

Good afternoon, brethren, and welcome to the 7<sup>th</sup> day Sabbath.

The title of today's sermon is *Called to Serve*.

History has shown that all created beings that have the power of choice, whether spirit or physical, *can* rebel against the reason they were created. Angels and mankind were created to serve. Now, there is a difference between the angelic realm and mankind; angels were created to serve, but not “called” to serve, whereas mankind was created then has to be “called” to serve. Mankind does not know the reason they were created, but those called by God were “called” for the role (the purpose) of service.

So the purpose of today's sermon is to examine what God states in His word about the subject of “service.” The word “serve” means “to work for, to be a servant, to yield in obedience.” Now, if we just quickly look at the angelic realm they were created to serve and they were created to yield in obedience, and we know the consequence of decisions that were made by a third of the angels. Mankind was not created for the same purpose. Mankind was created with the opportunity to serve, but it does require a “calling” from God, because it requires God's holy spirit to serve in a righteous way.

By nature we desire to be served and not to serve others. Now, this is something that is within mankind. If we look at our human nature and if we look at mankind, what does mankind strive to do? Well, mankind strives to have servants. He desires to be served. And a lot of mankind, in times past, would look at the number of servants they had, would actually indicate to mankind whether or not they were successful. But the reality is that God created us and in some point in time will call all of mankind to a role of service – not to be served, but to serve. By nature we desire to be seen by others as “better than others,” “greater in importance” than others.

To serve (in the true sense of the word), requires Godly humility, and therefore, of course, it requires God's holy spirit. “To serve” means “to sacrifice the self,” which requires God's spirit living and dwelling in us.

Now, mankind cannot serve because he cannot sacrifice himself on a spiritual level to truly serve with a right attitude. Now, people can serve others and be subservient to others, but it is not done by the power of God's holy spirit, it's done by a free moral choice to sacrifice (to give up something) to serve others. But their real motive, their real intent is that they're not really happy about that choice. It's just something that has happened to them or it is a role in life to be a servant.

It's quite incredible, really, because God built in mankind a level of pleasure or a level of satisfaction that comes on a physical level of serving. It's about giving. So if we do (on a physical level) serve others or give to others there is a pleasure that God created in the mind, a satisfaction that comes to serving or the role of service. So we know that whenever we do something for somebody else there is a satisfaction, there is a delight. Well, God built in mankind this thinking of the ability to actually serve others or to be a servant for others. And there is a pleasure in that, or a human level of satisfaction in that.

Let's look at Luke 9:46. We're going to see what God and Jesus Christ say about serving.

**Luke 9:46.** The heading in my Bible here, New King James Version, is "Who is the Greatest?" – **Then a dispute**, and that word there is "a thought or inward reasoning," **arose among them as to which of them would be the greatest.** And this, of course, is a natural human tendency which is, "Well, who amongst us is going to be the most important as an external appearance to others? Who is going to perceive and see that I'm the greatest amongst the twelve," that were there. So when this thinking develops in us (in our thinking) if we're members of the Body of Christ, it is a true sign of pride. So this is something that we need to be very, very careful about because this is actually one of the signs of pride.

When we begin to think (to analyze, to reason) within ourselves who within the Church of God is more important than somebody else, well, that is actually pride lifting itself up in us and we need to be very, very careful not to engage that thinking or to dwell on that thinking, because that is *not* how God sees whether or not we have value or not. The desire to be seen or perceived by others as important is motivated by human nature, which is driven by pride.

**Verse 47 – And Jesus, perceiving the thought**, the thinking, **of their heart**, so this is the inner thinking which was at this point – because they were carnally minded they did not have God's spirit living and dwelling in them – is motivated by pride. So human nature here is at work **...took a little child and set, stood, him by Him**, by Jesus Christ. So Christ then takes a small child and stands him by Him.

**Verse 48 – and He said to them**, He said to the disciples, "**Whoever receives**," and this word is "accepts," "**this little child**," and of course it's actually pointing to an attitude of the child, it's not actually the little child, but it's the attitude of the child, this level of sincerity, this level of innocence, this level of humility that a child has. Christ goes on and says, "**...this little child in My name receives**, accepts, **Me; and whoever receives**, accepts, **Me receives Him**, God the Father, **who sent Me. For he who is least**, and that is "small in self-importance" – and that is incredible to dwell on because it's a way of thinking, it's a level of humility which is "small in self-importance," which is "least," "considered least in our thinking" – **among you will be great.**" Christ is saying, "Whoever accepts this child as if the child were Me, Jesus Christ, accepts Me. Whoever accepts Christ accepts the Father. You become great by accepting (humbling the self), not by asserting yourself." So the outcome of this is our attitude, our spirit is not the size of our ego – is what matters to God – but it is about our spirit. So it's not about our pride, our ego, and considering whether we're better, whether we're "greater of" in value or importance than anybody else. God doesn't look at that. God looks at the heart, the *attitude*. And what does He look at? The *humility*, whether or not we see ourselves as "less important," "small as in importance."

There is also this same account in Matthew 18, if you'd like to turn to Matthew 18:1. This account adds a little bit more to this particular event. **Matthew 18:1 – At that time the disciples came to Jesus saying, "Who is the greatest,"** and that is "first in importance," "**in the Kingdom of Heaven?**" Talking about the government of God.

There is a point that we must consider here and that is in God's eyes everyone is equal in importance. Everybody is actually equal because we have the same human potential, which is to enter Elohim. And it is actually God's decision of whether or not He will use somebody within the ministry, within a role of service (not about being served but in a role of service), because we are all subject to God's will and to His purpose. These matters come down to whether God is going to use us in a role of service or not, and that's how "importance" comes into play. It's not about the title because the title describes the role of service. So this is all coming down to the point of, "Who is going to be greatest in the Kingdom of God?" Well, Jesus Christ will answer that.

**Then Jesus called one little child to Him, set him in the midst of them, and said, "Assuredly, I say to you, unless you are converted,"** this is a little bit different than what was said before. So this is saying, "Unless you," talking to the disciples, talking to us, "are converted," and this is "transformed in thinking." Now, what is the transformation that needs to take place? Well, it's from the natural carnal mind to a mind of humility – from pride to humility. There must be this transformation going on in our thinking. And of course, we know, we understand that it takes a lifetime to go through this process of being converted, changing the way we think. What is the change that Christ describes here? **"...and become as little children,"** so we are to become humble in attitude. We're not to think ourselves as important or more valuable than another member of the Body or more valuable than any other human.

Now, by nature that is our problem. We tend to take credit to ourselves and believe and convince ourselves that we *are* "better than," we are "more important than." Well, that is actually pride and what Jesus Christ is outlining here is that God looks to the heart of whether or not we view ourselves on a level of humility.

And it goes on there and says, **"...you will by no means enter the Kingdom of Heaven."** So we have talked about this before, that pride has no place in God's Church, pride has no place in God's Kingdom, the Kingdom of God. And pride will *not* enter the Kingdom of God. It's absolutely impossible, but humility, powered by God's holy spirit, can. So this conversion that must take place is moving from pride to humility.

Reviewing this again. We must be called and converted from our natural way of thinking to God's way of thinking, become humble, and desire to put others needs and other's will before our own.

Now, this is difficult for the human mind, to put anybody or anything before our own desires. Well, it's actually impossible, because even if we did it on a human level our motive and intent would not necessarily be right.

