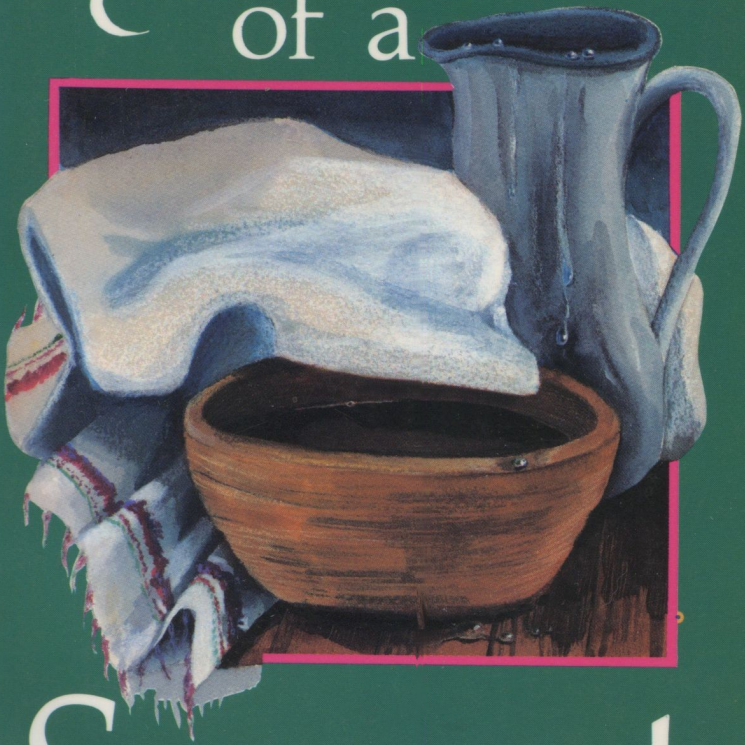
Attitude of a Servant



Dr. Michael Landsman

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by
Dr. Michael Landsman



Harrison House
Tulsa, Oklahoma

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Dedication

I would like to dedicate this book in loving memory to my first pastor, the Reverend Herbert Ezell, who went home to be with the Lord in September of 1986.

CONTENTS

Preface 7

Introduction 11

1 The Right Attitude 13

2 Re-created to Work 25

3 Singleness of Heart 35

4 Functions of a Servant 45

5 Elements of Servanthood 55

6 The Paradox of Greatness 73

Conclusion 91

Footnotes 93

Preface

While preparing to write this book, my mind went back to the various individuals who have had dramatic effects upon my life.

All of them had one thing in common: the attitude of a servant. The whole desire of these people was to obey God's call upon their lives and to help the people.

My first pastor, Herb Ezell, was a great influence upon me. He taught me discipline and commitment to God and to His Church.

Kenneth Hagin and Kenneth Copeland opened my eyes to the integrity of God's Word.

Ed Dufresne had an integral part in my spiritual growth.

Buddy and Pat Harrison, saw the gift of God on the inside of me when others didn't think I would amount to anything. They had confidence in me and put me to work, to bring out the best in me. They showed me how to be concerned for the entire world and not just for my ministry.

Sandy Brown also had a tremendous influence upon my life at a crucial point. Her straightforward and anointed ministry helped to straighten out my path and give me new direction and a rekindled spark in my heart.

Bob Lemon and Buddy Bell are two great examples of those who serve God and His people. It is an honor and a privilege to work with them.

Dave Demola also has been a refreshing influence in my life. His friendship and support have been a great inspiration to me.

Dennis and Sylvia Theodorson have been a great source of strength and a constant example of service as well as being close personal friends.

I would be remiss if I did not mention Larry Huggins. Larry is a close friend and co- laborer in the Kingdom of God. His friendship has helped me over some very rough times.

I could not ever have written this book without the encouragement of my wife Martha. Her steadfast belief and confidence in me has

been a constant source of strength. She above all others is a great living example of the attitude of a servant.

Introduction

In the Gospels, Jesus provides vivid examples of how we should live. In His teachings, He stressed the attitudes of the heart.

Jesus shows us a true servant, one Who was determined to do the will of God from the heart. He demonstrated that having a servant's heart is not a sign of weakness but, rather, a sign of strength and inner peace.

You can never be a true servant until you know your rights and privileges as well as your responsibilities. In Christian terms, a good servant completely identifies with the Master. To properly represent his master, a servant must be familiar with all that his master is. The servant's attitude directly affects his ability to serve his master in any situation.

Likewise, your attitude is one of the most vital aspects of your Christian life. Your attitude must be right in everything you do for the Master's perfect will to be carried out.

