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PARADISE OF THE SPIRIT SERVICE

By

Bishop Youanis

Late Bishop of Gharbia
EGYPT

Brd Annual BLESS USA retreat

Mina D.

Oct 12-14, 2001

Be a good soldier.
2 Tim 2:3-4

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SPIRIT
SERVICE**

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Saint Mark the Apostle
Founder of the Coptic Church of Egypt

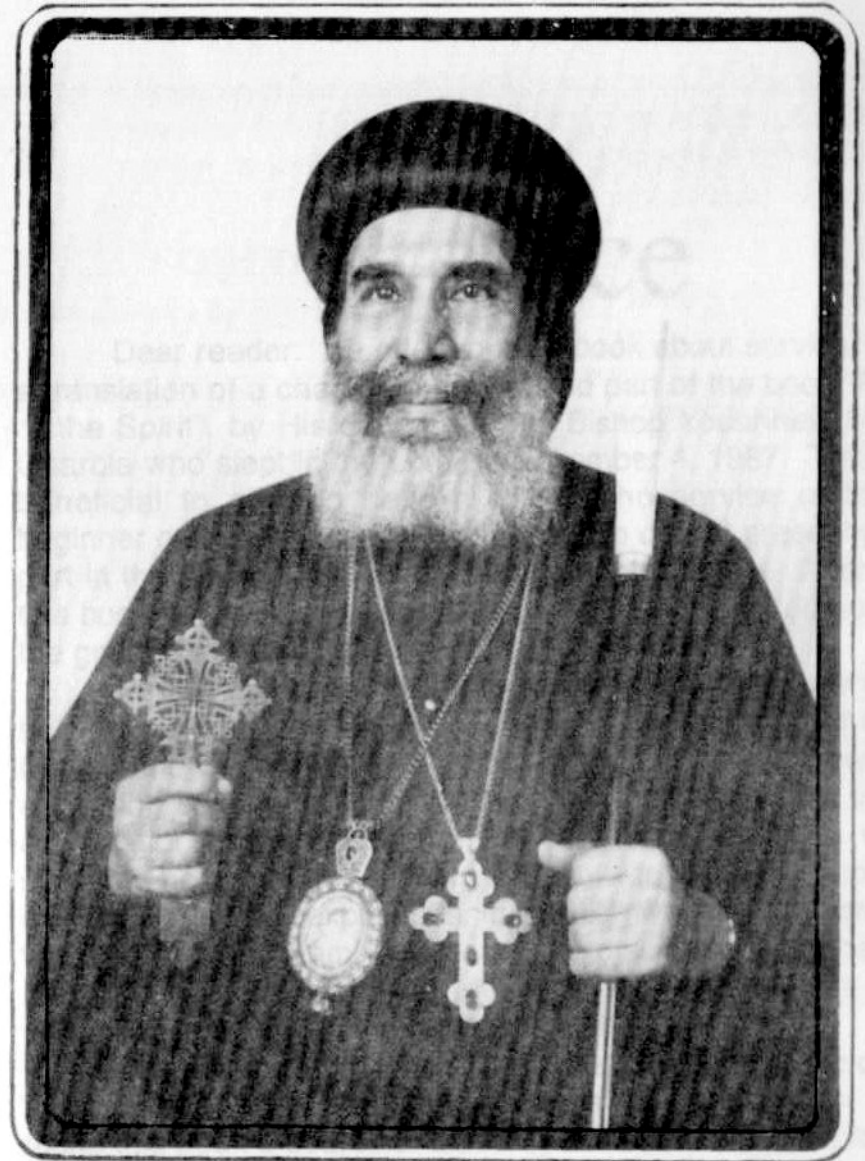
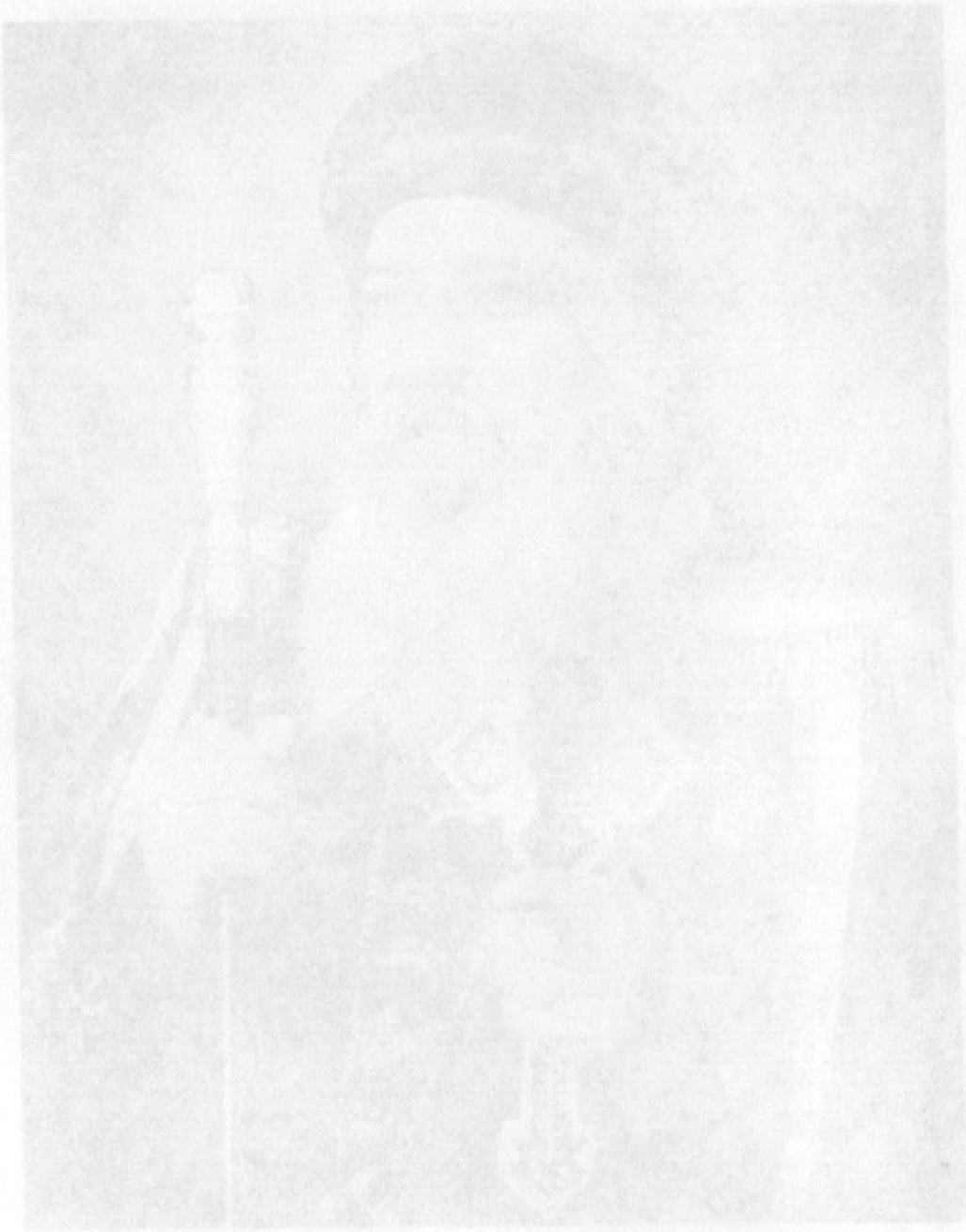


117th Pope of Alexandria and Patriarch of the See of St. Mark The Evangelist



H. H. POPE SHENOUDA III

117th Pope of Alexandria and Patriarch of the See of St. Mark The Evangelist



Anba Youanis
Late Bishop of Province of Gharbia
Tanta, Egypt



His Holiness
Bishop Youannes
of Gharbia

Preface

Dear reader: we offer you this book about service, which is a translation of a chapter of the second part of the book "Paradise of the Spirit", by His Grace the late Bishop Youannes, bishop of Gharbia who slept in the Lord on November 4, 1987. This book is beneficial to all who have a role in the service of the Lord; beginner or experienced. For those who do not presently have a part in the service, it is an encouragement to serve. After reading this book, one will say with St. Paul, "Woe is me if I do not preach the gospel!" (1 Cor. 9:16)

In this book, you will find many helpful topics which may help you in your service, making it acceptable in front of God and fruitful among people. The author of this book was known for his appealing style, guided by the Holy Spirit. He presents to you an explanation of the concept of the service of the Lord: who is a servant, how to choose him and how to prepare him for the service. Also, he explains factors which weaken the service and ways to prevent them. Moreover, he discusses how the service can be effective. Finally, he specifies the conditions and the principles upon which the service is built.

We ask our Lord Jesus, the Great Shepherd, who came not to be served but to serve and give His life a ransom for many, to make this book a source of blessing and a drive for the progress of the service. This is especially true during our time where many things offend and hinder the service, both from within the church and from without.

May our Coptic Orthodox Church be a pioneer in all the fields of the service, and may the Lord preserve the servants of the Church, especially our first minister, the father of fathers and the shepherd of shepherds,

His Holiness Pope Shenouda III.

May the Lord's power strengthen him to lead the church to the quiet harbor after passing through the stormy sea.

The Lord is at hand. The grace of our Lord Jesus Christ be with all of you. Glory be to God forever, Amen.

Priest of St. Mark Coptic
Orthodox Church,
Father Samuel Thabet Samuel

Second Print

Fast of the holy Virgin Mary

August 1999

Chapter 1

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Chapter 1

Introduction

"The Son of Man did not come to be served, but to serve, and to give His life a ransom for many." *Matthew 20:28*

What is service?

Service is not an art which one can acquire through mere practice as other types of fine arts may be. It is not a subjective study in which one can excell by personal effort. It is not a science like the physical sciences. It does not start in seminaries, but it starts, rather, in the heart. Its school is the school of the Holy Spirit which inflames the heart, sanctifies it, teaches it everything, and reminds it of the words of the Lord Jesus. Moreover, it takes from what it has and gives to the individual.

Holy Love

Service is a holy love which fills the heart of a person who loves God and has lived with Him, and who has thus tasted how good the Lord is. Therefore, he starts telling others, "Taste and see how good the Lord is." It is a holy love; therefore, it is not limited to a definite place or to a definite time. Its message does not stop for a specific class or group of people. But rather it works with power in every place, in suitable and unsuitable times, in all human beings, regardless of race or class.

The goal of service is to let God's love penetrate into every

person who is deprived of it. Therefore, it destroys individualism and makes the individual change from loving himself to loving others. Therefore, it makes him exit from his private sphere to a broader one.

Spiritual Happiness

Service is an important source of happiness. The Lord Jesus defined happiness when He said, "It is more blessed to give than to receive" (Acts 20:35). True happiness lies not in possessing everything for myself, but rather in letting others share with me what I possess. One's happiness is not fulfilled when one has all he needs, but in letting others share what he is enjoying. Lakes are divided into two types: salty lakes and fresh water lakes. Salty lakes are closed and water pours into them, without an exit; that is they receive but do not give. However, fresh lakes receive and give water; therefore their waters are fresh.

Service gives the soul great happiness. The Lord Jesus clarified this when He illustrated the day of judgment by saying, "I was hungered and ye gave Me meat; I was thirsty and You gave Me drink; I was a stranger and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me, I was in prison and ye came unto Me" (Matthew 25:35, 36). Happy is the believer who gives spiritual food, rather than the physical one. This leads a person to the Living Fountain, from which, when one drinks, he will never thirst again. Happy is the believer who visits a naked person and offers him clothes, not to cover his body, but clothes of righteousness which he lacked because of sin. Happy is he when he visits a spiritually sick person and introduces him to Jesus to heal him like the four friends who brought their paralyzed friend to Jesus. Happy is he when he visits an imprisoned man, who is in bitter captivity to tell him about the One who can liberate him from the dominion of sin. "Whosoever commits sin, is the servant of sin. If the Son, therefore, shall make you free, ye shall

be free indeed" (John 8:34, 36).

This is the message of the Lord Jesus: "The Spirit of the Lord is upon Me because He has anointed Me to preach the Gospel to the poor, He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised" (Luke 4:18). See how beautiful are Jesus' comments. "This day is this scripture fulfilled in your ears" (Luke 4:21). This is the essence of service and its blessings. This is the depth of spiritual happiness.

The Field of Service

"The Word of God is not bound" (2 Timothy 2:9). Service cannot be restricted. Listen to the apostles Peter and John after the miracle of healing the paralytic and after the chief priests had commanded them not to teach or utter any word about Jesus. They replied courageously, "We cannot but speak the things which we have seen and heard" (Acts 4:20). In fact, this is the feeling of everyone who has experienced the Lord and tasted His love. It is impossible not to speak of the things he has seen and heard. What does the believer see or hear in his fellowship with the Lord? He sees and hears much. He sees what the physical eye cannot see and hears things which cannot be uttered. He has joy and peace which surpass all understanding. Didn't the Lord Jesus say, "He that loves Me, shall be loved of My Father and I will love Him and will manifest Myself to him and We will come unto him and make our abode with him" (John 14:21, 23). Therefore, we find that everyone who is inflamed with the love of God cannot sit quietly or stop serving the souls for whom Jesus died. He says with David, "I will not give sleep to mine eyes nor slumber to mine eyelids until I find out a place for the Lord, a habitation for the Mighty God of Jacob" (Psalm 132:4, 5). He keeps searching for a place for the Lord and a dwelling for the God of Jacob in every heart in which the Lord would be pleased

to be comfortable.

Truly the Word of God cannot be restricted. Serving the souls which the Lord loves, cannot be restricted. Everyone, whose heart is full of God's love, can always look for opportunities to serve the Lord in His brothers. He serves with his words, his teachings, his writings, his private life and his prayers for those whom he serves. He becomes like a magnet creating an atmosphere around him wherever he goes.

Anyone who does not believe in serving others, by any means, is not a true Christian because he is selfish. There is nothing worse in Christianity than a Christian who thinks only of himself; for loving one's neighbor is the fulfillment of the law (Romans 13:10).