A little child is teachable, submissive, cooperative, and obedient. So this is attitude, and this is what Jesus Christ is referring to. We are to be teachable, which means we're going to have to be open to change – because a child is open to change. We've got to be open to instruction. We have to be submissive to the government of God, the Church of God, to the ministry, to what we are taught, to what Jesus Christ teaches us. We are to be submissive. We are to lower ourselves and not raise ourselves up *against* what we're taught. We're to be cooperative, which is talking about a spirit of cooperation not a spirit of competition. And we're to be obedient, we are to submit (remain under) the government of God.

If we are *not* teachable we cannot be educated by God. And if we just take that very fact – if we are *not teachable*, if we are not *humble* in our attitude, if we have raised ourselves up in pride, thinking we are something that we're not, that we're more important than what we really are, God cannot educate us.

So where are we educated? Well, we're educated in the Church of God, the Church of God–PKG. We're educated every Sabbath and every Holy Day.

So this education process that takes place – if we are unteachable, if we're not humble, we cannot be educated, we cannot grow in spiritual knowledge and understanding, and therefore, we can't apply

wisdom, which is the mind of God. So the need to be humble, the need to continue to humble ourselves and lower ourselves and to be teachable is a key point in remaining faithful to God and God's way of life.

**Verse 4 – Therefore, whoever humbles himself as this little child is the greatest in the Kingdom of Heaven.** He who serves in humility, he who *sacrifices* himself the most to benefit others *is* considered the greatest on a spiritual level because it's driven by God's holy spirit. We must be spiritually teachable, submissive, cooperative, and obedient to God's word.

So this is actually a spiritual matter. It's actually an attitude that we need to choose, which is one of humility, to lower ourselves. And we have been through this in previous sermons, understanding what humility is, and we can, well, we have discussed an identifying mark of whether or not we have God's spirit and we have humility living and dwelling in us as a gift from God, as it's all based on the understanding (the spiritual understanding) of the statement, "Of Myself," me, personally, "I can do nothing," on a spiritual level. And if we understand that and we actually live it, and we "see" it within the inner man and we *understand* it at a spiritual level, that is the beginning of humility, because then we're not taking any credit to ourselves. We *can't* do any spirit good. We *can't* do any spirit work.

Humility is understanding our calling, where we understand that it was God the Father that called us into a relationship with Jesus Christ and with one another – God did that – and therefore we understand it, and therefore, because of this humble attitude we appreciate and we are thankful to God for our calling.

Humility is also reflected in whether or not we are thankful or unthankful. Because when we're unthankful we are lifting ourselves up in *pride*. We just don't see ourselves as we really are. But when we're thankful, thankful for *everything* that God has done and giving *Him* the credit and the glory for *everything*, we are in a state of humility because we're not raising ourselves up against God.

**Verse 5 – Whoever receives one little child like this in My name,** in other words, listens to God through the ministry, **receives Me** – receives Jesus Christ, receives the education, receives the teaching, receives the instruction which is coming from Jesus Christ into the Church.

We must have an attitude of humility, and that will lead to service, being a servant. So this attitude of humility *leads* to the desire and the ability to serve others. Now, we understand that the foot-washing service during the Passover reflects what true service is (and we're going to review that today in John 13:1), because Jesus Christ made it very clear, to reflect that this is a need, this need for humility. This desire to serve and to be a servant *is* the key to Elohim. Because, "Who is the greatest in the Kingdom of God?" He who serves. He who's been called to the role of service and then *faithfully fulfills* that role of service.

**John 13:1 – Now before the Feast of Passover...** Now, this is referring to the season which was called "the Passover Season," and it involves Passover and the Days of Unleavened Bread, the Days of Unleavened Bread because it was called, "the Passover Season." Now, we understand that because the Passover is not a Feast day, so when it says, "Now, the Feast of the Passover," it's actually referring directly to the Days of Unleavened Bread, because the Passover is not a Feast day **...when Jesus knew that His hour had come that He would depart from this world to the Father,** in other words, He was going to die, **having loved His own whom were in the world, He loved them to the end.**

**Verse 2 – And supper being ended...** Now, this is the formal part of the Passover meal, so they had killed the lamb and they had roasted the lamb and now they had eaten the lamb and that part of the meal was finished. They had eaten the formal part of the Passover lamb and it was finished. And then it goes on and says, **the devil having already**, which is “previously,” **put into the heart**, into the mind, into the thinking, **of Judas Iscariot, Simon’s son, to betray Him**. So here we have Judas Iscariot, who's natural carnal mind was based on greed (from other scriptures we see that), that Lucifer (Satan) had actually influenced his thinking and so now Judas was going to actually carry out what had been in his mind, and that was to betray Jesus Christ.

**Jesus, knowing that the Father had given all things into His hands...** This is great knowledge to have, that we can have knowledge like this, brethren, where it says here, "Jesus, *knowing* that the Father," well, we know what God the Father has done for us. Well, here it is within Jesus Christ's mind and thinking, it's *in His mind*, *in His thinking*, "that *all things*," and that is *everything*, "had been placed into His hands," into His authority, into His rulership in the future. And Jesus Christ knew that, He knew what He was to fulfill in life, which was the Passover. He was going to fulfill the Passover and that was His role of service for mankind. Isn't that incredible to understand that? *That* was Jesus Christ's role of service for mankind. He *is* the greatest servant!

Now we, brethren, can know that God the Father is placing before us *much*. We know He is placing before us the possibility, the potential to enter Elohim, and that many things are going to be placed into our hands in the future. And there are scriptures that talk about the potential of once we've entered Elohim what we will have potential to do and fulfill. Isn't it incredible? It's exciting!

**...and that He (Christ) had come from God and was going to God.** Well, this “come from God” wasn't the fact that He pre-existed. It was that He was appointed to a role, that He was a created, physical man and He had the very mind, the thinking of God in Him and He had come from God in that sense, that it was God's thinking *in Him* and He was created by God; therefore, He came from God because He was created as a physical man, and was now going back to God. It was actually His mind was going back to where it originated from, from God the Father. It was going to be in a body changed from physical to spirit!

**Verse 4 – Christ here rose from supper**, so now the lamb had actually been eaten, **and laid aside His garments**, so He laid aside the garments that He had on and He **took a towel and girded Himself**. So He put on the towel so He was able to use the towel to fulfill a role of service here. Now we see the new way to keep the annual Passover which is now being introduced by Jesus Christ.

**Verse 5 – After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded.** So we know this process because those that are baptized members of the Body of Christ have gone through this process, which is one of foot-washing, which is a reflection of humility, the *desire* to serve.

**Verse 6 – Then He came to Simon Peter. And Simon said to Him, "Lord, are You washing my feet?"** He asked this question directly to Christ.

**Verse 7 – Jesus answered and said to him, "What I am doing you do not understand now, but you will know after this."** Now, He was referring there to, of course, to after the Day of Pentecost on 31 AD when they would have God's holy spirit living and dwelling in them. They would then be able to “see” on

a spiritual level what Jesus Christ was actually doing here. Now, you can see it on a physical level and you could think, "Well, what's Jesus Christ doing?" Washing feet and wiping feet. But without God's holy spirit we will never comprehend what truly was taking place here, which was one of Jesus Christ in the role of *pure humility* serving. And that's what it's about. This is what the foot-washing service is really about. It's about the attitude of service that we must take on.