1
The Right Attitude

"The attitude you operate with determines the altitude at which you fly," is a statement I often make. Your attitude determines how high you're going to go, what you're going to do for God, and how successful you'll be in the Kingdom of God.

Proverbs 23:7 says, **For as he thinketh in his heart, so is he...**. We have used that verse in referring to faith confessions: "I've got to get the right attitude in my heart. I've got to see myself the way Jesus sees me. The only way I can do that is to view myself through the Word of God." That's true, but there's more to the right attitude than we previously thought.

In fact, the most important thing you'll ever have to deal with is your attitude. It will make you or break you. It will determine success or failure.

The word "attitude" is interesting. *Webster's New Collegiate Dictionary* defines *attitude* as "a mental position with regard to a fact or state."[1] In other words, your attitude or mental position is produced by certain facts that you have.

When you get new facts, your mental position should change. The "facts" for a Christian are found in the Word of God. When you get the facts, it should change your attitude, your mental position.

In Romans 12:1,2, Paul writes:

> **I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.**
>
> **And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.**

That first verse is interesting. He said, "I beseech you." If you do a word study on *beseech*, you'll find that it doesn't mean "to beg." In fact, it means "to present your case in such a way that it produces the desired results in individuals."

When you beg someone to do something, they might or might not do it. But the Greek

word for beseech means that you present the request in such a way that the other person has no alternative but to do what you've asked. Paul didn't say, "I beg of you to do this. I wish that you would do this." He presented himself in such a way that they didn't have a choice.

When I first began a traveling ministry, my family traveled with me. We would go to a hotel at night, and my wife would say, "Honey, you don't want to help me get the kids ready for bed, do you?" And she got the results that her question anticipated: I said, "No."

Then she got hold of the meaning of the word "beseech." Instead of saying, "You don't want to, do you?" she would say, "Honey, I need some help. Please get the children ready for bed."

She was nice and sweet about it, but didn't leave me the choice of saying, "No, I don't want to." My "want-to" was not involved at all. Now it was, "I need help. Please do it."

When Paul says, I beseech you therefore, brethren, by the mercies of God ..., he is saying, "I'm presenting this to you in such a way that

you have no alternative but to do it. And the reason you have no alternative is because of all the mercies of God: Salvation, healing, deliverance, baptism of the Holy Spirit, the gifts of the Spirit.

"He's given you His life, His nature, and His ability He's caused you to be prosperous. All things are yours. In view of everything that God has done for you, in view of all the mercies of God, don't you think the least you could do is present your body as a living sacrifice?" That puts the scripture in a whole different light.

The Amplified Bible says, ... **which is your reasonable (rational, intelligent) service and spiritual worship.** In other words, my "reasonable, rational, intelligent service, and spiritual worship" to God is to present my body to Him.

My attitude should be, "God, I'm Yours. What do You want me to do? In view of all that You've done for me, what do You want me to do for You?" The next verse makes this clearer.

And be not conformed to this world: but be ye transformed by the renewing of your mind.... The word "transform" means to go through a

complete metamorphosis, a complete change in kind, like the caterpillar that goes into a cocoon and comes out a butterfly.

Paul is saying, "Don't be conformed to this world. Don't be conformed to the world's standard. Don't be conformed to the external or temporal pressures that come upon you. Be transformed, allow a complete metamorphosis to occur in your life by the renewal of your mind."

The Amplified Bible says,... **by the [entire] renewal of your mind—by its new ideals and its new attitude.** With a renewed mind, a new attitude, you're going to have a new ideal that sets a standard, a goal, a vision, in front of you of what you need to be.

New Ideals

Your new ways of looking at life will be determined by God, because your mind has been renewed by the Word of God.

The word "attitude" also means a position in relationship to a fixed point of reference. That's

something I understand because I'm a pilot and love to fly. It's a thrill to get into a small plane and bounce around a little bit in the air as you hit those air pockets.

In the airplane, there is an instrument with an artificial horizon. It shows a little airplane, the sky, and the ground. If you become enveloped in a cloud bank or lose visibility some other way, you'd better believe what that instrument shows you. Otherwise, you may think you're going one way when you're really going in the opposite direction. You may think you're in a climbing turn to the left when you're actually descending to the right.

That instrument tells you whether you're going up or down, whether you're remaining on course, whether you're banked to the left or to the right. You'd better believe the instrument, even when all your senses tell you something else. That instrument shows your position in relationship to that fixed point of reference: the ground.

The Word of God is our instrument that shows us a fixed point of reference and our

relationship to it. Your attitude is your position in relation to that fixed point of reference. Your attitude will determine your actions.