As service cannot be restricted, it does not mind obstacles or dangers, or even death itself. On the contrary, death multiplies its power and helps it and makes its fruits plentiful. We feel this in the lives of those who preached, and were "slain for the word of God and for the testimony which they held" (Revelation 6:9). They were given white clothes and were told to rest until their fellow servants were martyred like them. Look at the apostles who went on with their service with exceeding joy after they were persecuted and whipped. Moreover, listen to St. Paul saying, "Now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesses in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the service which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:22-24).

Our Lord Jesus Christ was sent by God. "As the Father has sent Me, I send you" (John 20:21). He didn't come to be served, but to serve. His last commandment while He was on earth was concerning service and mission; "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). Since that

time, He has been commanding men, women and young people to preach and declare His Holy Name and love to all people. He who refuses to obey God's voice to fulfill his duty in serving others and who does not share in extending the kingdom of God on earth is denying himself the great work for which Jesus came.

The Blessings of Service

The New Testament has blessed service and the servant and has made him a means to bring hearts close to God, to renew souls and attract them to the kingdom of God. Didn't the Lord Jesus bless the peacemakers calling them the sons of God? They make peace between man and his Creator. The Son of God came to fulfill this great act. When we participate with Him, that is, when we serve to bring souls close to God, we deserve to be called the sons of God. St. Paul clarified this when he said, "God, who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of reconciliation. We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God" (2 Corinthians 5:18-20). Service is a great work by which we reconcile men to their Creator. We continue the work which Jesus Christ began and we fulfill His good will for the salvation of all people. "It is not the will of your Father which is in heaven that one of these little ones should perish" (Matthew 18:14).

In another verse, St. Paul explained the greatness of this service when he said, "For we are labourers together with God, ye are God's husbandry, ye are God's building" (1 Corinthians 3:9). See the beauty in this expression *with God*! There are many comforting meditations in these words. They show how honorable the message is which the servant of the Word of God has to fulfill. He works with God personally. What an honor! It guarantees a carefree life for the servant who works *with God*. The servant is not responsible for the service, but God is. The servant only

works with God.

We repeat that the word "servant" is great, and extremely blessed is his service. This greatness is derived from our Lord Jesus Himself: "The Son of Man has come not to be ministered unto but to minister and to give His life a ransom for many" (Matthew 20:28). Therefore, the Lord Jesus has rewarded his faithful servants with great honor in heaven and on earth. He said, "If any man serve Me, let him follow Me; and where I am, there shall also my servant be; if any man serve Me, him will My Father honor" (John 12:26). Daniel the prophet said, "they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever" (Daniel 12:3). When St. Paul was imprisoned in Caesaria and was taken to Felix the governor, he spoke about righteousness, and was told, "Go thy way for this time, when I have a convenient season, I will call thee" (Acts 24:25). The judge trembled in front of the prisoner! Also, Emperor Falnez trembled in front of St. Basil the Great and almost fell to the ground before him, but St. Basil helped him up.

Chapter 2

God's Servant

The Spiritual Level of the servant

Wherever there is a faithful servant, there are plenty of fruits. Before we discuss the topic of service, let us first define the qualities of a servant.

A servant is a person who knows God, whose heart is full of His love, and who has tasted how good the life with Him is; henceforth he goes telling others about God. Therefore, he has to be at a higher spiritual level than those whom he is serving. He has to be pure in his thoughts, his behavior and his life in general. Through his life, he shows to those whom he serves, the true way of life. He shows his superiority by his example more than by his words. His words enter the hearts of those who hear him if his life corresponds with what he says. The prophet said, "O, Zion that bring good tidings, get thee up into the high mountain" (Isaiah 40:9). This means that whoever teaches others about the heavenly matters has to leave the earthly levels and has to stand on a high mountain. The servant has to be at a spiritual level higher than whoever he is serving. It is obvious that the water flows from an upper level to a lower level, and not the opposite.

It is not the duty of the servant to teach others the Word of

God but to lead them to it. It is not his duty to describe to them the Lord's way, but to let them step in His way and to accompany them. It is not enough that he give an overwhelming speech, but he must help them accept Christ. He should not be satisfied with doing some good deeds, but he must surpass the good deeds of those whom he serves. He must also be an example of virtue. The hand that cleans has to be clean itself to be able to clean, lest it makes other things dirty. Therefore, the prophet says, "Be ye clean that bear the vessels of the Lord" (Isaiah 52:11). Who are those who carry the vessels of the Lord except those servants who carry souls to bring them closer to God? The Lord said to Ananias concerning Paul, "He is a chosen vessel unto Me to bear My name before the Gentiles and kings and the children of Israel" (Acts 9:15).

St. Paul emphasizes this in his writings to the Corinthians: "Giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, watchings, in fastings. By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned. By the Word of truth, by the power of God, by the armour of righteousness on the right hand and on the left" (2 Corinthians 6:3-7). He wrote to his disciple Timothy saying, "Take heed unto yourself, and unto the doctrine, continue in them for in doing this, you shall save yourself and them that hear you" (1 Timothy 4:16).

Notice how St. Paul is correlating the life of Timothy to his service among the people. Mere words emerging from an unrighteous soul cannot change the lives of those served and reach the depths of their souls. St. Mar Isaac said, "The man who does not talk from experience is like a photographer who takes a picture of water on a wall, but that water cannot quench his thirst."

The Personality of the Servant

The servant is a leader of the group which he is serving. Therefore, he should have a special character which makes him eligible for that leadership role. Besides his fellowship with God, he has to avoid all the spiritual mistakes which may be stumbling blocks to others. He has to be mentally and psychologically stable so that he may be an example to others and not a stumbling block. He has to avoid such weaknesses as anger and slips of the tongue which are apparent to others and may offend them.

Moreover, he has to command a certain mental ability besides his spiritual one. We mean that he should be intellectually active, able to discriminate, and wise so that he does not panic when asked unexpected questions. This is regardless of his general academic level, for there are illiterate people who are full of the Holy Spirit and wisdom and who are serving fruitfully.

Notice, also that the servant has to be a gifted speaker. The wise Solomon said earlier, "He that loves pureness of heart for the grace of his lips, the king shall be his friend" (Proverbs 22:11). It was said about Jesus, "All wondered at the gracious words which proceeded out of his mouth" (Luke 4:22). Also, the servants of the chief priests said, "No man ever spoke like this Man" (John 7:46). They were amazed not only by the topics He used to teach, but also by the way in which He spoke. What Matthew the Evangelist wrote after the Sermon on the Mount is so wonderful: "When Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority and not as the scribes" (Matthew 7:28, 29).

Do we have that authority? No doubt, Yes. It is written, "As many as received Him, to them gave He the power to become the sons of God" (John 1:12). Not only that, but, through faith, we can do the works which the Lord Jesus did and greater than them (John 14:12). Peter was able to win three thousand souls to Christ through one sermon. In Iconium, Paul and Barnabas entered the synagogue and spoke until a great multitude of both

the Jews and the Greeks believed (see Acts 14:1).

The Authority of the Servant

Before the first mission, our Lord Jesus called His twelve apostles and gave them power and authority and sent them to preach about the kingdom of God (Luke 9:12). This is the secret of the power of the servant that this divine authority is his only weapon. The Lord commanded them not to carry staves, or scripts, nor bread or money (Luke 9:3).

The servant derives this authority from His Lord and Master who used to teach with authority, and not like the Pharisees. (Matthew 7:29) The teachings may be the same, but through the Spirit, it is alive and with authority in one servant whereas it is dead in the unspiritual person.

When Jeremiah tried to be excused from service because of his young age the Lord touched his mouth and encouraged him with some words saying, "I have put My words in your mouth. See, I have this day set you over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant" (Jeremiah 1:9, 10). Also, "I will make My words in your mouth fire, and this people wood, and it shall devour them" (Jeremiah 5:14). Isn't this exactly what happened on the Pentecost when the Holy Spirit descended on the apostles in the form of tongues of fire? This was followed by Peter's sermon which attracted three thousand souls to the faith. Isn't this the fire which Mar Ifram the Syrian saw coming out from the mouth of St. Basil, the Great, during one of his sermons?

Can anyone dare to resist God's faithful servant or humiliate him? Listen to God's reply, "I will make My words in your mouth fire, and this people wood, and it shall devour them" (Jeremiah 5:14). Didn't the Lord say about His servants that they are "a flame of fire" (Hebrews 1:7).

The secret of success in service is this divine authority. "For

by fire and by his sword will the Lord plead with all flesh and the slain of the Lord shall be many" (Isaiah 66:16). The servant overcomes them with the weapon of the spirit which is the Word of God (Ephesians 6:17).

The Responsibility of the Servant

The faithful servant feels that those whom he serves are his glory, his joy and the crown of his rejoicing (1 Thessalonians 2:19, 20). Also, they are the seal which proves how correct his mission is. No mission is acknowledged by official places unless it is sealed with an official seal.

Therefore, a faithful servant feels that he is responsible for the life of every individual whom he serves, a direct responsibility in front of God. His struggle does not stop until he "presents every man perfect in Jesus Christ" (Colossians 1:28).

What heightens this feeling of responsibility is the realization of the value of the human soul. The value of every soul is the blood of Christ for He died on the Cross to save it from this evil world. In as much as the soul is valued in the eyes of the servant, he multiplies his struggle and sacrifice for its salvation. For this reason, missionaries struggle and labor in their service and shed tears for every soul. Faithful servants follow their Lord Jesus, the Servant of salvation, who loves us and sacrificed His life for our redemption. He is the One who sought the lost sheep, the lost coin, and the Samaritan woman. He said, "It is not the will of Your Father which is in heaven, that one of these little ones would perish" (Matthew 18:14). We notice this in the life of His apostle Paul, who did not count his life dear until he had finished his course with joy and had completed the ministry which he had received from the Lord Jesus, namely to testify the gospel of the grace of God.

We notice the enthusiasm of this great missionary and this faithful servant in his speech to the Ephesians in which he said,

"I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock over which the Holy Ghost has made you overseers to feed the church of God which He has purchased with His own blood. Therefore, watch and remember that by the space of three years, I ceased not warn every one, night and day, with tears" (Acts 20:26-31).

Please pause and think of every word. Behind these words stands a great soul which realized and appreciated the value of the salvation of the Lord and the value of every soul for which the Lord has died. Notice his last words, "warn every one with tears." This is an apparent characteristic in the life of St. Paul. He wrote to the church of the Colossians saying, "whom we preach, warning every man and teaching every man in all wisdom that we may present every man perfect in Christ Jesus (Colossians 1:28).

In spite of the fact that this great apostle did not stay in one place but was constantly moving, he felt that he was responsible for every soul. Henceforth, he fulfilled his mission with tears. He was able to say at the end, "I am pure from the blood of all men" (Acts 20:26). "I have fought a good fight, I have finished my course" (2 Timothy 4:7).

St. Paul used to warn everyone with tears. No doubt, he knew his full responsibility. He was like His Master who knows his sheep and calls them by their names (John 10:3). No doubt, these tears which the apostle shed were accompanied by fervent prayers as is apparent from his letter to the Romans: "For God is my witness whom I serve with my spirit in the Gospel of His Son, that without ceasing, I make mention of you always in my prayers" (Romans 1:9).

We hear of many servants who never ceased when they saw one soul outside the flock deviating from God's way. St. Makarios, Bishop of Kaw, was one of those who would be seen weeping during his sermons. He had been given grace to see others' sins. Whenever he gave a sermon and saw some of his children not

repenting, he would weep, for he felt it his responsibility to give an account of every soul.

We want to direct your attention to an important matter. The outlook of the faithful servant and his prayers are not limited only to believers, but they extend to everyone, believers as well as nonbelievers. Jesus died for everyone so that all may enjoy the blessings of His salvation. The servant cannot be quiet when he sees many sheep outside the flock, while the Great Shepherd of the sheep, our Lord Jesus Christ, calls everyone, "Come, I will give you rest."

The Selection of the Servant

Choosing servants is a difficult task in itself. Besides the qualifications that should prevail in the personality of the servant, we have to emphasize that we cannot bring a person in whom the love of God is not rooted and who does not have a growing relationship with God and entrust him with a teaching service, regardless of his level of education, whether scientific or religious. This would result in double harm. Besides the fact that he would not benefit those who hear him and might even cause them to stumble by his behavior, he would also harm himself. He would have two characters; one outside service and one while he is serving as he tries to look religious. The religious attitude of the servant should spring from his inner life. Such a double-faced person is a hypocrite. St. John Chrysostom said, "Those who are still repenting, cannot be teachers." The teacher has his own dignity which does not fit in with repentance.

One of the fathers said, "If mothers deliver before their due time, they will fill the graves with dead persons, not houses with living ones." This means that if the baby is born before its due time, it will be a dead fetus. Likewise, those who start serving before they are spiritually mature, might fill the world with talk, but the words will come out of their mouths dead. Solomon the

wise said, "If the clouds are full of rain, they empty themselves on the earth" (Ecclesiastes 11:3). This saying applies to teachers. Therefore, St. Eronemus explained this verse saying, "The clouds are the teachers. When they are full of water, they can water the earth. If they are empty, then they are 'waterless clouds drifted along by winds, fruitless in late autumn' (Jude 1:12)."

Moreover, this matter needs God's guidance through many prayers and fastings. This is what our Lord Jesus, the Great Teacher who knows everything, the Examiner of hearts, did before He chose the twelve disciples. He spent the night before, all alone in prayer (Luke 6:12, 13). Also, His disciples did the same thing before choosing a disciple to replace Judas Iscariot. They prayed saying, "Lord, who knows the hearts of all men, show which one of these two Thou hast chosen" (Acts 1:24).

The various needs for service in all St. Mark's See cannot allow us to compromise the principles of service. Our Lord Jesus Himself felt these needs when "He went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom, and healing every disease and every infirmity among the people" (Matthew 4:23) He noticed those needs when He saw the people harassed and helpless like the sheep without a shepherd. Those needs made Him say, "The harvest is plentiful but the labourers are few. Pray, therefore, the Lord of the harvest to send labourers into His harvest" (Matthew 9: 37,38).