**Verse 8 – Peter said to Him, "You shall never wash my feet!"** So Peter's pride was revealed here, really, because this is an attitude from a natural carnal mind which is one of, "Well, you're not going to serve *me*," which is driven by pride. He's actually revealed his pride at this level. Well, he had pride like all of the disciples at this time had because they had the natural carnal mind.

**Jesus answered him, "If I do not wash you, you have no part with Me."** Now, this symbolically points to the need for humility and to be washed clean by a water baptism. So we have to be *choosing*, we have to *desire* to be clean. And here it is, where Peter had rejected and said, "Well, you're not going to wash my feet." Well, Christ is really saying here, "Well, if you don't participate in the foot-washing (humility), if you don't get baptised (saying 'washing'), you can have no part of Me (no part with Me)."

**Verse 9 – Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"** So here it is, Peter wanted to be associated, wanted to be connected to Jesus Christ. He wanted to have *every* part of his life connected to Jesus Christ.

**Jesus said to him, "He who is bathed needs only to wash his feet, but is completely clean."** So this is pointing to, of course, this sign of humility, but it's also being the fact that sin can be washed away on a spiritual level at baptism, which is the need to wash. Well, here it is, it's really saying that it's about the foot washing service and we would be completely clean because as a baptized member of the Body of Christ, if we approach the Passover service and this part of the service (the foot washing service), in the right attitude, one of humility, we are clean. There is no sin because we are in a state of humility and we have actually examined ourselves and entered the Passover and are taking the Passover in the right attitude, in the relationship, spiritual relationship with God the Father and Jesus Christ. **"...and you are clean, but not all of you."** And of course, He is referring there to Judas.

**Verse 11 – For He knew who would betray Him; therefore He said, "You are not all clean."** Because Judas' sins would not be covered because he wasn't in the right attitude, he wasn't in a mind of humility when this was taking place.

Now, there *is* a level of humility that is reflected in allowing somebody to wash our feet during the Passover service. So it's not only the washing of the feet that is a sign of humility during the Passover service, but also because we are baptized members of the Body of Christ and we have God's spirit living and dwelling in us, there *is* a sign (a resemblance), a reflection of humility by allowing somebody to wash our feet.

**Verse 12 – So when He had washed their feet, taken His garments and sat down again, He said to them, "Do you know what I have done to you?"** Now, Christ was humility in the flesh. Humility is a way of thinking - not thinking we are better or above others, humility is thinking service to others. The way to service others is sacrifice ourselves to the benefit of others.

Now, this is a way to consider, brethren, whether or not we are in a state of humility. Are we sacrificing ourselves to the benefit of others? Have we chosen to put ourselves out - not our own will, but somebody else's will before our own? Well, that is a sign of our humility. Another area that we can examine and say, "Well, have we of late actually sacrificed our will and our desire to benefit somebody else? To put somebody else before our own desires?" and if we do it, if we don't afterwards *begrudgingly* do it or think that, "Oh, I wish I hadn't done it!" No, it is one of sacrificing. It is one of serving to benefit somebody else. Now, if it's motivated by God's holy spirit and we *choose* to sacrifice ourselves, there *is* a spiritual delight that comes out of that. To see somebody else receive is a wonderful thing – it is a wonderful thing – and it's a spiritual matter because we want and we desire others to benefit. Now, if we have that attitude we have humility.

**Verse 13 – You call Me Teacher and Lord, and you say well, for so I am.**

**Verse 14 – If I then, *your* Lord and Master, have washed your feet, you also ought to wash one another's feet.** Now, we do this in humility at Passover service. We are to be in humility, otherwise it is a worthless physical exercise! If it is done in pride (in sin), if we haven't examined ourselves and if we haven't repented of the sin of pride, this service is going to count *for nothing*. It's just people wetting other people's feet and people just letting people wash other people's feet. Because if we do it in the wrong attitude, if we haven't examined ourselves, and if we do it in an *unworthy manner*, what's the point? It's all just a worthless exercise.

So partaking of the Passover foot washing service needs to be done *in a state of humility* because that's what the foot washing service is about. It reflects, it shows, humility.

**Verse 15 – For I have given you an example, that you should do as I have done to you.** So not only at the annual Passover, but as a way of life. This is about service to others in humility. Now, this example *was* given for the point of an annual service, an annual foot washing service, part of the annual Passover service, but it is also reflecting an attitude that we need to have on an ongoing basis. This is something we need to do towards others as Christ did to the disciples. Now, He did it as an example, of showing that He was willing to humble Himself to serve (to sacrifice) to the benefit of somebody else.

**Verse 16 – Most assuredly, I say to you, a servant is not greater than his master; nor is He who is sent,** referring to Himself (Jesus Christ), **greater than He who sent Him** (God the Father).

**Verse 17 – If you know these things,** if we understand them on a spiritual level, if we understand the role of service, if we understand about serving *in humility*, **blessed are you if you then do them.** So if we just *know* them, that's one thing, but we are *blessed*, so blessed if we actually do them. And why is it we're blessed, brethren? Because we are allowing God the Father and Jesus Christ to fulfill (to live) their life, the way they think in us *out* to the benefit of others. How blessed *are* we if we actually *do* this role of service? If we fulfill it *in humility*?

Passover is about a role of service, and that is done in humility. Now, people *can* serve others in pride (in sin) and that's something that we need to examine ourselves in every day of our life. *Are* we sacrificing ourselves and *why* are we doing it? Are we doing it in the right attitude, one of love and concern – has to be outgoing to the needs of others – or are we doing it for selfish reasons? Are we sacrificing so that we can get something back? Well, only each individual, only myself, yourself, can examine ourselves to see why we're doing what we're doing.

Let's pick up here after the new Passover symbols have been introduced; **Luke 22:21-30** – So the new Passover symbols now have been introduced and Christ goes on in verse 21 and says, "**But behold, the hand of My betrayer is with Me on the table. And truly the Son of Man goes as it has been determined,** and that is "ordained or appointed," because this is the role that God the Father appointed for Jesus Christ. It was determined, it was set before the foundations of the world, as we understand, that Jesus Christ would be our Passover, the Passover for all mankind. "**...but woe to that man,**" referring to Judas, "**by whom He is betrayed!**" In other words, "give over to." So Jesus Christ is going to be "given over to" the scribes and Pharisees.

We have the potential to betray Jesus Christ when we choose *not* to repent of sin, to "give ourselves over" to sin. Now, this is our potential, brethren. And there have been many before us that have "given themselves over" to betraying Jesus Christ, just as Judas did. Judas betrayed Jesus Christ on a physical level, well, there have been others that have betrayed Jesus Christ on a spiritual level. And we know that that is the foundation of the Apostasy in 1994, that that's what actually happened. There was a betrayal taking place. Well, we, brethren, if we have been called and receive God's holy spirit living and dwelling in us have the potential to betray Jesus Christ.