When I first began to study the attitude of a servant, God showed me that the emphasis was on service, holiness, effectiveness, and purity of motive. He showed me times in my life when I had opportunities to exhibit this attitude.

I worked with the Los Angeles Police Department as a chaplain for 5 1/2 years. I didn't work in the prisons. I worked on the "front lines": in patrol cars, with barricaded suspects and barricaded suspects with hostages, with attempted suicides, or in family disputes—all the easy things!

After I'd been on the job a year, I saw a need in the department for a set of uniform principles and guidelines that could be followed by all our chaplains. I wrote down my suggestions and presented them to one of the commanders. He was nice and took me to lunch. In other words, he humored me. But he said my suggestions were not needed.

About two years later, we had a day long

meeting of all the chaplains. After everyone hashed out their thoughts, they came up with recommendations. Their suggestions were exactly what I'd presented two years before to the commander.

This time, he changed things just a little bit from what I'd given him and, "on the basis of their recommendations," presented a comprehensive program. It became *his* project. I praised God because at least part of what I saw as a great need was done. When you begin to deal with effectiveness and motives, and your attitude is one of service, it doesn't matter who gets the credit.

Later, I worked and worked on a curriculum for a Bible institute. I put it together, and it was taken overseas. The introductory page told a little bit about the curriculum and had a picture of the institute's staff. My name and picture were not on there.

My attitude was, "God, I get credit with You. And the main thing is that it's being used and that people's lives are going to be changed. That's what's important."

Now, don't misunderstand. It's good to have a strong sense of identity. In fact, if you don't have a healthy self-esteem, you probably won't be very productive in the Kingdom of God. You need to have a strong spirit that says, "You can do it; you can do it; you can do it."

Conceit or Self-Esteem

But you need to keep your ego—all the "self" things—in check with the Word. Saying, "I can do it because **I can do all things through Christ which strengtheneth me,"** keeps "you" in the proper perspective compared to the Lord. (Phil. 4:13.) "I can do it because of Jesus. I can do it... and, praise God, look at what I've done."

Some readers may say, "Brother, I wouldn't talk like that." But in Matthew 25, the Parable of the Talents tells us that when the master reckoned with the servant, his answer was, "Lord, this is what I've done with what you've given me."

He didn't say, "I didn't do anything." He said, "You gave this to me, and I took it and produced twice as much." He recognized that it

came from his master, that it had been entrusted to him, and that he had something to do with producing the result. You must have confidence in yourself.

After the Lord showed me this, I went to my pastor and said, "Pastor, I've just discovered I have a real big ego. But I've learned to determine what is me and what is God, and I know how to keep my ego in check."

He said, "That's good, because if you didn't have a large ego, you wouldn't be of any benefit or value to me." That's the difference between people who are self- motivated and people who must have supervisors constantly telling them what to do. People who are self-motivated have a strong sense of identity. They know who they are.

Romans 12:3 says,

> **For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think....**

That's why it's so important to understand

the attitude of a servant. Once you develop this attitude, ego is no longer a problem. The attitude of a servant keeps pride and self-will from arising and keeps "self" in its proper place.

2
Re-created to Work

Ephesians 6:5-8 says:

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;

With good will doing service, as to the Lord, and not to men:

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

The Amplified Bible translates in singleness of your heart as in singleness of motive. You should write that in the margin of your Bible. The next verse (AMP) says, Not in the way of eyeservice—as if they were watching you—and only to please men; but as servants (slaves) of Christ, doing the will of God heartily and with your whole soul. This is because "in singleness of motive" and "doing the will of God with your

whole soul" both depict attitudes.

It's God's will that we serve. It's God's will that we work. Adam was created in the image and likeness of God. When Adam fell, a void was formed on the inside of man that can only be filled when he comes back into relationship with God. When you come back into this relationship, you're re-created.

Ephesians 2:10 says we are created in Christ Jesus unto good works. And it says, which God hath before ordained that we should walk in them. You're re-created to work.

So you go out and begin to witness to people and share Christ with them. You tell them, "There's a God-shaped void on the inside of you, and it can only be filled when you're born again." They get born again, filled with the Spirit, and are just aglow.

Then, about two years later, if they haven't become involved in working within the Body, they're just as miserable as they were before becoming re-created. Why? When you talk to them, they say, "There's something missing. I don't know what it is. I thought when I

received Jesus it would take care of that void in my life. What's wrong?"

Receiving Jesus did fill that God-shaped void. But, once that empty space was filled, and they didn't go on to become servants, they developed another void. God called us to serve. We are re-created in Christ Jesus *unto good works.* If you don't work, there'll be a void, and you'll be miserable.