In spite of the abundance of the harvest, our Lord Jesus Christ was very cautious in His divine wise plan, for He did not choose except a few disciples whom He charged with preaching. He taught us what to do toward the various needs of service: "Pray to the Lord of the harvest to send out laborers into His harvest." Therefore, whenever we feel the urge to help our harassed and helpless brothers who are like sheep without a shepherd, we have to pray to the Lord of the harvest to send the needed labourers. No doubt, He will send them for He is eager to have the souls for whom He died.

The Preparation of the Servant

After the servant is chosen, he must start preparing himself. Preparing a true servant is not easy. It is not enough that a Sunday School servant listens to some lessons and then starts teaching. It is not enough that a student in a seminary fills his mind with religious sciences.

The Period of Preparation

We should not give anyone the responsibility of teaching without preparing him thoroughly. Our Lord Jesus, in whom are hidden all the treasures of wisdom and knowledge (Colossians 2:3), the Perfect in every good deed, did not start His service until He was thirty years old, even though He was able to teach when He was still a young boy. Didn't He overwhelm the teachers of the law when He was only twelve years old?

Our Lord Jesus did not send His disciples to preach immediately after His crucifixion and resurrection. But He told them to wait. He appeared to them and taught them for forty days till His ascension. Even after His ascension, He told them to wait till they receive power from above. Therefore, we should not wonder at how Peter's sermon on Pentecost attracted three thousand to the faith. It is very important to know that service is not simply the art of speaking.

Therefore, we should not hurry in giving a service to those chosen unless we prepare them thoroughly, regardless of the circumstances and the causes. Let's reflect on how Jesus Christ chose His disciples. We are in a class of preparing servants. Jesus Christ Himself is the teacher. The students of that class are the twelve disciples. The visual aids are the miracles He performed. In spite of all that, preparing the students in that class lasted three years. The study was daily and included most of the day. In comparison we now prepare servants in a very short time!

Let's see the great difference between the Lord and us. Christ, the Examiner of hearts, is the One who chose the disciples. He knew their readiness to carry His great mission. But we may find some youth who are kind and gentle and invite them to serve, without knowing their inside, which may be burdened with spiritual problems. We see the Lord Jesus spent three years preparing His disciples, while we take less time than that in preparing them, and what a great difference there is between the Lord and us! Some churches give the responsibility of service to some young people, feeling that this is a means by which to protect them from deviating away from the church. We are sorry to say that this logic is humiliating to God and causes many problems and weaknesses in the field of service.

How to Prepare The Servant

We are concentrating here on how to prepare Sunday School teachers. The curriculum should include the following.

First, the curriculum should include religious education such as Bible study, church dogma, rituals, church history, as well as spiritual studies. A teacher serves different levels; therefore, he needs to have a high religious education to answer those whom he is teaching, especially in our present time where many movements like atheism, materialism and liberalism are taking place.

Secondly, the curriculum should address basic principles of psychology. This will help the teacher to understand the personality of his students and to deal with them. The servant should be instructed in, for example, the different stages of growth, the characteristics of each stage and how to apply them in giving the lesson in order to make it more appealing and interesting for the children. Also, the teachers should learn how to use visual aids.

Furthermore, apprentice teachers should be given practical experience in service. They should be given the responsibility to teach under the supervision of older, more experienced teachers who would be able to direct them. An important point we have

to discuss here is the discipleship in the church. The teacher should keep the spirit of discipleship no matter how long he has been serving. Christianity, in its deep roots, is based on the idea of discipleship. The Lord said to His disciples, before His ascension, "Go, therefore and make disciples of all nations, teaching them to observe all that I have commanded you" (Matthew 28:19, 20). The early church followed its Master's command, therefore it was strong. The society of believers grew in number, virtue and knowledge. When we lose this spirit, we lose all the blessings which the Lord has stored in it.

Discipleship in its true meaning, is the individual service, which is the first foundation in the building of souls. The individual service is based on obedience and humility on the part of the student, and love and zeal on the part of the teacher. We can fulfill this idea in service meetings, where there is a chance for constructive benefit without discussing administration, which should be dealt with in a separate meeting. What we really need is true discipleship and individual service, especially for beginning servants.

Superficiality in Service

Superficiality, in itself, is a dangerous disease and a sign which does not lead to growth or progress. We mean superficiality in all domains of life. For example, superficiality in science does not lead to its advance, nor to new discoveries and inventions. Superficiality for the student does not lead to a prosperous future. Even if he passes the examination, his success does not qualify him to be one of the top students.

Nature, itself, teaches us this lesson, for the soil does not give its treasures except to those who dig deeply into it. We have never heard of a mine on top of the soil, but it is rather in the depths. Therefore, all those who live a superficial life are deprived of the blessings of the deep life. If superficiality is so

dangerous in carnal matters, what about in spiritual matters? Our Lord Jesus commanded Simon Peter to go into the deep and cast his net. When he did that, he caught a great number of fish. Likewise, when we obey God's voice to be spiritually deep, we receive abundant blessings. We are not going to discuss superficiality in the spiritual life, but rather in service, which is, no doubt, a sign of superficiality in spirit.

Signs of Superficiality

One of the signs of superficiality in service is emphasizing the outside appearance, without looking at the points of weaknesses. Some leaders out of their zeal try to let as many of the youth serve and to establish new branches of service that have a definite place, time, servants, curriculum, students, etc. However, the life of those servants might be corrupt and they may not be prepared to teach the curriculum given to them. They might answer incorrectly some basic questions, not deliberately, but out of ignorance. They might cause problems which would require much effort to remedy. They might be stumbling blocks to the service. They may also be a bad example which may harm other branches carrying the same name.

The effort exerted in curing those servants is greater than the effort needed in preparing new righteous ones. We have to emphasize that this is a wrong procedure, when some servants try to establish new branches of service without any preparation and without calculating the cost. The result is that these branches eventually die out, and even if they last for some time, they are like the flower of the plant which may wither away. They may have a detrimental effect on the servants and those whom they served.

Superficiality in spirit may lead a person to wrongly evaluate himself in his relationship to God. Some are satisfied with the outside practices like prayers, spiritual readings, attending church, communion, fasting, even if they are done in a routine

way. We are all required to live a perfect life, as the Lord Jesus said, "Be ye perfect even as your Father who is in heaven is perfect" (Matthew 5:48). Therefore, we are required to grow continually in grace, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Ephesians 4:13). These words do not concern certain members of the church who devote themselves to worship, but rather everyone. St. Paul made this clear when he wrote to the Colossians: "Warning every man, and teaching every man in all wisdom that we may present every man perfect in Christ Jesus" (Colossians 1:28). Therefore, every person is required to live a perfect Christian life.

Some people measure success in service by superficial means like the number of Sunday School children, or the number of church attendants, or the number of those partaking in the Holy Communion. However, Jesus Christ said, "In this rejoice not, that the spirits are subject unto you; but rather, because your names are written in heaven" (Luke 10:20). True joy is when the souls of those we serve, know God and have fellowship with Him. There is nothing more dangerous in the church than superficiality. It is like the plant which grew on stony soil. It dried for it had no roots (Matthew 13:5). We will discuss how to avoid superficiality in service.

Chapter 3

Factors of Strength

The strength of the service as a whole is directly dependent on the servant's spiritual condition. If he is strong, the service will be strong, and if he is weak, it will be weak. We shall not discuss all the spiritual factors in the life of God's servant common to all believers, such as being regular in prayer, fasting, confession and communion, for these are taken for granted; but we shall discuss some factors which touch the life of God's servant.

Love

Love should be the strongest factor that governs our private lives, our relationship with the Lord and our service in His vine. The devil entered the early church which St. Paul established in Corinth, and divisions resulted between the members. St. Paul consequently wrote his excellent words about love in the thirteenth chapter of his first epistle to the Corinthians. He made it clear that love surpasses faith and the gift of prophecy, and that asceticism is useless without love. Even if one speaks in the tongues of men or angels and has no love, he is like a sounding brass or a tinkling cymbal. Any work we do or virtue we accomplish, without the spirit of love, is rejected by God. Strenuous

effort and work without love create complaints. God hates any work we do with grumbling.

Love is a great power which cannot be rejected. Love raised the Son of God on the cross and attracted millions of people. Love attracted Saul of Tarsus at the doors of Damascus and made him a "prisoner of Jesus Christ." It made him say, "The love of Christ surrounds us." It converted the persecutor into a great apostle and missionary, after uprooting the hypocrisy of the Pharisees.

Love overcomes all obstacles in service. Love endures all difficulties. Love was the incentive for which the apostles struggled in order to spread the Good News. Love changed the bitterness of persecution into joy. Jails could not imprison love and iron chains could not bind it. Love has fulfilled what great leaders could not accomplish. Love has reigned over the hearts and emotions. It has a special language which all people understand.

When the believer's heart is full of love, he becomes zealous for the salvation and the happiness of others. He cannot be quiet when he sees his brothers and sisters committing sin. This was what made Daniel pray for himself and all the people (Daniel 9). This was what made Nehemiah enthusiastic in building the gates of Jerusalem, saying, "Let us build the gates of Jerusalem and not be a reproach" (Nehemiah 2:17). Jerusalem is the church and the society of the faithful. It needs zealous servants like Nehemiah. Our Lord Jesus wept over Jerusalem because it did not know the time of its visitation (Luke 19:41). Yes, the Lord did weep for his own people who did not accept Him. Likewise, His disciples and servants, in every place and age, should follow His example.

We often read in St. Paul's epistles about his great zeal for the salvation of others. He said to the believers in Corinth, "Who is weak, and I am not weak? Who is offended, and I burn not?" (2 Corinthians 11:29). He said in his letter to the Romans, "For I could wish that myself were accursed from Christ for my

brethren, my kinsmen according to the flesh" (Romans 9:3). He was jailed in Caesarea and plots were conceived against him. Yet his main concern was for his brothers' salvation, not his own freedom from his enemies. When King Agrippa told Paul, "Do you want to convince me to become a Christian?" He answered, "I would, to God that not only you, but also all that hear me this day, were both almost altogether such as I am, except those bonds" (Acts 26:28, 29).

We often read in St. Paul's letters about his service of tears. He told the priests in Ephesus, "Watch, and remember that by the space of three years, I ceased not to warn everyone, night and day, with tears" (Acts 20:31). Tears are a sign of love, holy zeal, warm hearty emotions, and a language which many understand. It is a means which cannot be overcome whether by God or by men. The Bridegroom said to the bride, "Turn away your eyes from me, for they have overcome me" (Song of Solomon 6:5).

Since love is a great stimulus to service, it also saves us from a dangerous disease which has often weakened the church and religious communities; this disease is division. Some of the characteristics of love are, "Love suffers long, and is kind, love does not envy, love vaunteth not itself, is not puffed up, does not behave itself unseemly, does not seek her own, is not easily provoked, does not think of evil, does not rejoice in iniquity, but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things. Charity never fails" (1 Corinthians 13:4-8).

We cannot completely cover a topic like love, its power and its effects, when discussing service. However, we ask the reader to pause on every quality that St. Paul mentioned, and to realize that we often do not abide by love. Rather we despise it and create fights and divisions with the excuse of defending some sound principles. But the soundest principle of all is not to fight and divide ourselves! Didn't St. Paul write, "Ye are yet carnal, for whereas there is among you envying and strife and divisions,

are ye not carnal and walk as men? For while one says, I am of Paul and another I am of Apollos, are ye not carnal?" (1 Corinthians 3:3, 4).

Love is free from those who despise it. It has nothing to do with those who divide the church of Christ under the pretext of principles and spirituality, and who set up wars within the church, regardless of how pious they are. Those who do not know love do not know God, for God is love.

Faith

God gave faith all the power to work and to give. The Bible is full of the promises of faith and its effects, and is full of stories of heroes of faith and God's work through them. When Jesus sent His apostles on their first mission, He commanded them not to carry gold or silver or brass or manger or two robes or shoes or a rod (Matthew 10:9, 10). Yet He granted them His divine authority to perform great deeds through faith in His Name (Luke 10:17).

In contrast to the blessings of faith, unbelief is in itself a sin (Romans 14:23). Believing in God means putting our trust and confidence in God and His promises. Unbelief is an insult to God, for it is written, "Without faith, we cannot please Him" (Hebrews 11:6).

There will never come a time when God's promises do not have their first power and effect. When we hear about the struggles of the first missionaries, we wonder, asking what type of person has that kind of faith and can do the great deeds which they accomplished through faith? Anyone who has their faith can do better deeds than theirs. The Lord Jesus said, "He that believes on Me, the works that I do, shall he do also, and greater works than these shall he do" (John 14:12).

Let us all beware of fear and doubt for they are the enemies of faith. According to God's commandment, Moses sent twelve men

to spy the land of Canaan. Kaleb and Joshua were among those men. These men returned after 40 days. Ten of them stirred fear and a spirit of failure and weakness in the souls of the people and told them about the giants of the earth. However, Kaleb and Joshua said, "Let us go up at once and possess it, for we are well able to overcome it" (Numbers 13:30). This is similar to what happens with us nowadays. Many believe that the evil in this world is too strong and that they cannot overcome it. However, we are in great need of such people as Kaleb and Joshua, and the faith of the young shepherd David who killed Goliath by the power of the Lord of Hosts. God is the same yesterday, today and tomorrow. He does not change.