So how would we betray Jesus Christ? Well, we know when we sin, for example, when we sin we actually are betraying Jesus Christ because this sin cuts us off from the flow of God's holy spirit and we need to then repent of it so that God's holy spirit can then flow back *into* us out to the benefit of others. So we betray Jesus Christ by denying Him access of living and dwelling *in* us. And this is our potential, and it's a terrifying thing. So we can look at this and say, "How terrible it is that Judas betrayed Jesus Christ!" How much worse is it, brethren, that *we also* can betray Jesus Christ? Judas did it on a physical level and he was ashamed of himself later and went out and hung himself because of the shame that he had – and it was done on a physical level. And of course, God determined that for a reason, that Judas became "a vessel for dishonor" for a reason, and that "vessel of dishonour" was on a physical level. But we, brethren, become "vessels of dishonor" on a spiritual level, and that is actually worse! We betraying Jesus Christ, we cutting off God's ability to live and dwell in us and Jesus Christ living and dwelling in us is *worse* than the betrayal of Judas.

If we refuse to repent then we become antichrist and deny Christ. We refuse to allow Him to live and dwell in us. Woe to us if we give ourselves over to sin and become antichrist. And there are sermons on the website that cover this topic of being antichrist in great detail.

**Verse 23 – Then they began to question,** and that is "discuss" **among themselves, which of them it was who would do this thing.** Who it was at the table that was going to betray Jesus Christ.

**Now there was also a dispute,** so at this same time of the thinking, they're talking about this, "Well, who is it that's going to betray Jesus Christ," there is also a dispute. Now, this word "dispute" is different than the previous word that we read in as far as "dispute." This is actually "rivalry, strife or contention." The discussion is "getting heated" is another way to put it. So here they are virtually striving and contending with each other who it is that's going to be the greatest.

**Now there was also a dispute among them, as to which of them should be considered the greatest.** Now, just consider this, brethren, this is Jesus Christ's final Passover on this earth. He has partaken of the physical lamb and fulfilled the Passover of the Old Testament. He has served them in the sense of washing their feet and given them a great example of what they should do. They've actually seen what



Jesus Christ has done in the way of introducing the new Passover symbols on this night. And now from this, Jesus Christ has then said someone is going to betray Him and they start to debate about that, discuss who it is and who it might be, because they didn't know at that very point. But now from this they also start to argue amongst themselves, "to contend," "get heated about" who was going to be considered the greatest amongst *them*! And this is all taking place at *Passover! Passover!*

Jesus Christ was introducing a new way to keep Passover – *one in humility* – and here they are resembling, acting out and fulfilling the *complete opposite*! They were trying to elevate themselves, raise themselves up in their thinking, in pride, to see who was going to be the greatest, when Jesus Christ had just introduced and shown them who was going to be the greatest was he who serves the most! So pride drives this question in them because they are using human reasoning to actually sit down and discuss who it is that is going to be the most important, the greatest amongst them. It's purely human reasoning and pride and a total lack of humility.

**Verse 25 – And He said to them, "The kings of the gentiles exercise lordship over them,"** and that word "exercise lordship over them" is "dominion or power over" and it's an authority, **"and those who exercise authority over them are called 'benefactors.'"** And a "benefactor" was basically a title of honor. So a "benefactor," a "worker of perceived good" is another way. In other words, they were higher. They were given honor because of their position and they were exercising this authority because of it.

**Verse 26 – "But not so you."** The word "among" has been added there. **"...not so you;"** so Jesus Christ is now counteracting this thinking by telling them that the gentiles, who act in a carnal way, have dominion and authority. In other words, they don't serve. They are lording it over other people. And Christ is saying, "Well, not so you! You have to be different." **"...on the contrary,"** so it's the *complete opposite* has to take place, **"he who is the greatest among you, let him be the younger."** Now, why is the term "younger" used? "Younger" is used because the term "younger" means "somebody that serves others." They don't lift themselves up *over* others. Because when people are younger within families, within cultures, the younger person would always be expected and always would be the servant. They would serve their elders. So Jesus Christ is saying, "Let it be among you that it's the 'younger.'" Now, He's not talking about age, of course, He is talking about an *attitude*. But referring it to the "younger" is actually pointing it to a cultural matter. **"...and he who governs,"** he who leads, **"as he who serves."** So this is "to minister to." It is about *lowering* the self, about humbling the self; it's *not* about *self*-importance

Christ is saying that if anyone desires to lead, and we should look at this on a spiritual level, in a position of authority (on a spiritual level), they do so by serving, ministering to others. It will require the sacrificing of one's own desires and will.

Now, when we look at it in today's society people use the word as "ministers," they are "ministers of religion." Well, God put this title as "elders" or "ministers" because the word "minister" is the word "servant." The elders of God's Church are ministers of God's Church. They are servants of God *to* God and to His Church, His called out ones. So the greater servant is he who serves. Now, God has placed positions *with* titles but those titles are a description of what is expected of the role. And when we see the role "prophet" or "apostle" or "elder" it is all about roles of service. It defines roles of service and how God will use that person to serve His people.

**Verse 27 – For who is greatest, he who sits at the table or he who serves?** Now, that's a good question. So when we look at it, if we see a physical table and we look at TV shows and other things that are put on TV we see tables and the beautiful dining set out, dining tables set out with beautiful cutlery and crockery and candles and flowers, the perceived person that is important would be the one sitting down at the table, and then you would see around them the servant, the person serving the table who would come over and have the white cloth over their arm, serve the correct way (what is perceived to be the correct way anyway in today's society) and that's what you would say. Well, who would they say is important? Well, they would say those who are seated at the table are the important ones. And the servants are the *servants*! They would be considered *less*. But here Jesus Christ is saying, "For who is the greater, he who sits at the table or he who serves?" They, by nature, would say, "The greatest is the person sitting down, the one with the wealth." **It is not he who sits at the table?** Well, that's right, they would say, "Yeah, that's right. It's the person sitting at the table." And Christ goes on and says, "**Yet I am among you as One who serves.**" So He has now given the *true* example, the *right* way of what should be done, because it was *Him* serving them, and yet He was the Teacher, He was the Master, and yet He was serving.

Titles do not make a physical or spiritual leader because the title only outlines the role of service. So whether we have a title on a physical level or even a spiritual level within God's Church, it doesn't make us a leader. It doesn't make us a servant. Because the title only outlines what should be being achieved by that person.

Sacrificing ourselves is what makes us a leader on a spiritual level. Sacrificing love makes a leader. And that is the answer. And this is what Christ is referring to. The title is nothing if it is *not* fulfilled by the act, the act or the thinking of sacrificing the self for the benefit of others. And of course, within the roles that God has appointed there are many roles of service, and often people don't fully comprehend what it is to serve others, to put themselves out to the benefit of others. And often those roles of service are *not* seen. They're *not* understood. Those that are in those roles know what it is to serve and what is expected of them to serve, and of course, with God's spirit and our free moral choice to fulfill the role that has been appointed at this time to each individual within the ministry, that is what we strive to achieve. We strive to serve to the benefit of God's people.