Paul says, **... doing the will of God ... with your whole soul.** You're to work with singleness of motive, doing the will of God. "Well," you say, "what is the will of God?" *WORK!* "Why?" Because you're re-created in Christ Jesus unto good works. You're recreated in Christ to *work.*

When I saw that, it put some things into perspective for me. I'm re-created to work. **Knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free.** He's saying to do the will of God with singleness of heart because you'll be rewarded by God.

Your reward doesn't come from man, but

from God. So when you're working and serving with singleness of motive, whether you get any recognition from man doesn't matter. Whatever you do, you'll receive the same of the Lord.

My two oldest children experienced a personal example of this recently. They accompanied my wife and me on a ministry trip to Holland and Norway.

While in Holland, we ministered for the Rev. Johan Maasbach at his World Mission in Der Haag. During our week with him, Michael and Linda decided to help out with the work in the mission's tape room. They put labels on tapes and filled tape holders and catalogued tapes.

They were so excited about serving the Lord that they did not view it as work. In fact, we had to make them sit down and eat their meals. They wanted to just grab a quick bite and get back to work.

They were doing this on a volunteer basis, asking no pay nor expecting any. They were doing it out of a heart of love for God.

One night I told them, "The Lord will reward you for your labor of love for His name." I reminded them of Luke 6:38: **Give, and it shall be given unto you....**

They were not working for a reward, but God rewards the faithful. (Eph. 6:8.; Prov. 28:20.)

On our last day in Holland, my wife went to the market place where you can buy anything from food to clothes to toys. While she was there, a woman approached her and said, "I have been in Bible school this week and have been so blessed by your ministry. I just bought these gifts here for your children."

Martha brought the gifts back, and that evening, we gave the lady's presents to the children. Michael's first comment was, "See, Linda, Daddy told us God would bless us for serving Him." He realized that the gifts really were from God for their service to Him.

They not only received satisfaction from a job well done, but received a reward in this world as well. Service with the right motive produces for the Kingdom of God *and* you.

The Mind of Christ

There's a familiar passage of scripture in Philippians 2:5 that we haven't understood clearly in the past. **Let this mind be in you, which was also in Christ Jesus.**

That means, "Let the mind; the thoughts, the attitudes, and the ideals; let the standard that was in Christ Jesus be in you." Glory to God! Then we would read the sixth verse:

Who, being in the form of God, thought it not robbery to be equal with God. We've heard this preached, and have become excited about it. We've said, "Praise God, the mind of Christ is in me. I do hold the thoughts and the intents and the purposes of God's heart. I've got the mind of Christ."

We've also said, "I've got the mind of Christ. I don't think it's robbery to be equal with God, because I'm a joint heir with Jesus." We've used that, among other verses, to prove that we've been made "the righteousness of God."

And we were right, as far as we went. Psalm 82:6 says, **I have said, Ye are gods; and all of**

you are children of the most High. But that's god with a small "g." We were created in the image of God to rule and reign in this earth. And then we were re-created in Christ Jesus. He thought it not robbery to be equal with God. We're equal with God in the sense that we're joint heirs with Jesus Christ. Because of our position in Him, we're equal with Jesus.

But we skipped verses 7 and 8 of Philippians chapter 2 and went on to verses 9 and 10, which say: **Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow ....**

We said, "God has highly exalted me and given me a name that is above every name. I have the name of Jesus. Everything must bow to the name of Jesus."

The verses we ignored give the proper context for all this. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the

death of the cross.

Paul is saying that because of our position in Christ, we should make ourselves of no reputation. He is not saying we should exalt ourselves. The *highly exalted* part didn't come until after the humbling and obedience.

In Matthew 20:28, Jesus says, **Even as the Son of man came not to be ministered unto, but to minister....** If He had wanted to be ministered to, He would have remained in heaven. But He came to minister, and so He made Himself "of no reputation."

You cannot make yourself "of no reputation" until you have a reputation. You can't make yourself "nothing" until you've been "something." He was not concerned about anything. He was satisfied. He knew who He was, what He was to do, and, therefore, didn't need to make a reputation for Himself.

People who need to make a reputation for themselves and make their name known are insecure. Jesus was secure. When you're secure, you can make yourself of no reputation. If you're insecure, you have to have a reputation.

Jesus humbled Himself by being obedient. The best way for us to be humble is to learn to be obedient.

I come from a family of five children. We all had various chores to do around the house. When I was 16, I decided that housework was "women's work." I told this to my dad.

I thought that now I was a man and didn't need to scrub floors or wash windows or do any other type of "women's work." I was in for a rude awakening. My dad let me know in no uncertain terms that helping around the house was not "women's work."