The harvest is plentiful and the labourers are few. However, we do not need laborers who have the faith of devils, who believe and tremble, but rather true faithful laborers who are convinced of their mission and preach His Name and salvation with power and courage. The number of God's servants is not important, for Gideon overcame the army of the Mideans and the Giants with only three hundred men. It was written that the enemy was like locusts in number and their camels were as numerous as the grains of sand in abundance. Gideon had an army of 32,000 soldiers. He was frightened when he knew that the size of the Mideans was greater than his. Nevertheless, the Lord said to him, "The people that are with you are too many for Me to give the Midianites into their hands, lest Israel vaunt themselves against Me saying, 'mine own hand has saved me.' Now, therefore, go and proclaim in the ears of the people saying, 'whosoever is fearful and afraid, let him return and depart early from mount of Gilead.' And there returned of the people 22,000 and there remained 10,000. The Lord said unto Gideon, 'The people are yet too many, bring them down unto the water and I will try them for thee there.' So he brought down the people unto the water and the number was reduced to 300. The Lord said, 'By the three hundred men that lapped, I will save you'" (Judges 7).

This was what actually happened.

Let us purify God's servants from those with the traits of doubt and fear, which some call wisdom. Let us believe in God's promises and read about the heroes of faith who "Through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens" (Hebrews 11:33, 34).

At the wedding in Cana, when St. Mary noticed that they needed wine, she told the servants, "Whatsoever He says to you, do it" (John 2:5). We, too, need to obey the voice of faith till the end. The servants obeyed, and the Lord Jesus performed His first miracle. When we obey God, submitting in complete faith, we shall see miracles in our service, also.

A Good Example

Christianity, as a mission, has spread by good example more than by preaching. A good example is sometimes called the fifth gospel. Christians, through their love to God, their holy, fruitful life and their steadfast faith, glorified God. Through their meekness, they overcame evil and paganism, fulfilling God's commandment: "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven" (Matthew 5:16).

Since this is the case with the ordinary members of the congregation, how much more important is it for God's servants and leaders to be responsible and to present themselves as good examples to believers! Our Lord Jesus, the Great Teacher, Minister of the Holies, said, "Learn from Me . . ." Also, "For them I sanctify myself" (John 17:19). The apostle Paul wrote to the believers, asking them to follow his example. He told his bishop, Timothy, "Take heed unto yourself and unto the doctrine, con-

tinue in them, for in doing this, you shall both save yourself and them that hear you" (1 Timothy 4:16).

The importance of presenting a good example in the life of God's servant is evident from what the Lord said to Ezekiel the prophet, "I will both search my sheep, and seek them out. And as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet" (Ezekiel 34:11,19). The Lord means that God's servants should live by what they teach. The Holy Spirit has illustrated this clearly by the words, "Trodden with your feet"—that is, treading the teachings. Those who are being served do not follow teachings so much as the example being set. They stumble as a result of what they see. The Lord said through Ezekiel, "they ministered unto them before their idols and caused the house of Israel to fall into iniquity" (Ezekiel 44:12).

There is nothing more dangerous to the church than an evil person who carries a holy position. Anyone who does not deserve to serve, should get away from it, fulfilling God's commandment, "But who so shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matthew 18:6).

God's servant should let his teachings and sermons reflect his personal life. A servant was once asked, "How long did it take you to prepare that sermon?" He replied, "Forty years." What he meant was that it was the summary of his past life.

Prayer

An obvious fact is that a Christian is dead spiritually if he neglects prayer. There is no other door through which he can receive divine help except by prayer. If this is the case with the regular believer, what about God's servant!? The secret of our strength as believers is our prayers. The secret of strength in the

life of God's faithful servants is the life of prayer. Nothing but prayer makes the servant a true man of God and guarantees that his service is a "proof of spirit and power."

God's commandment to his disciples after his crucifixion was not to leave Jerusalem until they had received power from above (Luke 24:49). These words were a warning for them that they should not dare to serve without this power. God's promise to them was fulfilled on the day of Pentecost. The writer of the book of Acts showed how to receive this power when he said, "These all continued with one accord in prayer and supplication with the women, and Mary the Mother of Jesus, and with his brethren" (Acts 1:14).

The secret of the power of service is in the work of the Holy Spirit when it accompanies the Word of God. The way to obtain the Holy Spirit is through regular spiritual prayers. The power from above cannot be granted except by fervent prayers raised up above. God's servant needs great power for his salvation and for his service to be effective.

In the early church, service was accomplished through the power of prayer: "So mightily grew the Word of God and prevailed" (Acts 19:20). All problems were solved by prayer. Miracles were performed by prayer. The fundamentals of faith were made steadfast by the power of prayer. The kings and governors who were against the church were defeated through the power of prayer.

When the disciples were attacked from all sides, they all prayed with one spirit saying, "And now, Lord, behold their threatenings, and grant unto your servants that with all boldness they may speak Thy word" (Acts 4:29). The result was that "the place where they were assembled together was shaken; and they were all filled with the Holy Spirit and they spoke the word of God with boldness" (Acts 4:31).

Didn't the jail doors open by themselves for Peter for "prayer was made without ceasing of the church unto God for him" (Acts

12:5)? Didn't the jail doors open in Phillippi, and weren't the chains of the prisoners loosed because of the prayers of Paul and Silas, causing the guard of the jail to believe (Acts 16:25-33)?

When the social service increased due to the increased number of apostles, they did not forget prayer. When they gathered to discuss the matter, they said, "It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word" (Acts 6:2-4). Notice the sequence here: *giving ourselves continually to prayer* comes before *the ministry of the word*.

The faithful servant does not cease to pray for those whom he serves. In the meantime, he urges them to pray for him and for his service. Let us take as an example St. Paul, the faithful servant and the great missionary, who called us to be like him (1 Corinthians 11:1). These are his zealous words full of spirit: "Night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith" (1 Thessalonians 3:10).

"Wherefore, I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you making mention of you in my prayers" (Ephesians 1:15, 16).

"For this cause, I bow my knees unto the Father of our Lord Jesus Christ that He would grant you, according to the riches of His glory, to be strengthened with might by His spirit in the inner man, that Christ may dwell in your hearts by faith . . ." (Ephesians 3:14-17).

"I thank my God upon every remembrance of you always in every prayer of mine for you all making request with joy . . . For God is my record, how greatly I long after you all in the bowels of Jesus Christ, And this I pray, that your love may abound yet more and more in knowledge and in all judgement" (Philippians

1:3-9).

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints For this cause, we also, since the day we heard it, do not cease to pray for you, and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding" (Colossians 1:3-9).

Let us meditate on St. Paul's words to find out how faithful, successful service should depend on the power of prayer.

Moreover, he urged those whom he served to pray for him: "Now, I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me that I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints" (Romans 15:30, 31). "Ye also helping together by prayer for us" (2 Corinthians 1:11).

"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all the saints. and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Ephesians 6:18, 19).

"Continue in prayer and watch in the same with thanksgiving. Meanwhile praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ" (Colossians 4:2, 3).

"Finally, brethren, pray for us that the Word of the Lord may have free course and be glorified even as it is with you" (2 Thessalonians 3:1).

Self-Denial

Self-denial is the strong foundation on which God's servant should build his personal life and also his service. In St. Paul's speech to

the believers in Corinth, after comparing the old sports and the spiritual struggle, he said, "Know ye not that they which run in a race, run all, but one receives the prize? So run, that ye may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I, therefore, so run not as uncertainly; so fight I, not as one that beats the air. But I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:24-27).

One wonders, how can this great missionary and apostle not be accepted? How can the one who attracted thousands to the Lord, lose his soul? However, this is a good reminder for us to watch ourselves and be careful for our salvation, to struggle till the end, even to the shedding of our blood, and to feel that God's grace is everything in our lives. Even if we have been serving for several years, we have to feel everyday that we are just starting our service. This is the strong foundation on which every servant should build his service.

When God's Word came to Jeremiah the prophet to preach, he apologized because of his young age. God answered him with encouraging words and His divine promises after touching his mouth, saying: "I have put my words in your mouth. See, I have this day set you over the nations and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant" (Jeremiah 1:9-10).

We have to feel that we are not worthy to serve, regardless of our academic qualifications and the number of years we have been serving. We have to feel that every success, in our service and people's admiration and appreciation, is due to the words that God has put in our mouth. Let us follow St. Paul's example as he said, "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God, who also has made us able ministers of the New Testament" (2 Corinthians

3:5, 6). The same matter was repeated with Isaiah, the prophet: "Then said I, Woe is me! For I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King. Then flew one of the Seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar and he laid it upon my mouth and said, 'Lo, this has touched your lips and your iniquity is taken away, and your sin is purged.' Also, I heard the voice of the Lord saying, 'Whom shall I send and who will go for us?' Then said I, 'Here am I, send me.' And He said, 'Go and tell this people'" (Isaiah 6:5-9).

We hope that you feel that your lips are touched by the hand of the Lord, especially if you are regular in partaking of Jesus' Body and drinking of His Holy Blood which are a symbol of the live coal of the altar. Every time you serve and talk about God, feel that God has put His words in your mouth. Moreover, lift your heart to God asking Him to put His words in your mouth whenever you tell others about Him.

Filled with the Spirit

We have to remember always that God is spirit and all those who want to serve Him, have to be filled with the Spirit, in order to serve Him with the spirit. "It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life" (John 6:63). The spirit is the substance of life. When the spirit departs, death approaches.

What God's servant says is not important, however, what matters is whether his words are accompanied by the power of the Spirit. The word comes dead out of the mouth of the servant who does not have a spiritual life. St. Paul said to the Thessalonians, "For the Gospel came not unto you in word only, but also in power, and in the Holy Spirit" (1 Thessalonians 1:5). Preaching is

done through words, not ordinary words, but words accompanied by the power of the Holy Spirit.

The lack of the Spirit is the reason for our weaknesses. You may agree that preaching and teaching have increased, but the fruits have decreased. Sermons have become monotonous. The main reason for this is that since the teachers do not have life, the Word comes out dead. It is true that "the Word of God is living and powerful, and sharper than any two-edged sword" (Hebrews 4:12). However, it needs a believer who uses it well. A strong sword needs a smart person to use it. St. Paul in his epistle to the Ephesians calls the Word of God the "sword of the Spirit." How true is this expression! It is a sword, but it is associated with the Word of the Spirit. The Word without spirit is a dull sword that does not cut. It looks like a sword from the outside, but does not perform its duty.

St. Paul clarified this point when he told the believers in Corinth, "I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God. And my speech and preaching were not with enticing words of man's wisdom but in demonstration of the Spirit and of power" (1 Corinthians 2:1-5). Let us pause at St. Paul's words, "In demonstration of the Spirit and of power." These are the keys of successful service. These are the secrets of the strength of the early church and of the spreading of the Word.

The enticing words of man's wisdom are philosophy and logic. St. Paul, the philosopher of early Christianity, could have used logic and philosophy to talk with the believers in Corinth who were the grandchildren of the Greek philosophers. Yet he refused because the message of the kingdom does not spread by using logic and philosophy, but by the demonstration of spirit and power. What is the demonstration of the spirit?

The mind can convince the mind. The spirit can convince the spirit. When the spirit speaks, it does not use mechanisms of normal speech, but the special method of the day of Pente-

cost. What kinds of philosophy and logic characterized St. Peter's words in his sermon on the Pentecost, such that all his listeners were pricked in their hearts and said, "Men and brethren, what shall we do?" (Acts 2:37). Complete yielding on the part of the listeners, *What shall we do?* The answer of the apostle was "repent." This is the demonstration of the spirit through which the church has fulfilled the will of her Master and Savior to preach the Gospel to the whole world. The demonstration of the spirit does not need any argument, "All your adversaries will not be able to contradict or resist" (Luke 21:15).

What happened on the day of Pentecost after Peter's sermon was a proof of the work of the spirit. The listeners did not argue this new call, nor did they ask for a special conviction. The reason was that the spirit worked in them and pricked their hearts.

St. Paul said that his ministry was through the demonstration of the spirit and power. The power is the same power which the Lord promised His disciples when He commanded them to remain in Jerusalem till they be endued with the power from on high (Luke 24:49). "But ye shall receive power after the Holy Spirit is come upon you" (Acts 1:8).

The world is now in the age of the intellect, an age that glorifies the mind and that attempts to subdue everything to its dominion. The mind of the world is bigger than its spirit. The reason for weakness in service and in the spreading of the kingdom of God is that we have forgotten the commandment of our Master and Teacher. We have started to serve with the intellect, not with the spirit. We have neglected the demonstration of the spirit, with its power and effect. We have adopted the logic of the mind, accompanied by human philosophy and psychological methods! The servants of this generation are all qualified with high educational degrees. Yet they are nothing compared to the uneducated fishermen of the Sea of Galilee who followed their Master to the end and waited in Jerusalem for the "Promise of the Father."

Self-deprivation

Self-deprivation is a Christian virtue which all believers should possess. By it we mean a disregard for the love of the world in all its forms. "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God" (James 4:4). This virtue varies from one believer to the other. Self-deprivation may reach the extent of selling one's property, as was done in the early church. The apostles themselves illustrated their faith in this virtue when they said to their Master, "We have forsaken all and followed Thee" (Matthew 19:27). If self-deprivation is a Christian virtue required from all believers, then it is even more so from God's servants, both those who have completely devoted their lives and volunteers.

The idea of self-deprivation is based on uniting the heart to the love of God. David, the king and prophet, asked God in one of his prayers, "Unite my heart to fear Thy name" (Psalms 86:11). Often the heart is divided in spite of the commandment saying, "My son, give me your heart" (Proverbs 23:26). Also, "Thou shall love the Lord your God with all your heart" (Matthew 22:37). There is a great danger when the heart is divided and cares for other things which compete with the love of the Lord. The person starts to justify his behavior and his weak love to God and begins to give many excuses. David the prophet said, "Incline not my heart to an evil thing, to practice wicked works with men that work iniquity" (Psalms 141:4). May our hearts be all united and perfect toward God's love. "For the eyes of the Lord run to an fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him" (2 Chronicles 16:9).

It happens sometimes that after a volunteer servant graduates from college and starts working, he looks for an overtime job. Hence, he occupies the time in which he previously used to serve the Lord. This youth keeps struggling in the world till all his spiritual desires are dissolved by the society in which he lives.