**Verse 28 – "But you are those who have continued with Me in My trials. And I bestow upon you a Kingdom, just as My Father bestowed upon Me..."** Isn't that incredible? Christ was appointed to a role, a role of service for *all* mankind. Isn't that amazing! And He fulfilled it! We have been appointed to serve all mankind. Now, whether we are part of the Body of Christ, whether we're in the ministry or not is not relevant to this statement. We have all been called to serve. *Everybody* has been called to serve! Now, mankind cannot serve because they don't have God's holy spirit. If they serve it is done with the natural carnal mind, and we know the natural carnal mind *cannot* love and it *cannot* serve with a right attitude of humility. But we, brethren, have been called out of this world to serve, and the first being that we serve is God the Father. We have been called to serve God the Father in obedience to His word. And in that the next part is, of course, we serve Jesus Christ. Jesus Christ is the Head of the Church and we serve Him in obedience to Him, which is obedience to God the Father. We have also been called to serve one another, to serve the brethren – brotherly love, Godly love – there's two things there, of course. Brotherly love, which is "Philadelphia" love is a role of service, it's the way we think towards others. But higher than that, *greater* than that is a spiritual love which is spiritual service which is spiritual fellowship with one another. Now, this is what we have been called to.

And some have been called and appointed to roles of service within the ministry, and their level of service will vary based on time and what God has planned for them. Now, whether the individual, whether called or whether they're in the ministry and called or whether they are called into the fellowship with God and Jesus Christ and the brethren, our role of service is one that we have to choose. We have to be willing to sacrifice ourselves to the benefit of others. And only each individual can actually examine ourselves to see whether or not we are fulfilling that role on a daily basis.

**Verse 30 – "...that you may eat and drink at My table *in My Kingdom*, and sit on thrones judging the twelve tribes of Israel."** Now, *they* have been appointed to spiritual roles in the Kingdom of God, and those roles are roles of *service*. The 144,000 have been appointed. They have been called and chosen to a spiritual role *in* Elohim. And what is Elohim? Elohim is sacrificing love. It is a role of service to the benefit of others.

We know that God the Father sacrificed. He sacrificed peace for the purpose of creating a Family. We know that Jesus Christ sacrificed Himself for all of mankind. And we also know, brethren, that we have been called to sacrifice ourselves, to fulfill a spiritual role of service now and in the future because in the future as spirit beings we will all be fulfilling a role of service. Because that's what Elohim is. God is the greatest servant of all and Jesus Christ is a great servant! Isn't it incredible what they have done for us? Because we are nothing! What are we?

So we have this opportunity to take on the very mind of God, the very mind of Jesus Christ, and what is that mind? It is a role of sacrificing. It is a mind of sacrificing. It is a mind of love, a desire and a willingness to see others benefit at *our expense*. Now *this*, brethren, is spiritual service. This is love. This is love. This is how we reflect love within the Body of Christ and out to others because our desire and our will and our motivation is to serve others, to lower the self, to remain in an attitude of humility.

Now, if we choose an attitude of pride, if we take things to ourselves and lift ourselves up we will not serve. And even if we did serve we'd be serving *in sin* because our motive would be wrong. It is God that has to fulfill the role of service within us. So we can cry out in prayer to God to live in us, to dwell in us so that we *can* serve, so that we can *choose* the right path of sacrificing ourselves, putting our own desires out to the benefit of others, putting others' will before our own. Sacrificing.

Life in the Body of Christ is about *learning* to serve, *learning* to sacrifice the self. Now, there is much said in that statement, because life in the Body of Christ, the Church of God–PKG, once we are called and have received God's holy spirit, it is a role of *learning*. We have to come to *learn* the truth then we come to *understand* it. We "see" it. This knowledge we have, we actually know the reason *why* we have the knowledge. We understand it, and we understand it because we "see" the need to serve. And that is spiritual understanding. And then we learn to do it and we learn to do it by implementing it because it's by the implementation that we learn to serve.

Let's just take a physical example. Let's just say there is a table set out and there *are* people sitting on that table, and we are there "dressed up to the nine's," looking like a servant. Well, if we don't actually *do* anything, if we just stand there, are we serving? No! We might be *called* a servant, but if we don't actually fulfill the role and go out, collect the plates or take food out and hand it out or to serve, to pour the drinks, if we don't do that we are *not servants*. So we have to learn it because by nature we *don't* serve. By nature we desire to be served. By nature we desire to sit at the table and wait for others to serve us, because that is human nature. So we have to learn to sacrifice the self. And how is that

achieved? It's achieved by time. It's achieved by time. So God lives in us, His spirit is available to us, and then we have to make a conscious choice to serve. And how does that happen? When opportunity presents itself. In our life everyday there is an opportunity presented to us to serve, to sacrifice. Now, we see it and we know it, but we then have to choose. So it can be simple things. It can be very simple things.

Now, it could be as simple as saying, "Would you all like a cup of coffee, and I'll go and get it for you?" That could be one simple thing. Or it could be, "What would you like to eat?" And the person choosing one particular food and you may not necessarily desire that particular food in that instance, but we choose to serve so we sacrifice our desire and we then say, "That's great! Let's eat the chicken." I think I've used that example before, chicken and chips. "Let's have chicken and chips!" Because that's the other person's will and desire, we sacrifice our own. We then sacrifice. We learn by implementing it. We implement it into our life and we learn. And the pleasure is seeing the other person's will achieved. It's a wonderful thing to see. It's a wonderful thing to experience when we continually sacrifice ourselves to see somebody else benefit by that choice.

Now, because of human nature we don't always rejoice when it happens, because there *is* sometimes a pain in sacrificing. Now, whenever we see a pain take place (we're going to have chicken and chips and we don't really want to eat it), well, now comes the choice of whether or not it's going to be motivated out of sacrificing love, because we could then let the person have the chicken and chips and we'll eat it, too, but do it begrudgingly. Well, that's sin. That is sin, and therefore, that sacrifice was all a worthless physical exercise. It has to be motivated and empowered by God's holy spirit.

So when that thought comes in about what are we going to choose, and you put the other person's will before our own, we then say, "Yes, that sounds great." We then have to rejoice in that choice, and we can only do that if we see it on a spiritual level. This is not a physical choice really. This is a spiritual choice. We choose spiritually to sacrifice ourselves to the benefit of somebody else.

Let's look at Matthew 23:5-12. This is Christ, again, and He is speaking here and He is referring to the scribes and Pharisees. **Matthew 23:5 – But all their** (scribes and Pharisee's) **works** (their deeds) **they do to be seen of men.** This motive is pride and we've covered this before, this very scripture, about what they did. The scribes and Pharisees were doing things for the wrong motive. **They make their phylacteries broad and enlarge the borders of their garments.** So this was all about an outward appearance, being seen by others. Now, from this we can see that the motivation is wrong. Now, we can apply this same principle that Jesus Christ is applying here to service. So we could be doing service, we could be buying the cup of coffee or we could be allowing the person to have the chicken and chips ahead of us *for the wrong motive*, for the purpose of *being seen by others*. So, again, it's all about this motive within us. We're doing it because of pride, we're doing it to be seen because we want others to think good of us. We want others to look at us and say, "Wow! Isn't that person a good servant?!" Only the person doing the act of service, fulfilling the role, can actually judge *why* they're doing what they're doing. And the moment we see we're doing something for the wrong reason or if that thought comes in that we might be doing it for the wrong reason we need to correct ourselves very quickly about that.

**Verse 6 – They love the best places at feasts, the best seats in the synagogues.** So they're elevating themselves. They love sitting at the table – desire to be *served!* They're not being servants. They're desiring to be served..."the best seats in the synagogue," the best seats at the table **...greetings in the marketplace, and to be called by men, 'Rabbi, Rabbi,'** Master, Master, Teacher, Teacher. So this, of

course, is all driven by pride because they're desiring to be served, they're desiring to be looked up to, they're desiring to be considered as important. They're desiring to be considered "the greatest among you," which is what the disciples were discussing. "Who is the greatest amongst us? Who *will* be the greatest in the Kingdom of Heaven?"