He told me all of the chores were done by the family working together to achieve a common goal. He made a statement that had a lasting impact on my spirit. He said, "If doing so-called 'women's work' makes you feel less of a man, then you're in trouble. You're insecure inside yourself and in your masculinity."

That statement is so true. If you're secure within yourself, what you do or how you function doesn't determine who you are. We are to be totally identified with Christ. Because

of that, it doesn't matter what job we do for Him.

Once, when evangelist Ed Dufresne ministered to the staff of our church, he said to me, "Be humble, be humble, be humble." So I started examining my life. I talked with him afterward, and he said, 'The Lord wasn't displeased. He was just giving you advice for the future."

Ed brought up the subject again a few months later and said, "The Lord wasn't displeased with you, or telling you that you weren't humble. He was just reminding you to stay that way." So I told God, "You know I want to stay humble and obedient. I don't want false humility, nor do I want to walk below my rights and privileges. I want to walk fully in what You have for me."

As long as we have the mind of Christ in this way—by being humble and obedient—we can serve Him in the way He wants.

3
Singleness of Heart

I was on staff at a church in California for several years. The pastor was on the road quite a bit, but I was always in the office. A lady kept calling for counseling. Whenever she called, she first tried to get the pastor. Then she would ask for one of the other ministers.

Usually, neither of them was in, so she would say, "Well, who is there?" The receptionist would say, "Mike is here." So she would talk to me. I gave her good counsel—whatever the Word said about her problem. Then we would pray.

I was doing the will of God from my heart, and doing it with singleness of heart. And she would say to me, "I tried to get the pastor, but he's not available. Then I tried to get Brother Tim, but he wasn't available either. So, because you're here, I'm stuck with you."

But she began to change and grow. And it was a thrill for me to be able to watch her!

One day she decided to sell her house. After the house was sold, she came to church on a

Sunday morning with an envelope. As she walked up to me, she was all smiles.

She said, "It's my joy and pleasure to do this, because no one else was ever around when I needed them. But you were always there. Here, I want you to have this."

I opened the envelope, and inside was a check for $5,000! Oh, I tell you—that was enjoyable! But I'd been available for two years whenever she called. So do the will of God from your heart, because God will cause you to be rewarded.

One word in the New Testament that deals with being a servant and giving service is *doulos,* which implies a totally selfless commitment to another. Vine says this word is used "frequently indicating subjection without the idea of bondage."[1]

In other words, everything that the servant does is a totally selfless commitment to another, to his master. Everything he does is designed to bring honor and glory to his master and not to himself. He's interested in doing whatever he can to benefit his master, not what will benefit

himself.

Although a *doulos* is totally subjected to his master, there's no bondage involved at all. In our culture, it's hard to conceive of that. Can you imagine being under the total control and influence of someone else without bondage? When Paul talks about being a servant of Jesus Christ, he uses the word *doulos,* yet there's no implication of bondage.

An equivalent Hebrew word was used in the Old Testament and translated "bond slave."[2] In Exodus 21:1-6, we read:

> **Now these are the judgments which thou shalt set before them.**
>
> **If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.**
>
> **If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.**
>
> **If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.**
>
> **And if the servant shall plainly say, I**

love my master, my wife, and my children; I will not go out free:

Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

In other words, they pierced the ear lobe as a sign of total servanthood. The concept here is that if a love relationship developed and the servant did not want to go free, he was taken to the judges in the city where he made known his desire to become a bond slave to his master.

A hole was then made in his ear as a legal sign. That hole would signify the fact that this person had ceased to exist as himself and now was to be totally identified with his master.

He didn't just serve the man and work for wages, but became totally identified with, and one with his master. No longer was he just a servant but a member of the household, part of the family. He would never leave, and his master became totally responsible for his every need. (**But my God shall supply all your need**

according to his riches in glory by Christ Jesus, according to Phil. 4:19.)

A similar passage to the one in Exodus is found in Deuteronomy 15:12,13: **And if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee.** Now notice this: **And when thou sendest him out free from thee, thou shalt not let him go away empty.**

After six years of service, if a servant wanted to go free, the master wasn't to send him away empty-handed. He wasn't to say, "You came here with nothing, and you're leaving with nothing." Instead, he was to say, "You came here with nothing, and now I'm sending you out increased with goods. I'm giving you a part of everything you've helped me to gain."

Verse 15 of that chapter continues: **And thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee: therefore I command thee this thing to day.**

In other words, God told the Israelites that when they set free a servant, it was to be as it was when God set them free from the land of Egypt. He sent them out with silver, gold, jewels, cattle, and sheep. He increased them. So when a servant left, they were to make sure he went out well blessed.