Many are deceived by the world's glittering temporary positions. There is no doubt that they have deviated from the life of self-deprivation which is appropriate for God's servants. We have to clarify that we are not against ambition. This is very appropriate for regular Christians; however, we are talking here about a small group of people whose hearts are inflamed with God's love so they want to serve His children. There is no doubt that God compensates those faithful servants who preferred His service to the love of high positions and much money.

There are some devoted servants who do not experience self-deprivation. They may have forsaken their jobs for the sake of service, but they may not have given all their love and hearts to God. We should tell them the same words that Peter said to Ananias and Sapphira, "Tell me whether you sold the land for so much? While it remained, was it not your own?" (Acts 5:4, 8). Before devoting your life to God, was it not your own? Did you sell the world for so much? You have not forsaken all the love for the world, but you have kept some for yourself! Sit with yourself and examine your vows and past promises before devoting your life to God's service and remember whether you have kept some of the price of the land, which is part of your heart and part of your life.

In the miracle of feeding the multitude, the disciples told the Lord, "We have here but five loaves and two fishes." His answer was, "Bring them hither to Me" (Matthew 14:17, 18). Then the Lord took the five loaves and two fishes and blessed them. So everyone ate and was filled and had leftovers. God asked them to give all that they had, and they gave it all. This allowed the miracle of the blessing to happen. What would have happened if one of the disciples had kept some for himself, because of lack of faith?

The experience of self-deprivation is a profound one which gives the faithful servant spiritual power, complete dependance on the Lord and courage in His service. Concerning financial

matters, it gives him the ability to rise above the level of material matters, which often create problems and hamper the growth of his service.

Love and Compassion Toward the Ones We Serve

There is no doubt that love and compassion from God's servant to those whom he serves build them up spiritually, for love and compassion are the characteristics of true Christianity. We have seen the Son of Man's view towards sinners. He considers them sick and in need of treatment. He attracted millions of people by His love and His kindness. Rightly, St. Paul said, "Love edifies" (1 Corinthians 8:1). Jesus was a friend to the publicans and sinners; He ate, drank and sat with them. For this reason the scribes and Pharisees objected to his doings. It was written that, "He went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd" (Matthew. 9:35, 36).

Love and compassion are main traits of God's disciples. St. Paul said, "But we were gentle among you, even as a nurse cherishes her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because you were dear unto us" (1 Thessalonians 2:7, 8). In another place, he told the Galatians to be kind to sinners: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness, considering yourself, lest you also be tempted" (Galatians 6:1). Being severe to a sinner does not win him. On the contrary, it drives him away from God and the church. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach and

patient. In meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (2 Timothy 2:24-26).

Absalom, the Son of David, was thrown away from his father, the king, for he had removed his father from the throne. He despised the fatherly love and was even sought his father's life. However, David, did not change his love to his son. When David asked his soldiers to go and fight Absalom, he told them, "Deal gently for my sake with the young man, even with Absalom" (2 Samuel 18:5). David is analogous to our Lord Jesus and Absalom to the sinner. The Lord has the same feelings toward sinners. As He is very kind to them, we should be like Him. Joab, the brutal old man, killed Absalom in spite of his master's commandment. There are many like Joab. While Jesus is asking us to treat sinners kindly, there are some who, like Joab, kill them with brutality. The Lord Jesus is saddened by this as was David over his son Absalom's death.

Wisdom and Flexibility

How sweet is the word "wisdom" and what a supreme blessing is it? "For wisdom is better than rubies, and all the things that may be desired are not to be compared to it" (Proverbs 8:11). Christ was pleased to be so called. "But we preach Christ . . . the power of God and the wisdom of God" (1 Corinthians 1:23, 24). "Christ in whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3). Therefore, it is not strange to find that our Lord Jesus Christ "increased in wisdom and stature and in favour with God and men" (Luke 2:52). He commanded us to be wise: "Be ye therefore wise as serpents" (Matthew 10:16). He promised His children and disciples wisdom during difficult times saying: "For I will give you a mouth and wisdom which all your adversaries shall

not be able to gainsay nor resist" (Luke 21:15). How wise was His behavior when He answered those who wanted to entangle Him with the government, "Render therefore unto Caesar the things which are Caesar's, and unto God the things which are God's" (Matthew 22:21).

We must admit that many of our problems in church and in service are caused by unwise behavior. We stand inflexible, believing that the truth is on our side. The result is division and failure. This does not mean, however, that we should not live by values. We have to be wise for the unity and salvation of souls. This is what we feel clearly in St. Paul's sayings, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew that I might gain the Jews, of them that are under the law, as under the law, that I might gain them that are under the law. To them that are without the law, as without law (being not without law to God, but under the law of Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you" (1 Corinthians 9:19-23). This makes it clear that the apostle did not offend all these groups which he served. He did not criticize their beliefs or opinions. By his great wisdom, he led them all to the faith.

Two situations illustrate these words—one with the Jews and the other with the pagans. In spite of his objection to the idea of circumcising the Gentiles, he acted according to the opposite view with Timothy. "He took him and circumcised him because of the Jews who were in those quarters, for they knew all that his father was a Greek" (Acts 16:3). Likewise, in Athens, the center of philosophy, St. Paul stood in the midst of the Epicurians and philosophers saying, "Ye men of Athens, I perceive that in all things, ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription 'To the

unknown god! Whom therefore ye ignorantly worship, him I declare unto you. God that made the world and all things" (Acts 17: 22-24). Surprisingly, St. Paul who said these words is the man about whom it was written, "While Paul waited for them at Athens, his spirit was stirred in him when he saw the city wholly given to idolatry" (Acts 17:16).

Wisdom is a basic Christian trait which God's servant should possess. When the book of Acts describes how helpers (i.e., deacons) were chosen for the apostles, one condition was that "they should be full of the Holy Spirit and of wisdom" (Acts 6:3). This was shown to be accurate when the opposition disputed with Stephen (the first deacon) and were unable to resist the wisdom and spirit with which he spoke (Acts 6:10).

Wisdom is a commandment to all apostles. St. Paul, "the wise masterbuilder" (1 Corinthians 3:10), commanded to "walk in wisdom toward them that are without" (Colossians 4:5), and to teach one another "in all wisdom" (Colossians 3:16). He also told the Corinthians, "But be it so, I did not burden you, nevertheless being crafty, I caught you with guile" (2 Corinthians 12:16). St. James, the apostle, urged the believers to obtain wisdom when he wrote: "If any of you lack wisdom, let him ask of God, who gives to all men liberally and upbraideth not; and it shall be given him" (James 1:5).

No doubt wisdom is one of the most important principles of service. It goes side by side with the winning of souls. Solomon the Wise said, "He that wins souls is wise" (Proverbs 11:30). Our Lord Jesus clarified this when He compared fishing to winning souls (Luke 5). Fishing needs wisdom and care as does winning souls.

God's servants need to be flexible and wise, not with the wisdom of this world which St. James the apostle described as "earthly, sensual, devilish," but the wisdom which is from above and which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits" (James 3:15-17). Yes,

we are needful of flexibility and divine wisdom. Many problems are created in service because of lack of wisdom. Therefore, we warn the leaders of Sunday School not to leave matters to the youth who lack even the wisdom of this world, due to their young age. Job said, "Multitude of years should teach wisdom" (Job 32:7).

Focus in Service

One of the important factors for God's servant to acquire strength is to focus his efforts in his service. This is a concern for both the devoted servants and for the volunteers. There are many servants who, due to their zeal for service and for the salvation of souls, serve in more than one field and in more than one place. The result is that they often lose concentration, which leads to weakness and superficiality, not only in service, but also in the lives of those servants themselves. Often, diversity in service is at the expense of the private spiritual life of the servant, unless the number of assistants is increased.

There are twelve hours in the day, and one's time and efforts are limited. Service is not restricted to those who devote their full time to it, but also includes lay people. These may be employees or students who should be honest in fulfilling their duties to God, society, and their conscience. When we neglect our duties, we "hinder the Gospel of Christ" (1 Corinthians 9:12). Time is limited for many servants and must be used wisely. They should not exaggerate their service, thus neglecting their spiritual growth. One should be careful to follow the middle road.

The Lord of Glory said, "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Matt. 16:26). If I serve the souls of the whole world at the expense of the salvation of my soul, I will gain nothing. Therefore, watch yourself and put St. Paul's words before your eyes: "I keep under my body and bring it

into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Corinthians 9:27).

Hence, it is possible that a servant who preaches the Gospel, may be rejected at the end, because of his personal negligence. Let us remember what our Lord Jesus said: "Many will say to Me in that day, 'Lord, Lord, have we not prophecied in your name? And in your name have cast out devils? And in Your name done many wonderful works?' And then will I profess unto them I never knew you, depart from me, ye that work iniquity" (Matthew 7:22, 23). This expression, "I never knew you," means that those servants did not have a personal relationship with God, and did not know Him privately. Who is that servant who puts his body under subjection, lest he becomes a castaway? He is St. Paul, the teacher of all the universe and its missionary who ascended unto the third heaven and saw things which no one can express!

Our Lord commanded us to love our neighbor as ourselves (Matthew 22:39). He did not command us to love our neighbor more than ourselves! It is good if we love him more, but in reality we want to escape from ourselves! If I unknowingly neglect visiting a sick person or helping others, I would have an excuse. But what is my excuse if I neglect my soul, of which I am conscious at all times? What answer shall I give God? Therefore, be careful and watch over yourself. Never shirk your responsibility to yourself, but be honest until death so that you may receive the crown of life.

The Lord Jesus spent many hours with the multitudes teaching them and performing miracles. He would spend the whole day serving. But do not forget that the Lord Jesus is different from any other person, for He used to spend the whole night in prayer (Luke 6:12). We can't reach the spiritual level of our Lord Jesus which would enable us to spend the whole day in service and the whole night in prayer!

Some servants fall into a state of deviation because of their

love to service, and their zeal for the salvation of souls. We may call this "the devil of service." Service rules every thought of such a servant. He does not think any more of himself, but of those whom he serves. Whenever he listens to a speaker and likes his talk, he copies his words, not for his own benefit, but because they can be appropriate for a topic, for a sermon or a youth meeting or a Sunday School class! Likewise, whenever, he reads a book, his only concern is to try to find useful points for a topic; thus, he forgets himself.

My dear brother, this is deviation, so be careful. It is necessary that what we teach others should spring from our personal experience. There is nothing wrong in listening and enjoying, or reading and admiring what you read. However, your main concern should be for your own benefit. Only when your own soul has come closer to Christ can you spontaneously help others.

Courage in Service

There are many situations which require wisdom in a faithful servant. There are others which also necessitate courage. Nothing makes God's servant lose courage more than weak faith and hypocrisy. When a man of God is dead to the world and has strong faith, he is ready to endure all difficulties, even to death, for witnessing to the truth. We have seen how Elijah the prophet rebuked King Akhab not caring for the king's authority. The end result was that Elijah ascended alive up to heaven in a fiery chariot while dogs licked up Akhab's blood as foretold by Elijah. Likewise, John the Baptist rebuked King Herod for transgressing the law. The first scene of this tragedy ended by the severing of John's head, which was worth more than half of King Herod's kingdom. However, the story has not ended, for up until now John's voice is still heard rebuking the sinner, crying, "It is not lawful to you."

All the prophets, apostles and faithful servants who received

their heavenly mission were courageous for they were not afraid of death. The Lord Jesus commanded His disciples, "Fear not them which kill the body, but are not able to kill the soul, but rather fear Him which is able to destroy both soul and body in hell" (Matthew 10:28). The Lord told Isaiah, the prophet, "Cry aloud, spare not, lift up your voice like a trumpet, and show my people their transgression, and the house of Jacob their sins" (Isaiah 58:1). He told Ezekiel, the prophet, "And thou son of man, be not afraid of them, neither be afraid of their words, . . . be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shall speak my words unto them, whether they will hear or whether they will forbear, for they are most rebellious" (Ezekiel 2:6, 7).

If the faithful servants had not been courageous in every generation, the truth would have been lost amidst all that is vain. How many servants were martyred for "the Word of God and for the testimony which they held" (Revelation 6:9). The blood of those martyrs has watered the seeds of faith as they grew into a large tree under whose shade we are now sitting.

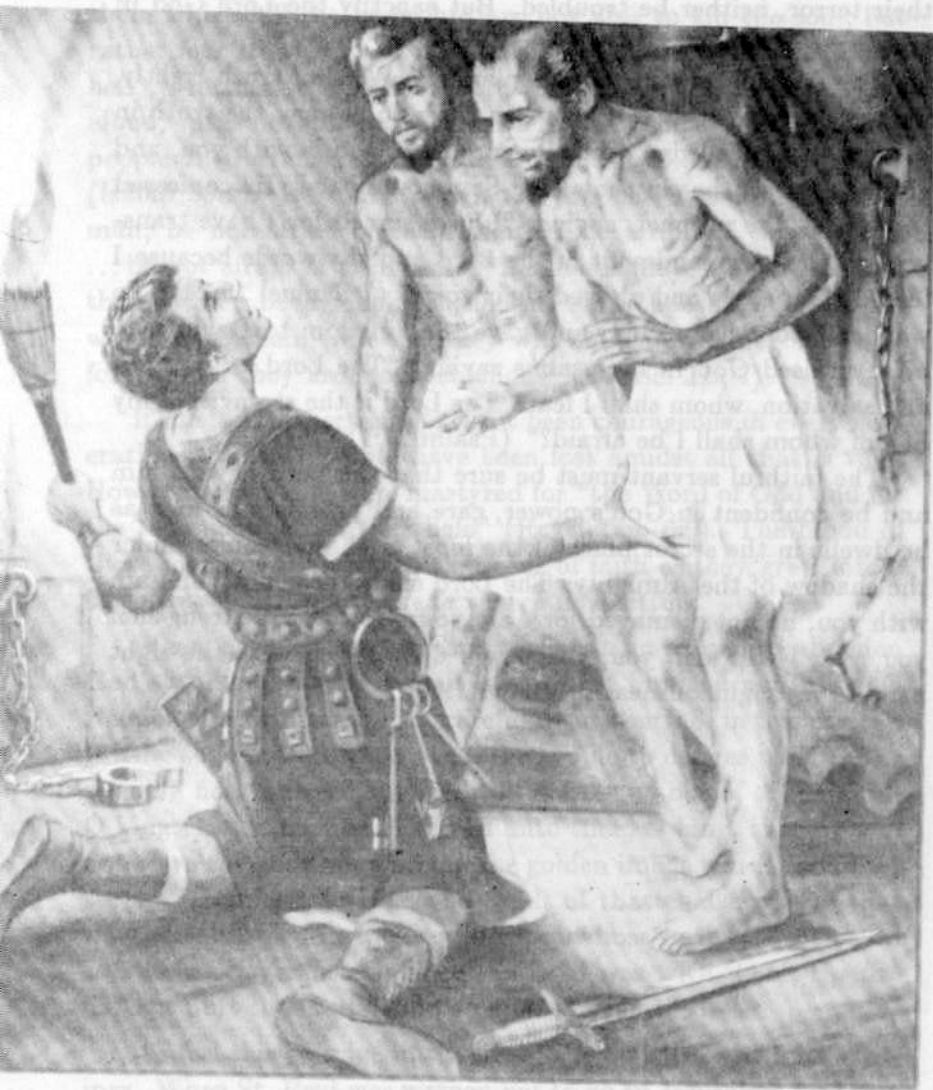
When King Nebuchadnezzar obliged the people to abandon God's worship, the three youths answered him courageously, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up" (Daniel 3:16-18). The result of that challenge was that they were thrown in the fiery furnace whose heat was increased sevenfold. Nevertheless, since the Lord was with them, the fire did not hurt them, and God's name was glorified.