**Verse 8 – But you, talking about the disciples, do not be called 'Rabbi,' Teacher, Master, for One is your Teacher, the Christ, and you are all brethren.** Now, this is referring to spiritual titles. **Do not call anyone on earth your father,** as a spiritual authority – Why? – **because One is your Father, He who is in heaven. And do not be called teachers,** master, on a spiritual level, **for One is your Teacher, Jesus Christ.** So we look at that now, brethren. When it comes to the truth we know that it is God the Father by the power of *His* holy spirit that teaches us; therefore, we should never call anyone on a spiritual level "Teacher" or "Master," someone that is "great in authority" on a spiritual level, because that would be giving the glory to the wrong being. The being that should be worshipped is God the Father and Jesus Christ because they are the spiritual teachers. Jesus Christ is the Head of the Church. He provides what God the Father gives to the Church; therefore, there is nobody that is "great" within the Church of God—PKG, remembering that all titles that God allocated through scripture are simply descriptions of roles of service, roles that are to be fulfilled in worshipping God the Father and Jesus Christ.

**Verse 11 – But he who is greatest among you shall be your servant.** So this is what it is. God's Church has titles, has descriptions of roles, and they are all about the role of service, to be a servant. So Christ made it very clear here that the scribes and Pharisees were doing it for the wrong reason. They desired to be served, and Christ is now saying, "Well, if you want to be considered great or important on a spiritual level it's about whether or not we have the level of humility to humble ourselves to be servants."

**Verse 12 – And whoever exalts himself,** and that is about being superior or the desire to be served, desires the praises of men, **will be humbled,** they will be brought down low, they will be *brought down in thinking,* and also on a physical level, but mainly in thinking, because it's going to take time to happen, **and he who humbles himself,** in his thinking before God, **will be exalted,** spiritually lifted up by God. Because it is all about an attitude of pride or humility. So the one who is in pride, exalts himself, takes things to himself, will be humbled by God the Father. That is going to happen. And we know that is what is coming on mankind. But this can apply to us on a spiritual level in the Body of Christ, brethren. As brethren, as servants of God we need to be careful the way we serve others that we're not doing it with a wrong attitude – one of pride – and if we are to humble ourselves before God and humble ourselves before others God says He will lift us up on a spiritual level. To humble one's self is to sacrifice the self, to serve others by placing *their needs* before our own. And that's about as simple as it gets. To humble one's self is to sacrifice the self (our desires), by placing the needs of others, the desires of others (as long as they don't involve sin, of course), before our own.

Now we'll just go on to a spiritual point. Christ revealed a spiritual principle that applies to created spirit beings and mankind that has the power of choice. So we have the power of choice.

**Matthew 6:21-24;** we have covered this also of late – **For where your treasure is,** and that is what we hold as precious, what we value the most, **there your heart,** your inner thinking, **will be.** So we can use this particular scripture now and just look at it slightly differently.

What is our focus? What are we thinking about? That is what is going to be on our minds the most. Are we desiring *to serve* or *to be served*? What we hold as precious is what we will serve. We're either going to serve God or ourselves. So this is about a state of thinking. To serve is "to work for, labor for, to be a servant, to yield to." What we serve is where we will spend all of our time – either physically or in our thinking. So, brethren, it is about what we focus on. So now, if we learn, if we strive to learn how to serve, and if we focus on it, that's where our heart is, that's where our treasure is. Well, we will be serving God. So we're going to strive to serve God, put Him first, and we're going to serve, and strive to serve others before ourselves. Well, if we focus on that we're focusing on what is spiritual. We're seeking first the Kingdom of God because our focus is *on* the Kingdom of God. Because in the Kingdom of God we will be servants. We are going to be servants for life-everlasting. From the time we are changed to spirit we are going to be servants.

**Verse 22 – The lamp**, and "the lamp" is what provides direction. **The lamp of the body is the eye.** So that is talking about spiritual intent. So, what will guide our bodies? What will guide us is our intent, what we're focused on. Is our intent spiritual or is it physical? Well we know, brethren, being called our intent is one of spiritual intent. It's our motive. And that's what drives us. That guides our thoughts, that's what guides our direction, that's what guides our body, that's what guides our thinking, because of this intent. **If therefore your eye is good**, if your eye is "single," if it's focused on the spiritual, the spiritual intent is on pleasing God and serving others, **your whole body will be full of light.** So we will now express sacrificing love to the benefit of others. God will be in us, sacrificing love in us to the benefit of others. Isn't that a beautiful picture to see, to understand?!

**Verse 23 – But if**, these "But *IF's*"... **But if your eye is bad...** now, this is referring to intent. It's not about having a bad eye or a sore eye. It's about the motive that we have about an evil motive. The desire to be served is an evil motive. It's a *wrong* motive. It's driving by pride and selfishness. **But IF your eye is bad**, if your eye is carnal, if your motive or intent is *wrong*, which is about desiring to be served ...**your whole body will be full of darkness.** Your whole body will be filled with selfishness and pride because that's what's motivating it. So what will be seen? Selfishness and pride will be seen because it's spiritual in nature and that's what comes out. We'll desire to sit *at* the table rather than to *serve* the table. **If therefore the light**, the motive and intent in our thinking **that is in you is darkness**, if it's selfishness and pride, **how great is that darkness!** And the reason it's *dark*, the reason it is great is because of sin and pride, because God cannot dwell with sin and pride; therefore, God is not in it. And we know God is light, truth is light, and this is about being dark. It's pitch black so God's not there. Truth is not there! We are being served and not serving! So this is about a spiritual attitude!

So *if* our lamp is bright and our eyes single – which is motive and intent is spiritual to serve – how great is that light? And it's great because God is living and dwelling in us because God is light. But if our eye – if our motive and intent is to be served and we enjoy being served, we enjoy *taking* from others (because being served is taking, receiving from others), and if we desire it because of selfishness and pride, how great is that darkness?

**Verse 24 – No one can serve two masters...** now, no one can do service to two masters. We're either serving one or the other. Who are the "two masters" God is referring to here? Well, God is referring to Himself (God) or the self. So we can only serve one or the other. We are either serving God in spirit and truth or we're not. And if we're not, we're serving self. So we, brethren, are serving somebody. We are serving somebody! Now, we're either serving God or we're serving our self. And only the individual can work out on a daily basis who we are serving. *If* we are serving God we're putting God first in our life and we are serving as obedient children of God. Or we're serving ourselves. And if we're serving ourselves

we are sitting at the table and we're just eating, we're just taking **...for either he will hate the one and love the other**, so it's now coming back to this learning, this understanding that we're going to have to implement something into our life. We're either going to love one or the other. We're either going to love God or we're going to love ourselves, but we can't do both. We have to do one or the other. We will hate one – well, if we hate God we're not going to obey God and we're not going to submit our will to God's government, we're not going to serve God in humility, we're not going to serve the brethren in humility, and we're going to love the other. We're going to love ourselves. We're going to love ourselves because we're going to desire to be served. Our main focus will not be on pleasing God and putting God first **...or else he will be loyal to the one and despise the other**. So there are two choices here. We're either going to be in humility or pride. We're either going to be served or serve – one or the other. **You cannot serve God and mammon**, which are treasures, the treasures, physical things.