> **And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee;**
>
> **Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.**
>
> **Deuteronomy 15:16,17**

Picture this: You're ready to send your servant off well supplied. You're going to increase him in cattle, in grain, in wine, and in goods. He's going away with his pockets full and overflowing. But a love relationship has developed between you. He says, "All that increase is great, but I don't want to go. I want to serve you."

That must mean the master has taken good care of that individual. Even though the master is saying, "Here, you can have all this," the individual is saying: "Hey, listen, it's better off here than it is out there in the world."

If you have a company and you want to keep employees, make it so attractive for them and take such good care of them that, if somebody comes and offers them more money, they won't leave, because money isn't the most important thing to them.

Not Enough Servants

We've been talking about singleness of heart, about having a servant's attitude, about having the determination that you *are* going to serve, then serving with singleness of heart. One of the problems within the Body of Christ today is that we don't have many servants. We have a lot of ministers, but not many servants.

Paul makes a statement in Philippians 2:19-21: **But I trust in the Lord Jesus to send Timotheus shortly unto you ... for I have no man likeminded, who will naturally care for**

your state. For all seek their own, not the things which are Jesus Christ's. Paul said the only person he could send them was Timothy, because he was the only one available who would be concerned about them and not about his pocketbook.

Timothy had singleness of heart, so did Paul. And both considered themselves servants. When you're a servant, God can use you because you'll be faithful. Paul says in 1 Corinthians 4:2 that faithfulness is required of a steward, a servant of God. There's no higher calling in life than to be a servant of God and to be faithful or single-minded. But you cannot be this kind of servant until you're full of the life and nature of God, until you have the mind of Christ.

Paul talks about another attribute of a servant of God in Romans chapter 1. He says we're to live a "separated life," to be "separated unto the gospel of God." Now some people have a funny idea of what that means. Time and again I've heard people say something like, "I'm free. I don't have to go to church. I've got

liberty. Jesus told me to stand fast in the liberty wherewith Christ made me free. I'm not going to be entangled in the yoke of bondage again. Nobody is going to put bondage on me."

When did going to church become bondage? Paul said, **All things are lawful unto me, but all things are not expedient** (1 Cor. 6:12). Also, when some people say they're "free," apparently they mean they're free to sin, to do things they don't need to be doing.

"I'm free; therefore, I can go down to the bar and drink a couple of glasses of wine or have a drink or two." The Bible also says, **But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life** (Rom. **6:22).**

You've been made free, not to sin nor to do your own thing, but to become a servant of God. You aren't free to do anything that you might want to do. Before you were recreated, you didn't have a choice. Your nature caused you to sin. You were in bondage to Satan. Now you're free not to sin. That's what true freedom

is. Being a servant is a thing of freedom.

Jesus had the attitude of a servant. Matthew 10:24,25 says: **The disciple is not above his master, nor the servant above his lord.**

It is enough for the disciple that he be as his master, and the servant as his lord....

People get the inflated idea that because they hold a certain office in the Body or operate in certain ministries of the gifts of the Spirit that they're something great. Not so. Jesus said, "The disciple is as his master, the servant as his lord."

4
Functions of a Servant

Several years ago, I began to teach about the ministry gifts, and about honoring ministry gifts. It's true that we do need to honor the ministry gifts, because they're gifts to the Body from God. They're given to minister to us and cause us to be effective.

When we receive ministry gifts, we're saying to God, "Thank You for the opportunity You've given me to administer this gift to the Body" But you have to receive it, or it's not useful to you and you cannot make it useful to the Body.

Some individuals have a mistaken attitude about the gifts of the Spirit. Instead of understanding that the gift is to the Body, and they're just to administer it, they get the idea that they are the gift!

They act like this: "I'm a gift. You'd better treat me right, because I'm a gift to you." Or like this: "Don't come near me. Don't touch me—I'm a gift. I don't want to talk to the people, I'm going to go pray. I'm going to be God's man of faith and power."

Have you seen that kind of person? Instead of being good stewards and concerned about God's requiring an account of the administration of the gift He gave them for the Body, these people are all flash and no bang. They think they're "faith and power" when they're really just "paste and flour."

While ministering in a powerful three-day meeting for a friend of mine in the state of Washington, he kept shaking his head. Finally, I asked him, "George, what's wrong?" He said, "You're not like any other traveling minister that I know." I said, "What do you mean?"

He explained that all the traveling ministers whom he had come in contact with would wait in the wings until the worship service was over. When it came time to introduce them, then they would appear. They would minister the Word, minister to the people, then quickly go out the back door. They were untouchable.