We feel this courage in the life of the apostles and their writings. When St. Paul was warned not to go to Jerusalem for there was danger to his life there, he answered courageously, "What mean ye to weep and to break mine heart? For I am ready not

to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus" (Acts 21:13). St. Peter said, "Be not afraid of their terror, neither be troubled. But sanctify the Lord God in your hearts" (1 Peter 3:14, 15).

The faithful servant must explain the Word of truth rightly, with no hypocrisy. It is a great sin if we do not say the truth in spite of our knowledge of it. Be sure that God is with you, and do not commit the sin that King Saul committed. He confessed to Samuel, the prophet, saying, "I have sinned for I have transgressed the commandment of the Lord and thy words because I feared the people and obeyed their voice" (1 Samuel 15:24). No wonder God rejected him and gave the kingdom to David who often praised God in his psalms saying, "The Lord is my light and salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (Psalm 27:1).

The faithful servant must be sure that the Lord is with him and be confident in God's power, care and promises as long as he dwells in the secret place of the most High and abides under the shadow of the Almighty. The Lord said, "Fear not, for I am with you, be not dismayed for I am your God. I will strengthen you, yea, I will help you, yea, I will uphold you with the right hand of my righteousness" (Isaiah 41:10).



Chapter 4

Spiritual Leadership

Spiritual leadership is a divine gift which the Lord grants to a person who has been made especially ready by deep faith, complete obedience, strong love, and who has sacrificed worldly glory and everything material. "But what things were gain to me, those I counted loss for Christ" (Philippians. 3:7).

Spiritual leadership is not inherited, nor is it obtained through an important social position. It is not attained by seeking false knowledge, or the best seats in church, but by counting all things but loss for the excellency of the knowledge of Christ.

Spiritual leadership is not given without regard to those who occupy positions of religious leadership, but it is given only to suitable persons. Where the lion dwells, that is its den, but if the lion leaves that place, the place has no value anymore.

In Egypt, Joseph was only a slave in Potiphar's house. Yet he found grace in his master's eyes, and became a leader in his house. While he was a slave in body, he was free in spirit. As a result, he was not enslaved by sin, even though he was unjustly imprisoned. Leadership followed him even into prison. "And the Lord was with Joseph and he was a prosperous man" (Genesis 39:2). In this manner he eventually became the second man after Pharaoh in command over Egypt, with leadership over all the country.

St. Paul on his way to Rome to be judged in front of Caesar's court was a prisoner in the ship under guard by Roman soldiers. The sea raged and the waves rose higher until everyone was frightened. St. Paul stood, as their leader, saying, "Sirs, you should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve saying, 'Fear not, Paul, thou must be brought before Caesar and lo, God has given thee all them that sail with thee'" (Acts 27:21-24).

Moses, whom Pharaoh's daughter adopted and taught in all the wisdom of the Egyptians and who "was mighty in words and in deeds" (Acts 7:22), did not become a spiritual leader in Pharaoh's palace but in the Sinai desert: "When he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt" (Hebrews 11:24-26). Let us compare now Moses' position before he was given leadership from God and his position later, after God appeared to him in the burning bush. In his former position, we see physical zeal and human methods. We see murder, fear and failure. But in the latter position, we see spiritual power and divine awe. We see a heavy tongue speaking clearly. We see brave acts and miracles and the first organized evacuation in human history. In the wilderness, we see great wise leadership.

Jeremiah the prophet was called when the Israelites were in the worst of times, when sin, hypocrisy and superficial worship prevailed. It was not easy under such circumstances, when his society was evil and full of stumbling blocks, for Jeremiah to get any good response to his mission! The Lord called him and when he apologized, the Lord encouraged him and gave him leadership over His people. Then He stretched His hand and touched his

mouth saying, "I have put my words in your mouth. See I have this day set you over the nations and over the kingdoms, to root out and to pull down and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:9, 10).

Hence, we see that spiritual leadership is not achieved by attending service meetings, nor by reading books, nor by imitating other leaders, but only through God. That is what the Lord did with both Elijah and John the Baptist, who were feared by King Akhab and King Herod, respectively. Also, Samuel, a young boy, was given the words of prophecy, and David, the young shepherd, became a king.

God is not biased. He foresaw in them complete obedience, great faith, strong love, and readiness for work. He consequently prepared them for the great role of leadership. He said to Joshua, "This day will I begin to magnify you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you" (Joshua 3:7).

A spiritual leader does not lose his leadership because of old age, for there is no retirement in spiritual leadership. Nor is there old age in spiritual life, that is unless we forsake God's love and our fellowship with Him.





Chapter 5

Avoiding Service

Earlier we spoke about the importance of focus in service and we advised not to widen the field unless there are enough servants. We would like to discuss now the other extreme, which is the avoidance of service. Both are considered deviations. If someone, who has the spiritual, intellectual, and cultural capabilities refuses to serve, he is doing wrong. Some of the excuses given for avoiding service follow.

The Desire for Spiritual Growth

We can never distinguish between a person who is growing in his spiritual life and a person who is not growing. Growth is associated with the spiritual life and there is no limit to it. We keep growing until we die. A person who avoids serving until he feels he has grown spiritually will never serve, for there is no definite measure to tell him he has matured.

Moreover, the more a person grows spiritually, the more he will discover his mistakes and may feel that he is the worst of sinners. That is how the saints look at themselves. Therefore, we have to proceed to serve God without pride, as long as we have the necessary capabilities. We should never forget our spiritual

growth during our service, for the spiritual growth of the servant means the growth of the service itself. We must do one and not abandon the other. The lazy servant, whose master had given him one talent, which he then buried, was punished because he had not gained anything, not because he had spoiled the talent (Matthew 25). As long as God has given us special talents, we must win others for the Lord. St. Augustine said, "We have to serve others with the spiritual gifts that God has given us." Let us be zealous for our brothers and their salvation. St. Paul wished to be deprived of Christ for his brethren, his kinsmen according to the flesh (Romans 9:3). St. John Chrysostom explained this deprivation as his readiness to stop the divine conversation with God for the sake of his brothers.

We must stress the point that service itself gives growth and consolation to the servant. St. Paul described the Word of God as "Quick and powerful and sharper than any two-edged sword" (Hebrews 4:12). This beautiful illustration shows the effectiveness of the Word of God. The two-edged sword is a symbol of power. It influences both sides: the speaker (or the servant), and the listener (or the ones served). Never think that when you serve, you give and do not take. You take as much as you give. St. John Chrysostom made this clear when he said that "the words of our Lord Jesus 'Give and you will be given,' can be applied to those who care for the salvation of others." In as much as you are faithful in your service, the Lord will comfort you. Moreover, service pushes us to care for ourselves spiritually.

A Feeling of Unworthiness

No one denies the honor of service and what it requires by way of preparation. It carries responsibilities in front of God, our consciences and the church. However, we should never be afraid, for we have not received the spirit of bondage to fear, but the spirit of adoption (Romans 8:15). We do not deserve anything from God's

grace and His blessings, but we have received all our worth in the Savior's blood. The feeling one may have of deserving any grace indicates a sin of pride due to a feeling of self-consciousness. The feeling of unworthiness which stems from humility, is an effective factor in the success of service, on the condition that it is without despair. This feeling of worthlessness becomes a fruit of humility with its abundant blessings. Let us distinguish between the feelings of unworthiness which accompany self-denial and the those due to pettiness.

After the miracle of the draught of the fish (Luke 5), Simon Peter felt the burden of his sins and his unworthiness for the coming of the Lord onto his boat. Therefore, he cried, "Depart from me, for I am a sinful man, O Lord" (Luke 5:8). The Lord's answer was, "Fear not, from henceforth, you shall catch men" (Luke 5:10). Entrusting him with service came from his feeling of unworthiness. It is beautiful to feel at all times our weakness and our unworthiness to carry the vessels of the Lord, to preach to others the word of salvation and to feed the living sheep. This feeling, though, must accompany one of zeal for our brothers who are living in the darkness of sin and in the shadow of death and a desire to extend the kingdom of Jesus Christ on earth. We must be sure we know that no one is without sin, even if he lives only one day.

We must struggle along two roads at the same time—our life with God and our service to others—with the feeling of how honorable it is to serve and how unworthy we are to do it. St. Paul's words should encourage us, "My grace is sufficient for you, for my strength is made perfect in weakness" (2 Corinthians 12:9).

Waiting for God's Call

Some people avoid service (especially the service of complete devotion of one's entire life) with the excuse that they are waiting for a clear call from God. They cannot define this call and it

becomes vague in their minds. Some may visualize this call as an extraordinary scene or a heavenly revelation in a vision, or a dream, or a heavenly voice.

We cannot deny that this has happened with some people, but it is not the rule. God does not always reveal his will through angels, visions, or dreams to a person who prays for a certain matter. Still there are many other ways by which we know God's will. St. Paul said, "God, who at sundry times and in divers manners, spoke in time past unto the fathers by the prophets, has in these days spoken unto us by His Son" (Hebrews 1:1, 2).

God has different ways to speak to us. He does not speak to you in the same manner He speaks to me. He does not reveal to me a certain matter in the same way He reveals it to another person. There are certain people who, due to their spiritual condition, cannot withstand visions or the sight of angels. Furthermore, if the devil finds that a person trusts in this method of communication, he may use it to deceive him.

The rule is that whenever somebody requests us to perform a certain service and we feel the desire to fulfill it, we pray for it and ask others to pray with us. We may even ask the priest to officiate liturgies dedicated to it. If after all that the thought persists to fulfil the service and we feel lasting comfort about it, then it is a proof of God's acceptance of that matter. This is understood on the condition that it does not conflict with God's commandments or with a teaching from the Church's doctrines.

When we speak about prayer and comfort, we have to understand the factor of time. That is, we do not pray just for a day or two and we say that we have prayed enough. We have to pray for a longer period of time and persist in prayer especially in matters such as devoting one's life to God. Moreover, we should not depend on our own thoughts alone. We must also take the advice of spiritual persons, whose correct teachings and faithful advice we are sure of.

We must clarify an important matter: we are all invited to

serve. A supernatural proof is not required to verify what is already established. People are of two kinds. Some have the desire to serve while others are obliged to do it. We clearly see this in the lives of two prophets. For example, when Isaiah heard God's voice saying, "Whom shall I send and who will go for Us." He replied, "Here am I, send me" (Isaiah 6:8). But Jeremiah was obliged to go, after he said humbly, "Ah, Lord God! Behold, I cannot speak, for I am a child" (Jeremiah 1:6).

We have to mention that the idea of God's call has a certain desire behind it. For example, we all do things, like get marriage, find a job, travel abroad to obtain scientific degrees without asking for God's call! However, in God's service, specifically in devoting one's life, we ask for a clear strong proof for God's call. It is obvious that in the former case, we do not insist on God's call for we fulfill a favorite desire in our souls.

Family Hindrances

Sometimes, the family hinders one's service. No wonder, the Lord Jesus said, "A man's foes shall be they of his own household" (Matthew 10:36). We point here to two factors related to the family which are marriage and parents.

It is strange that marriage hinders service. We do not blame marriage, for it is a holy sacrament that God has sanctified and blessed. But we speak of the marriage that pulls the servant outside the sphere of service. We blame the servant who changes the style of his life because of marriage. Marriage should become a blessing to the servant and a help in his service. He may undertake new responsibilities in the sphere of service. Marriage should not become an excuse to neglect service.

A wife may become a great blessing to the servant in his service. Isn't she his partner in life? Why doesn't she share with him his service? If she had once been a servant, she could help him in the field which suits her. If she has the gift of service she

could help in educational services or in the guidance of youth or women. She could contribute to the social services, like visiting widows and the poor or in doing manual work like sewing for the needy. Marriage is a blessing which should lead the wife to believe in the message of service, so she can help her husband in carrying the tasks of life and service. It is better for servants who are thinking of marriage, to choose their wives from among women interested in service. Hence marriage becomes an encouraging factor to their service and not a hindrance to it.