So this is about placing a priority of God first, which we've covered in past sermons. God must be first. Our focus must be on God first and we put the physical things of life second in priority. So this is talking about a priority. It's talking about our focus. What we are thinking about and what we're focused on.

So, what should we be thinking about, brethren? Well, we should be thinking about serving God first, serving Jesus Christ, serving the brethren, and serving our fellow man. How is that achieved? It is by a willing choice, a conscience choice to put the self down, to humble the self and to choose to serve. What we focus on is what we are serving. So we're either focused on serving others or we're focused on pleasing and serving the self.

We will now look at the spirit creation and their purpose of why they were created. **Hebrews 1:1-5 – God, who at various times** in times past, **and in various** (different) **ways spoke in time past to the fathers by** (in) **the prophets...** so God communicated by the prophets. God has communicated to those He called into a relationship with Him in many different ways. Abraham and Moses, He spoke face to face. At other times He used prophets and He used visions to speak to them or He communicated it in thoughts or in their thinking and then they spoke that way, but really it was God speaking through them. So He used them in different ways and at different times.

**Verse 2 – has in** (on) **these last days**, and that is at that time, **spoke to us by** (in) **His Son**, which is referring to Jesus Christ, **whom He** (God the Father) **has appointed** (set as) **heir of all things**. So Jesus Christ has been appointed the heir of all things **...by whom also He made** (God made); and that word “made” is “to bring forth” **the worlds** (the ages) **in time**. God in Jesus Christ is doing the works, the communication. So it's actually God the Father communicating to mankind through Jesus Christ, **who being the brightness of His** (God's) **glory and the express image of His person** (of God's person)... so here we have the exact expression or reflection of God's being, God's substance, God's thinking, and it's all done through and in Jesus Christ **...and**, it's referring here to God, **upholding all things by the word of His power, when He** (Jesus Christ) **had by Himself purged our sins, sat down at the right hand of the Majesty on high**. So God the Father appointed Jesus Christ to fulfill a role and God the Father resurrected Him and has sat Jesus Christ down at His right hand. In other words, has given Him all spiritual power and authority. Jesus Christ represents God the Father's will and God the Father's purpose.

**Verse 4 – ...having become**, being made, **so much better than the angels**. Now, He's so much better because He is a *greater servant*, **as He has by inheritance**, because Jesus Christ was a Son, **obtained a more excellent name**, well, the more excellent name is “Elohim,” **than they**, than the angels. So the real

difference is that the angels were created servants of God. They were created *to* serve. They weren't *called* to serve, but created, individually created to serve. That was their purpose. That was their purpose for spirit life, which was to serve God and God's will and purpose. Jesus Christ was created for a purpose and that was to be the sacrifice for sin for all mankind. And because He was created He was an heir of a promise that God had made, and that promise was Elohim. And He has obtained that "more excellent promise," that name, "more excellent name" than the angels because He inherited it because He was the Son of God.

Now, the angels are called "sons of God" but they're not the same as Jesus Christ because they were created as spirit. Jesus Christ was created as a man with the mind of God, the express image and substance and thinking of God was *in* Him and He fulfilled His role as a servant, a man, and with God's mind He became the greatest servant from mankind.

So just as a summary of just covering those scriptures, angels did not have access to God's holy spirit. They were created as spirit beings but they did not have the mind, the thinking of God. They did not have God's holy spirit. They were created with a mind of *service*. Angels could never have everlasting life *in Elohim* because they weren't created for that purpose, whereas mankind has been created for the purpose of entering Elohim, of obtaining life-everlasting in Elohim. Jesus Christ had the full measure of God's holy spirit. Now, as we know, the angels did not have God's holy spirit, but Jesus Christ did. He was created as a Son of God with God's mind which was *in His thinking*. His thinking was love and service. And that's the difference. Whereas the angels were created for the *role* of service with free choice that they had, they could *choose* to continue to be obedient to God and to serve God's will and purpose. And we understand that a third chose *not* to continue in their role of service but became hostile to God and they desired to be *served*. That's what really happened in their thinking. They no longer were willing to serve God and His purpose. They desired to be served.

Christ obtained everlasting life in Elohim by what He suffered and by fulfilling the role God had appointed Him to. Christ did not have life in Elohim before His resurrection to spirit. So Jesus Christ became a servant in the flesh and now He is a servant in spirit, because He's Elohim and His role is one of service. Jesus Christ serves God and He serves the Church. Jesus Christ is still serving *us*, brethren. He is serving us now. Isn't that incredible to understand?

**Verse 5 – For to which of the angels**, created servants or messengers, **did He ever say**, did God ever say, "You are My Son," so this is God speaking to Jesus Christ, "You, Jesus Christ, are My Son!" **"Today I, (God) have begotten You"? And again: "I (God) will be to Him (to Jesus Christ) a Father,"** and that word is "generator" or "originator," **"And He shall be My Son"?** So this was never, ever said to any of the angels.

Hold your place there in Hebrews and we'll turn to **Matthew 17:1-9 – Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves.** So there was the four of them there.

**Verse 2 – and He was transfigured**, now, that word is "transformed or changed" **before them**. This is not a physical event as Jesus was not changed from physical to spirit. It is something they are seeing in a vision. It's in their mind, in their mind's eyes. What they are blessed to see is in their minds. It's in their thinking, so it's not a physical event that is actually taking place.



Continuing on... **His face shone like the sun, and His clothes became as white as a light.** So they saw aspects of what Jesus Christ would be like in the future as a glorified spirit being, and they're seeing it in their mind's eye, in their eye as a vision.

**Verse 3 – And behold, Moses and Elijah appeared to them, talking with Him,** talking with Jesus Christ. Now, we know that Moses and Elijah are both dead and waiting a resurrection at the return of Jesus Christ, so we can see from that that it wasn't a physical event; it is simply a vision. We know Moses and Elijah are dead and awaiting a resurrection to spirit on a Day of Pentecost soon. This vision is after the return of Jesus Christ to the earth. It *could be* a vision of a time in the Millennium because we know that Moses and Elijah are going to be resurrected and we know that Jesus Christ is going to be ruling with the 144,000, and therefore, this vision is now showing three spirit beings in Elohim having a discussion, Jesus Christ, Moses, and Elijah who have been changed to spirit.

**Verse 4 – Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish,"** and that word really is badly translated because the word "wish" is not the correct word. It should be, "If you will or have in mind" is the best translation of that. So it really should be saying, "**If You desire,**" ("If You will, if You have this in Your thinking") "**let us make three tabernacles,**" which are temporary dwelling places, booths like those built for the Feast of Tabernacles, "**one for You, (Christ), one for Moses, and one for Elijah.**" So here is Peter, quite excited by seeing this in his mind's eye, and he's now saying, "Well, this is a good state to stay. Let's just stay here. Let's just dwell here!"