But I have a pastor's heart and I love the people. I don't want to run out the back door. I want to fellowship with people. Now, understand, some individuals have to leave

quickly. I have had to modify my behavior overseas where you have crowds of 10,000 to 15,000 people in a meeting.

In very large meetings, the evangelist can't stick around to fellowship. If he fellowshipped with one, he would leave out the multitude. The only way to treat everybody fairly is not to give anyone special attention. But in small to medium-sized meetings, sometimes staying away from the people is a sign of a wrong attitude.

Paul said, "*What I am is a servant.* I'm not anything else. I'm a servant of Jesus Christ." When I realize that I'm a servant, it takes away all the inner turmoil and strife, all the competition. Because I'm a servant, I'm responsible only for carrying out the instructions of my Master. (Rom. 1:1.)

Secondly, Paul said he was **called to be an apostle.** (Rom. 1:1.) "To be" is in italics in the Bible, so it's not in the original Greek, but added by the translator for our understanding. The passage could be read this way: "Paul, a servant of Jesus Christ, called an apostle." Paul

was saying, "What I am is a servant. How I *function* is as an apostle."

In Ephesians 4:11, it says that Jesus gave gifts unto men, **And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.** We call these the five-fold ministry gifts.

Then, in 1 Corinthians 12:28, Paul says: **And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.**

We used to try to make those two verses mesh in this way:

First Corinthians 12:28 says "apostle, prophet and teacher," so those three are taken care of. But it also says "miracles and gifts of healings," so that has to be the evangelist. Exciting things happen for the evangelist. Then we have "helps, governments, and diversities of tongues"—that must be the ministry of the pastor.

In recent years, we've learned that there's a ministry of helps, a supernatural ministry where an individual is called by God.[1] There are people who get involved in helping, but who aren't called specifically into such a ministry. But those who are placed by God into this kind of ministry are just as important as the apostle, prophet, evangelist, pastor, or teacher.

Functions Are Not Titles

There's a ministry of government (administration or "ruling"). There's a ministry of tongues. There are various ministries. These verses about ministries left people with all kinds of questions. I used to ponder over Ephesians 4:11 and 1 Corinthians 12:28, but they just wouldn't fit together. Something was wrong with my understanding.

Then my present pastor, Buddy Harrison, got up in the pulpit one Sunday morning and said, "You know, I've been studying, praying, and asking God about Ephesians 4, and the Lord said to me:

"'I never meant those as positions or titles. I

meant those as job descriptions. People have taken their job description and elevated it, and said that's what they are. No, those listings are just descriptions of their jobs.'"

Those ministries are *functional titles, names designating where an individual functions, not what an individual is.*

During this century, the Holy Spirit has emphasized certain ministries. He's emphasized the apostle's ministry and the prophet's ministry. It seemed everyone wanted to be an apostle or prophet. Nobody wanted to be a pastor.

Then there came an emphasis on the pastor's ministry. Now we have a whole generation of people walking around saying, "I'm an apostle; I'm a prophet; I'm a pastor; I'm an evangelist, I'm a teacher, I'm this, I'm that—I'm ...." The big "I," the big "me." And where's Jesus?

Paul was saying in Romans 1:1 that he was a servant who functioned as an apostle, "a sent one." When I become a love slave of Jesus Christ, when everything I do is viewed in

relationship to causing His will to be done, then my function does not matter, *because my function is not what I am, it's what I do.*

When people get upset because they're working as a janitor, it's because they believe a janitor is what they are. That's not what they are, that's just where they are functioning. Your function is not you. You're a servant of Jesus Christ. What does it matter how you function if you're doing it with singleness of motive, doing it as unto the Lord, doing the will of God from singleness of heart?

As a servant of Jesus, your function is determined by Him, the Master, and not by yourself. *The servant is viewed in relationship to his Master.* You're not viewed by God in relationship to your work, but in relationship to Jesus.

It doesn't matter how you function, whether you function as an apostle, a prophet, evangelist, pastor, teacher, in helps, a janitor, counselor, usher, host, or hostess. It doesn't matter, because what you are is a servant.

When God dealt with me about the idea of

the attitude of a servant, I got out my Strong's Concordance and wrote down every scripture reference that had the word "servant" in it. Then I went through my Bible and put an asterisk by the references on my list that applied, crossing out the ones that didn't.

When I came to Romans 1:1, I read it and started to cross it out. But the Spirit of the Lord said, "No, go back and read it again." I said, "Well, it doesn't say anything." The Lord said, "Go back and read it again."

Romans 1:1 is a salutation. It's the very beginning of the long letter we know as a "book." And I used to read the salutations the same way I read the genealogy of Christ in Matthew and Luke ... "begat, begat, begat, begat, begat, begat." I read it through real quickly.