We all love and obey our parents according to God's commandment. But if this love conflicts with God's love, then we have to follow God's way, according to what the Lord Jesus said: "He that loves father or mother more than Me, is not worthy of Me" (Matthew 10:37). Also, He said to His Mother, St. Mary, when she found Him in the temple among the teachers, "I must be about my Father's business" (Luke 2:49). If there is a conflict between our obedience to our parents and our obedience to God, we should give priority to God. "We ought to obey God rather than men" (Acts 5:29). This does not mean that getting parents to understand this is impossible, for everything can be solved through love and prayer. We have seen many cases where parents were at first objecting to their sons' devotion to service, but when they saw how their sons were steadfast and were faithful in their private responsibilities and service, they encouraged them and honored their service.

The Problems of Service

It is in the nature of God's service that it be full of problems, difficulties, and hardships. It is a form of the narrow gate which the Lord said all believers should welcome because it leads to spiritual freedom.

When the Lord Jesus sent out His disciples, He sent them as lambs among wolves (Luke 10:3). This is the true picture of

the servant in the field of service: "lambs among wolves." It is a unique scene to see lambs, still meek, serving wolves, without being harmed by them!

Since then, faithful servants have built their service on that foundation. St. Paul said, "I think that God has set forth us the apostles last, as it were appointed to death We are fools for Christ's sake, but ye are wise in Christ, we are weak but ye are strong, ye are honorable but we are despised. Even unto this present hour we both hunger and thirst and are naked and are buffeted and have no certain dwelling place, and labor working with our own hands; being persecuted, we suffer; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day" (1 Corinthians 4:9-13). The apostle enumerated these hardships in his second epistle to the Corinthians, chapter twelve. The faithful servant is the one who carries the spiritual armour enduring hardship to conquer the kingdom of the devil (2 Timothy 2:3). If we understood all this, we would realize that the problems of service are caused by the devil who does his best to set obstacles to the spreading of the kingdom of God on earth, and that he is helped by evil persons who want to do his will.

The problems in service stem from issues of money, rebellious people, those whom we serve, persecution from without, division from within, or the nature of the work itself and its difficulties. Although we have discussed some of these points, we would now like to elaborate on them.

Money

Money may be an important issue which, when servants meet up with it may cause some to avoid service. The problems relating to money may be divided into two types: the servant's personal needs and the needs of the service in general. Truly, money has never been an obstacle hindering the devotion of the faithful servant, especially regarding his personal needs. When we look

at what the Lord Jesus said in Matthew 6:19-34 we read about his sure promise that He will give us what we need. The Lord wants us to have confidence in our Heavenly Father as a child has complete confidence in his earthly father. The servant should be free from worry, regardless of whether he is responsible for himself only, or for his family or for the whole congregation. It is impossible to have faith and worry at the same time, as it is impossible for fire and water, or light and darkness to come together. When the believer believes in God's promises, he can follow Him with victory over hardships and difficulties.

When the Lord Jesus sends His servant into the field of service, he takes care of his personal needs. "Who goes a warfare anytime at his own charges? Who plants a vineyard and eats not of the fruit thereof? Or who feeds a flock and eats not of the milk of the flock?" (1 Corinthians 9:7). "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Philippians 4:19). When Jesus sent out His disciples, He told them not to carry a purse, or script, or shoes (Luke 10:4). We wonder how can God, "who cares for the birds who do not sow, nor reap nor gather to barns," not care for His servants? "The eyes of all wait upon Thee, and Thou gives them their meat in due season. Thou opens Thine hand and satisfies the desire of every living thing" (Psalms 145:15, 16).

We have talked about self-deprivation as a virtue which a servant should acquire. The servant who sacrifices a certain standard of living for the sake of service, will surely be rewarded by the Lord a hundredfold, not with material blessings but with spiritual blessings. "As poor, yet making many rich, as having nothing, and yet possessing all things" (2 Corinthians 6:10). Let us follow the Lord's example who "became poor for us, although He is rich, so that we may become rich through His poverty" (2 Corinthians 8:9). The Lord praised the servant of the church of Smyrna saying, "I know thy works and tribulation and poverty, but thou art rich" (Revelation 2:9). These words apply to all

devoted servants.

There is another point of view that applies to volunteer servants, namely that money may obstruct service. Some volunteers do not serve because they wish to work overtime to increase their income. So they spend their spare time and effort at work, resulting in a negative effect on their service. One may wonder, "Is raising the standard of living a sin, where the burdens of life are abundant?" We understand this way of thinking. But we have to understand the message of the servant and his personality. The servant is a person who finds his joy in the Lord and in transmitting his holy message to others. Other people may find their joy elsewhere, even if they are alright. The Lord said, "My delights were with the sons of men" (Proverbs 8:31). This holds true of the feeling of the servant. His delight is with God's creation.

We discussed this point earlier when we spoke about self-deprivation as a factor of strength in the life of God's servant. We must add that the servant believes that anyone who faithfully serves God will receive His blessings, spiritual and material blessings, as well as blessings in health and in all his endeavors. Do we forget this? Do we forget the Lord's saying, "Give and it shall be given unto you" (Luke 6:38)? The servant is rewarded in other aspects other than the materialistic ones, including God's care and protection, the gift of health, the blessings of happiness and inner peace. All these cannot be valued with money.

Concerning the needs of the service itself, money must be seen as a means and not as a goal. We have never heard that the Church ever asked for money to satisfy its needs. We hear, for example, that the believers in the early church used to sell their possessions and bring the money and put it at the feet of the apostles (Acts 4:32, 35). This occurred simply as a spiritual incentive when "the multitude of them that believed were of one heart and one soul, neither said any of them ought of the things which he possessed was his own, but they had all things common." This beautiful expression written by the author of the

book of Acts shows the early church's view towards money. The prices of their possessions were laid down "at the apostles' feet." This should be the value of money in the eyes of a faithful servant, always under his feet. He uses money without being used by money.

Many servants forget the life of self-deprivation and do not want to be self-sufficient. Many servants run after money and are enslaved by it, and at the end perish because of it. Many servants take off the clothes of grace and put on the robes of the Pharisees. They devour widow's houses and for a pretence make long prayers. How many servants lose the spirit of self-sufficiency and become greedy for money, which makes those whom they serve despise them.

We repeat that money should be placed under the feet of faithful servants. It should remain there all the time. They do not seek it, but it seeks them when those served feel that it will be wisely used for the glory of God and to satisfy the needy.

When the church was poor in its resources, it was rich in its faith and its men. When its material resources increased, it lost its spirituality as a church of Christ. I cannot forget what has been recorded in history about a conversation that took place between a Pope of Rome and a monk from the West. The Pope was showing the poor monk all the treasures of the Vatican and said, "The time has passed when the church can say I have no gold nor silver" The monk replied, "the church can also no longer say to the paralyzed man, 'In the name of Jesus of Nazareth, rise up and walk.'"

There are many useful projects in the mind of the servant. But he has to seek God first before anybody or anything else. He has to go to the Householder to arrange what is good in His eyes. No doubt, He is going to do what is best for His church and people at the right time and in the right way. We do not need money as much as we need faith.

The Attacks of People

Sometimes, people inside the field of service may attack the service. This is not strange for the Lord is at war with Amalek from generation to generation (Exodus 17:16). Amalek is a symbol for the devil who has followers in every age to fight God's work.

We read in the New Testament about many who fought the truth. Elymas the sorcerer attacked Paul and Barnabas in Cyprus and wanted to turn away the deputy from the faith (Acts 13). Alexander the coppersmith did Paul much evil and greatly withstood his words (2 Timothy 4:14, 15). Furthermore, when St. Paul wrote to the church in Corinth about the legality of his apostleship, he numbered his perils in service, one of these was perils among false brethren (2 Corinthians 11:26). When he wrote to the Galatians, he also spoke of false brethren who came in privily to spy out their liberty which they had in Christ to bring them into bondage (Galatians 2:4). He wrote to the Corinthians saying, "For a great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:9). When he spoke about the last days, he mentioned many adversaries: "Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no further, for their folly shall be manifest unto all men, as theirs also was" (2 Timothy 3:8, 9).

The adversaries who attack God's work, are a proof that the service is successful. The devil does not attack except when he feels he is in danger. The faithful servant should be determined. Joshua, the son of Sirakh, said, "My son, when you start serving the Lord, you should prepare yourself for difficulties" (Sirach 2:1).

It is not necessary that those adversaries be from outside the field of service, for sometimes they are from within. These adversaries may be more dangerous to the service than are external adversaries. When our Lord Jesus Himself was attacked, He was attacked not by outsiders, but by men of His religion, from the Scribes and the Pharisees!

The apostle Paul mentioned in more than one place in his epistles about "false brothers" and the dangers he had encountered from them. This name, "false brothers," fits them perfectly for they have all the external features of being brothers, but unfortunately, they are not genuine. Paul said, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And so marvel, for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his servants also be transformed being the servants of righteousness, whose end shall be according to their works" (2 Corinthians 11:13-15).

We should not forget these facts so that we may not easily fail. We have to remember the apostle's words about the adversaries that "they shall proceed no further" (2 Timothy 3:9). If they create divisions and even think that they have succeeded, the apostle still encourages us saying, "they shall proceed no further." Sometimes the passage of the river may be narrow for it passes through some rocks. When it overcomes that section, it flows more strongly. We may meet obstacles in our service and the scope of work may narrow. But let us be patient for these difficulties have an end, and when they end, the service will flow powerfully.

The faithful servants should not forsake the service because of many difficulties. If the apostles had done so at the beginning of Christianity, we would not have received the message of Christ. St. Paul said, "To whom we gave place by subjection, no, not for an hour, that the truth of the Gospel might continue with you" (Galatians 2:5). All the forces of evil have attacked Christianity, but the voice of truth has never been put out. The church struggled for three centuries, like a baby crawling on thorns, and many carried the light of truth, until it was victorious. All faithful servants should be determined, feeling their responsibility to fulfill their message, never forsaking the field of service to the devil and his helpers. Remember God's commandment to His disciple

Timothy, "But watch you in all things, endure afflictions, do the work of an evangelist, make full proof of your service" (2 Timothy 4:5). The promise of our Lord Jesus encourages us as He said to Joshua, "Be strong and of good courage, be not afraid, neither be dismayed, for the Lord your God is with you wherever you go" (Joshua 1:9).

Those Being Served

Sometimes those being served may cause the servants to abstain from service. There are fields in which it is very difficult to serve. The servant may not feel any response from his students. He may not feel any spiritual growth after a period of service but rather complete negligence. The Lord Jesus Himself, when teaching in Nazareth, was offended by the people. "He did not many mighty works there because of their unbelief" (Matthew 13:58).

There is no doubt that students vary in their readiness to accept God's Word. These souls resemble the soil that the Lord Jesus referred to in the parable of the sower. As there is good soil that gives fruit thirty fold or sixty fold or a hundred fold, there is stony soil and soil full of thorns which choke the seeds. Even the good soil needs time. The Lord Jesus said, "That on the good ground are they which in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience" (Luke 8:15). Let us pause and meditate on these last words: "bring forth fruit with patience," in spite of the soil being good and the heart being good, according to the testimony of the Lord.

When agricultural fields are neglected for a long time, the land needs much effort to make it fruitful. Likewise, when souls are neglected for a long time, they need a lot of time, effort, patience and care to become fruitful.

We do not doubt that if we take care of souls, that they will be corrected, even if they vary in the time when they bring forth fruit and in the amount of the fruit. All souls are created according to God's image and in His likeness. As St. Paul wrote,

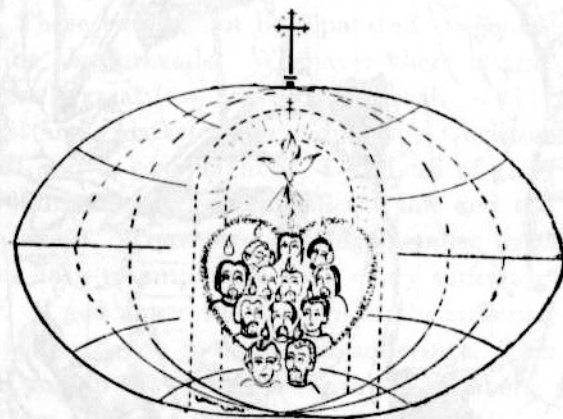
“Every creature of God is good” (1 Timothy 4:4). When the Jews in the city of Corinth attacked St. Paul, he shook his raiment and said unto them, “Your blood be upon your own heads, I am clean, from henceforth, I will go unto the Gentiles.” However, the Lord appeared to him in a vision saying, “Be not afraid, but speak, and hold not your peace, for I am with you for I have much people in this city.” And he continued there a year and six months teaching the Word of God among them (Acts 18:6-11).

