 13:4-12)

“Do you realize the position I have taken? Do you realize the position that I the Son of God, Who came from Heaven to earth have taken?” That

was some role for Jesus Christ, God's Son to take. Perhaps, we do not realize just what it means. There is no more delightful service in God's sight than for Him to serve us, to minister unto us.

Those disciples must have been greatly impressed as they witnessed Jesus Christ, their Master, washing their feet, taking such a position. Nevertheless, God delights to do His best for us. This is a real picture of our Master. Many people think this means outward observances, and hence they practice “feet washing.”

If washing of feet was essential, we would surely practice it; but we believe it only revealed the humility of Jesus Christ, and when we reach that place of humility, it will be worth all the water we could ever be washed in. We believe the principle of humility is all that is involved.

"Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye 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 he that is sent greater than he that sent him." (Verses 13-16)

What He meant to say was that He had shown them the true position of humility, just how they were to serve one another; they were to take the place of a servant, which is a delightful place with God.

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