**Verse 5 – While he (Peter) was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"** ("Listen to Him!") God was pleased because Christ was to fulfill His will and purpose as the greatest servant of all, as far as someone from the flesh. That will and purpose was to make a way for all mankind to be saved from the death penalty. God was pleased because Christ would fulfill the ultimate role of service to His creation. Christ would sacrifice Himself for mankind. And we know that Jesus Christ was God's sacrifice *for* mankind. Jesus Christ was God's Passover sacrifice *for* mankind.

**Verse 6 – And when the disciples heard it,** because they actually heard the voice, so they're seeing a vision and they hear the voice... **they fell on their faces and were greatly afraid.**

**Verse 7 – But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted their eyes, they saw no one but Jesus only.**

**Verse 9 – Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."** So until Christ had fulfilled His purpose, God's sacrifice for us, they were to speak to nobody about this particular event.

If you'd like to turn now to **John 3:12-21** – This is Christ speaking to Nicodemus. **If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things?** So it requires God's holy spirit to "see," to understand, or to believe spiritual matters, to believe the truth, and Nicodemus did not have God's spirit so he couldn't "see" or believe. So if Christ was to speak spiritual things to him, could Nicodemus understand it? Well, no, he couldn't. Just like today, if we speak spiritual things can people understand it? No, because without God's spirit... cannot understand anything spiritual.

**Verse 13 – Also, no one has ascended to, into, heaven but He who came down from, out of, heaven.** So this is really saying that it wasn't that Jesus Christ was in heaven and came down, it's something that came out of heaven because it came from God the Father, God the Father's very mind *in* Christ because it came from God, from heaven where God the Father is... **the Son of Man who is in heaven**, which means being “by heaven” or being “from heaven.” Christ was out of heaven, out from God the Father *in* heaven *because* He had God's mind, God's holy spirit in Him. The source of the holy spirit is from God who is in heaven. It wasn't that Christ pre-existed in heaven at all.

**Verse 14 – And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up,** and that is “staked to a pole.” Why?

**Verse 15 – That whoever believes in Him,** commits to Him, **should not perish but have eternal life,** life everlasting. First someone must be called into the truth then they can make the choice to commit their life to God's way of life. They then can accept Christ as their Passover.

**Verse 16 – For God so loved the world that He (God) gave His only begotten Son,** that was born of God, **that whoever believes in Him,** believes in Jesus Christ, **would not perish but have life everlasting.** So to believe Christ is to believe God. To believe God and Christ is to obey His voice. To obey His voice is to become a servant and to serve others in humility, which is outlined by the foot-washing service during Passover. So to obey God's voice is to choose humility, and to become a servant, to serve others *in* this way of thinking, in a humble state, not elevating ourselves up in pride, to choose to serve. And that's what it requires, God's spirit and *our choice* to humble ourselves, and then God who *is* humble can live and dwell in us to the benefit of others.

**Verse 17 – For God did not send His Son into the world to condemn,** judge or punish, **the world, but that the world through, by, Him might be saved.** Saved from destruction. Saved from this natural carnal mind that is perishing.

**Verse 18 – He who believes in Him** (in Jesus Christ), believe what He said and lives in faith **is not condemned,** we're not judged that way, to be condemned, to be destroyed, **but he who does not believe is condemned already.** They've already been judged because they're going to be destroyed because that is the judgement. And why is that so? **...because he has not believed in the name of the only begotten Son of God.** If we believe we will be on the path of genuine repentance before God. If we believe we will be choosing *to serve* and not to *be served*.

**Verse 19 – And this is the condemnation,** this is the judgement, **that the light,** the truth of God **has come into the world,** and it's come into the world in and through Jesus Christ, **and men loved darkness,** men loved their natural carnal mind, the sin and error that exists in it, **rather, more, than the light,** more than the truth, more than Jesus Christ. Why? **...because their deeds,** their work and their labor **were evil.** And why? Because they have the natural carnal mind of selfishness and pride. Because they desire to be served. They desire *to be served*. Mankind desires to be served. They desire to sit at the table. But with a calling, brethren, we desire to be *the servant*. We desire to serve others in spirit and truth.

**Verse 20 – For everyone practicing evil,** and that is “exercises or commits to evil,” **hates the light,** they hate the truth **and does not come to the light, lest his deeds should be exposed.** God would reveal the sin to them. So if we love the light, brethren, we will desire to serve. But if we love the darkness and we

practice the darkness (the evil) we will desire to be served. Because it simply is about an attitude. It's a way of thinking.

**Verse 21 – But he who does** (practices) **the truth comes to the light, that his deeds may be clearly seen, that they have been done in God.** It is God in us that does the works of service. Our role is to choose to submit to, to yield to God's spirit. It is God that completes the spiritual service to others in us and through us.

**1 John 4:9 – In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.** So isn't that a great sacrifice of God that He has done for us!

We'll turn back to **Hebrews 1:6 – But when He again brings the firstborn** (Christ) **into the world, He (God) says: "Let all the angels of God worship Him."** Christ as part of the God Family should be worshipped. Now, Christ had the mind of God in the flesh but now He lives as Elohim. He has God's thinking. He is God's servant. He fulfilled God's will in the Church.

**Verse 7 – And of the angels He (God) says: "Who makes His angels spirits and His ministers,"** His servants, **"a flame of fire."** So here God calls the angels servants, ministers.

**Verse 8 – But to the Son** (Christ) **He (God) says: "Your throne,"** Your authority, **"O God, is forever and ever; A scepter,"** rod or rule, **"of righteousness is the scepter of Your Kingdom."** So Jesus Christ as Elohim is going to rule forever and ever representing, fulfilling, serving God's word and purpose. He has been allocated (appointed) to a role of service for all mankind and He is going to rule in righteousness in the Kingdom of God because He has been appointed to it. He has been appointed to a position or an authority from God.

**Verse 9 – "You have loved righteousness and hated lawlessness,"** talking about Jesus Christ, **"therefore, God, Your God, has anointed You with the oil of gladness more than Your companions."** So this has happened because it's God's will. Jesus Christ existed because it was God's will. It was God's will and God's purpose to serve mankind by creating Jesus Christ as the greatest servant *from* mankind.

**Verse 10 – And "You, LORD, in the beginning laid the foundations of the earth, and the heavens are the work of Your hands. They will perish, but You remain; And they will all grow old like a garment; Like a cloak You,"** talking about God, **"will fold them up, and they will be changed. But You are the same."** God's character does not change. His love will always be there. God is love. **"And Your years will not fail."** God is eternal. There is one God Almighty, Yahweh Elohim, the Eternal God.

**Verse 13 – But to which of the angles has He (God) ever said: "Sit at My right hand..."** Has God ever said that to any of the angels? **"...till I make your enemies Your footstool"?** Well, God never said that to any of the angels but He did say it to Jesus Christ.

**Verse 14 – Are not all ministering spirits sent forth to minister to those who will inherit salvation?** So if we read that slowly again... **Are they,** all the angelic realm, **not all ministering,** and that word is "ministering spirits" **sent forth...** this is the reason they were created. They were created to serve. They were never called to it. They were *created* to serve. They were sent forth to minister (to serve) those

who will inherit salvation. Who is that? Mankind, brethren. Angels were created to serve mankind because it's God's will and purpose to create Elohim *through* mankind. Isn't that incredible!

So, angels were created to serve. Mankind was created to enter Elohim. But part of the process of entering Elohim is to be called to serve, called to serve God and called to serve one another, because we are called to serve the brethren. □