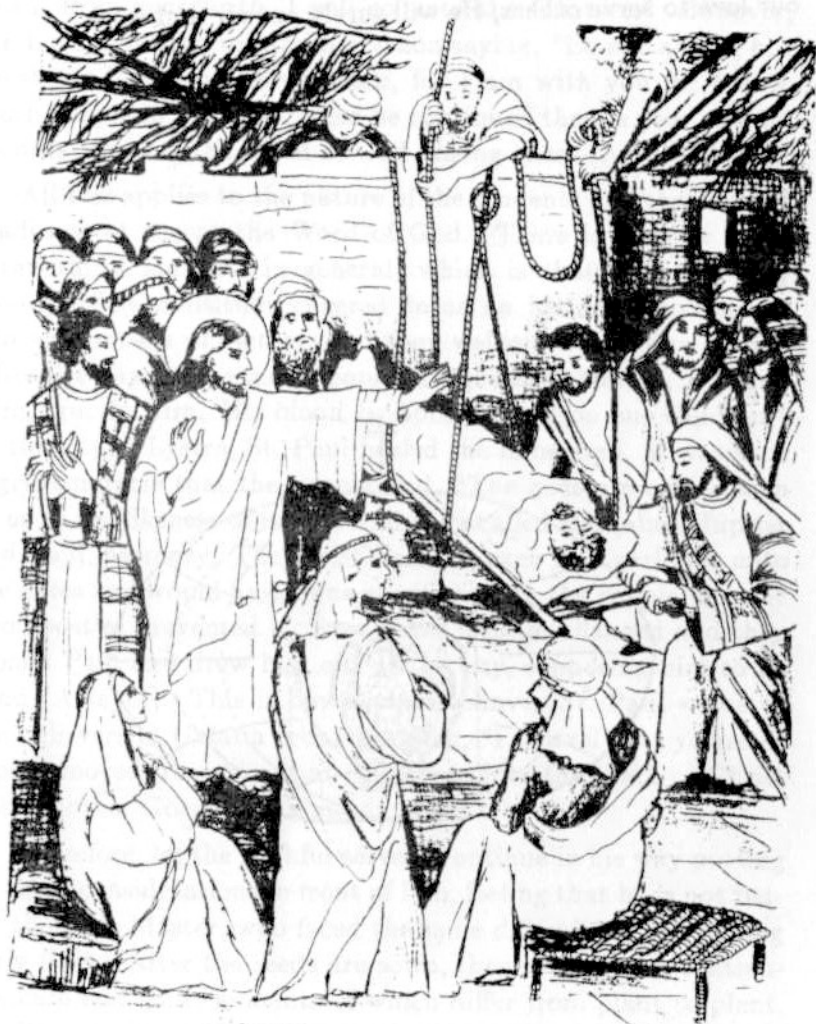
All this applies to the nature of the students and their varied readiness to accept the Word of God. There is another characteristic of students in general, which is that they are very moody. The multitude cheered Jesus on his entry to Jerusalem with cheers of victory, and they welcomed him like a king. After five days, these same people changed and shouted, “Crucify Him, crucify Him. His blood be upon us and on our children.” In the city of Lystra, St. Paul healed the lame man. It was such a great miracle that the people said, “The gods are come down to us in the likeness of men.” And they called Barnabas, Jupiter and Paul, Mercury. They even brought oxen and garlands unto the gates and would have done sacrifices with the people, but the two apostles prevented it. Soon these feelings changed and they stoned Paul and drew him out of the city, supposing him to be dead (Acts 14). This is how people behave. St. Paul wrote to the believers in Galatia rebuking them, “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel” (Galatians 1:6).

Therefore, let the faithful servant continue in his way putting all these considerations in front of him, feeling that he is not better than His Master, who faced the same difficulties, not seeking early fruits. After the seeds are sown, they need water, continuous care and time, amounts of which differ from plant to plant. In all these stages, God alone is the One who makes them grow.

Let me whisper in your ear, O faithful servant, if you have strong faith in God’s power, the service will change people and

the fruits will multiply. In the miracle of the healing of the paralytic, when Jesus saw the faith of the four friends who carried him, He healed him (Mark 2:5). When God sees our faith and our love to serve others, He will surely answer and work.





Chapter 6

Everyone is Invited to Serve

Service in its general meaning is not limited to teaching. Its meaning must be expanded in our minds. Service is associated with love. These two cannot be separated. Whenever love prevails, service also prevails. Whenever there is true successful service, there is great love and inflamed zeal.

The first and greatest commandment in Christianity is love: love to God and to our neighbor. Our Lord of glory said, "On these two commandments, hang all the law and the prophets" (Matthew 22:40). If you are a living member in the Body of Christ, you have to empathize with every suffering member in that Body. If you share the feelings of the suffering members, your love will lead you to ease their sufferings. This is service. However, if you do not feel the suffering of members, you should know that you are not a living member in Christ.

Service is not only limited to preaching and teaching, but it goes far beyond. When you talk to others about God from the church pulpit, you are serving. If you do not have this gift, but you talk to others about God privately, you are serving. When you visit a sick person, encouraging him, and strengthening his faith and his hope in God, you are serving. When you comfort a sad or troubled person, you are serving. When you lead a person to church or to a spiritual meeting, you are serving. When you

help a needy person or convert a sinner from his erroneous ways, you are serving. There are many opportunities through which we can serve the Lord and show our feelings of love toward Him.

The miracle of the paralytic, who was carried by four friends, has many points worth meditating upon. We have before us a rescue team, the first of its kind. We know for sure that they were not hired, but were friends. It is not possible that they had carried him from his home in the same way as they lowered him from the roof. But most probably, when they failed to reach Jesus through the multitude, their love led them to "uncover the roof and when they had broken it up, they let down the bed wherein the sick of palsy was lying." We notice that they did not talk with our Lord nor mentioned anything to Him. All they did was bring their sick friend in front of the Giver of Life and the Healer. Their characters included strong faith and persistence in reaching their goal.

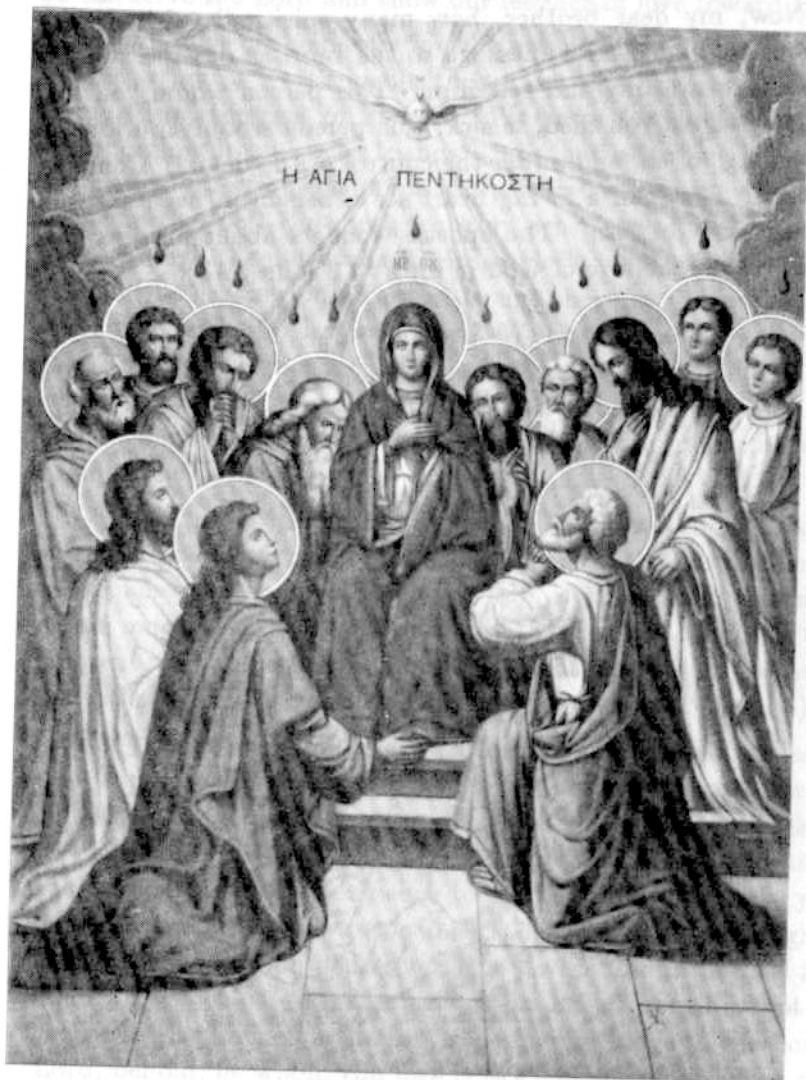
Can we mimic these four friends? Can't we carry a soul, which is sick with sin, and bring him in front of the Lord? Misery accompanies sin and seldom do we find a person who wants to remain miserable. Many need to be carried to Jesus, as the impotent man at Bethesda said, "I have no man," when the Lord Jesus asked him, "Do you want to be made whole?" (John 5).

Many of the spiritually sick may know something about Jesus and His power, His mercy, and His grace, but they are dead with their sins. The dead person cannot move and has no will. Many are miserable because they are away from the Lord, and they are in desperate need of someone to wake them up. "Awake you that sleep and arise from the dead and Christ shall give you light" (Ephesians 5:14). Can a sleepy person do anything? Such is the sinner. These people need somebody to bring them in front of the Lord. Mary and Martha sent a strange message to the Lord. "Lord, behold, he whom you love is sick" (John 11:3). They did not make any specific request. They did not tell Him about their love for their brother and their anxiety for his well-being because

they knew that God's love to Lazarus is more than their love to him.

Now, my dear brother, how many spiritually sick do you know? Can we send a message to the Lord as did the two sisters? Can we pray and tell Him, "This person whom you love and for whom You died, is sick; this person whom You love, is in bondage of sin and under the control of the devil"? Can't we do that? How can a loving heart see a person in need and not do anything for him? The apostle wonders about him, saying, "How dwells the love of God in him?" (1 John 3:17).





Chapter 7

To the Uttermost Part of the Earth

The Lord Jesus' commandment to His disciples before his ascension was not to leave Jerusalem and begin serving until they had received power from above. This is the power of the Holy Spirit. After receiving it they could then witness to His Name in Jerusalem, Judea, Samaria and unto the uttermost part of the earth (Acts 1:4-8).

These words were the last of Jesus' commandments to His disciples, before He was taken up in the cloud ascending to heaven. Let us pause at Jesus' last words for they point out very important principles in service. The words of our Lord Jesus were not said haphazardly when He defined the steps toward the road of service. These are summarized as first staying in Jerusalem and waiting for the descent of the Holy Spirit, and then going to serve. It should be noted that there is a special sequence: first in Jerusalem, then in Judea, then in Samaria, then to the uttermost part of the earth.

In Jerusalem

The Lord Jesus commanded His disciples not to leave Jerusalem but to witness there. What is Jerusalem, in which the Lord asks me to witness first? Jerusalem is the city of the Great King and has the temple. It refers to the heart, and the holy private spiritual life of the person. To witness to Christ in Jerusalem means to witness with my private life and my holy deeds.

Many do not follow the sequence which the Lord set and try to witness in Samaria or unto the uttermost part of the earth, for example, before they witness in Jerusalem. Mistakes and failures result. Our Lord Jesus reminds me that I should witness to Him in Jerusalem first. From Jerusalem came the Good News of salvation, and from your holy private life come the blessings which benefit others.

Jerusalem was the center of Judea where the temple was and where the sacrifices were offered. It was a major attraction for the Jews, where they visited and found their comfort. Likewise, the inner Jerusalem, or your private life as a servant of God, is looked at by all people; and through you, they glorify the Heavenly Father. Therefore, O you servant of God, from your inner Jerusalem, present sacrifices of thanksgiving, the fruits of lips confessing His Name.

Why do we start serving from Jerusalem? It is the closest circle in which we can witness to the Lord. If we do a good job in it, then we prove that we deserve to serve outside it, wherein we receive power from God. The Lord's commandment to His disciples was not to depart from Jerusalem until they had received the Promise of the Father, the power of the Holy Spirit which would work in them and through them. God always wants service to be accomplished through the power of His Spirit so that the credit goes to Him. How often do we sin when we proceed to serve, depending on our own power and wisdom? This power, which was granted to the disciples, was granted to them in the upper room while they were waiting for the Promise of the Father, praying

ferently in front of the Lord with one soul, with the doors and windows closed. Likewise, we shall not receive this power except in the "upper room," that is, when we are above earthly matters and while praying waiting for God's work and His grace in us after we have locked the doors and windows of the soul. In this spiritual upper room, the Lord will reveal Himself to us as He did to His disciples granting us joy and peace. With this power, Peter witnessed to Christ in front of thousands of Jews after he had denied Him in front of a slave. We, too, can serve God with this power, even to the uttermost part of the earth, for then we will be led by the Spirit.

In All Judea

The Jews are God's own people to whom He came, but they did not accept Him. Witnessing in Judea is serving the Lord at home, among the family and the small community in which we live. We often neglect serving in this field which may create problems in the service. Joshua said, "As for me and my house, we will serve the Lord" (Joshua 24:15). St. Paul said, "If any provide not for his own house, he has denied the faith and is worse than an infidel" (1 Timothy 5:8). The servant may be successful in his service, but he may have problems at home. Therefore, the apostle emphasizes this point, "For if a man know not how to rule his own house, how shall he take care of the church of God?" (1 Timothy 3:5). The apostle considers taking care of one's home a measure by which to evaluate the servant. If one does not take care of his family, how can he take care of the whole church?

In Samaria

The Samaritans were a mixture of Jews and atheists. Witnessing in Samaria represents our service among believers and unbeliev-

ers. After the servant has witnessed to Christ by his own private life in Jerusalem and in all Judea, he starts serving in a field which requires more preparation and greater struggle. Serving in Samaria requires love, mercy, and consideration for the feelings of others. When the city of Samaria refused Jesus, John and James wanted to destroy the city by fire. "And it came to pass when the time was come that He should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before His face, and they went and entered into a village of the Samaritans to make ready for Him. And they did not receive Him because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, 'Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did?' But He turned and rebuked them and said, 'Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them.' And they went to another village" (Luke 9:51-56).

Moreover, the servant needs special studies to fit the needs of those he serves. It is a difficult field, but one's faith may be a blessing to many as the faith of the Samaritan woman was a blessing to the whole city.

To The Uttermost Part of the Earth

It is so joyful when God's Word grows and spreads. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Romans 10:15). How happy is the servant when he goes to unknown places carrying the Good News and the message of salvation to people whom he does not know and with whom there are no national or cultural ties, nor even the same language, race, or dogma. He goes with the mere incentive of deep love, resembling the One who loved him and died for him.

However, all this needs special qualifications. It needs faith

and stability. It requires that we watch our way and follow God's commandments.





Chapter 8

A Final Word

To end this topic, we would like all servants to pay attention to this simple word: Let us not take matters superficially, or look at them from only one angle. Let us consider all the needs of the church from all angles so that we may not be enthusiastic for just one side. Let us not be zealous for service (though good and holy), and forget to wait for the Promise of the Father and His power. Let us not forget ourselves in the midst of the great sea of service and its enormous field. No matter how we struggle and labour, "The harvest is plentiful and the labourers are few." Let us believe that God can work through us. Let us sit with ourselves quietly and evaluate our principles in service. Let us start from the beginning with strong faith and steadfast determination.