I had done this with Romans 1:1. **Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God.**

I would try to go on, but God just kept bringing me back to it. I decided to meditate on it, because apparently there was something I

wasn't seeing.

When my eyes finally were opened to what the verse really was saying, it was 2 a.m. I had to keep quiet because I was ministering in New Jersey and staying in the pastor's home, but it sure was hard to be silent! Here, in one verse of scripture—a salutation, at that—you see the whole heart and attitude of the Apostle Paul.

In that one verse, he tells us everything we need to know to be successful. He tells us who he is, how he functions, and how he lives. He was a servant functioning as an apostle and living separated from the world.

In the sixties, everybody was trying to "tune in, turn on, and drop out" to find out who they were. You can't find out who you are until you're born again. Then you find out who you are in Christ. Once you find that out, then you can begin to do something for God.

Even in the Body of Christ, a lot of people are trying to find out who they are: "Who am I? What am I? Who am I, God?" Paul answered that question for all of us in Romans 1:1. What I am and who I am is a servant of God.

Paul said, "I am a *doulos,* a bond slave." In other words, "I am Paul, the *doulos,* the servant of Jesus Christ. I am Jesus' servant, God's servant. I am a love slave.

"When He set me free on the road to Damascus, I chose to be His servant for life. Now I don't live, He lives in me. *What I am is a servant.*"

5
Elements of Servanthood

Some people change their attitudes toward me when they find that I am the author of *Supportive Ministries*. Sometimes they change their attitude when they find I am on the staff of a large ministry. And that isn't the right attitude.

I'm not viewed in relationship to my work. I'm viewed in relationship to my Master. I'm a servant of Jesus Christ. When you realize that you're a servant, and that's *who* you are, then your function doesn't matter because the function is determined by the Master. You're not viewed in relationship to your function, you're viewed in relationship to your Master.

"Oh, you work for that ministry?" "Yes." Then someone thinks, "I'd better treat him well, because he works for that large church." That's the wrong attitude. You have to treat me well because I'm a servant of Jesus Christ.

I was teaching in a place one time, and they put me in an economy motel. I went over to the

church and talked with the associate pastor. I said, "Brother, I'm not trying to cause any problems. But I've been on the road two weeks. I appreciate the room you gave me, but it's quite small.

"There's another motel right down the road that has larger rooms and better facilities. I'd rather stay there. I'll pay the difference. I'm not concerned about that. I just would like a comfortable place to stay."

He said, "No problem." They put me up at the other motel and took care of the bill. I was talking with the associate pastor later that week, and he asked me several things about the traveling ministry. Accommodations was one of the things he wanted to know about.

I said, "Just use this rule of thumb: How would you like to be treated? A traveling minister spends his time on the road. He's in one motel room after another after another.

"Where would you want to stay if you were constantly away from home and living in hotels? Would you like to stay in a small room where everything is cramped, or would you

like to have someplace where you could walk and pray and have a little bit of space?"

He said, "Ah, ha! I see." So I believe it will be better for all the others who go to minister in that church. I could have had the attitude, "Well, how dare you put me in such a small room. This is beneath my dignity."

But I didn't approach it that way at all. I approached it with an attitude of consideration for my hosts, of offering to pay the difference out of my own pocket.

Functions Chosen by God

We're servants of God and viewed in relationship to that. What we do, and how we function doesn't matter. When we're viewed in relationship to God, He'll cause us to function in whatever capacity He needs at that given point in time.

You might function primarily as a teacher, which is my primary function in the Body. But I'm not a teacher, I'm a servant. If I get my mind set that, "I'm a teacher, I'm a teacher, I'm a

teacher," and I believe that's all I am, I've just cut myself off from God using me in any other way but as a teacher.

But when I say, "I'm a servant," then my function becomes determined by the Master and not by me. God can have me function as a servant, or as an apostle, or as a prophet.

At one church in New Jersey, the Lord has used me several times as a prophet. Did I try to be? No. Did they pray that I would be a prophet to them? No. But I've been there several times, and each time the Lord has used me as a prophet to set some things right.

It began with a three-day seminar on the ministry of helps. I didn't know they were having problems. I made a simple statement, and I said it just like this: "If you don't agree with the vision of the pastor, there's the back door. Don't let it hit you on the way out."

But then I explained: "Now, what I mean to say is that if you can't agree with the pastor's vision, you need to find some place where you can agree."

"You need to find another place to hook up. So there's the door. Don't let it hit you. Don't make problems. Just resign."

That week, 11 of his workers resigned. He called me the next week and said, "Well, brother, your seminar was a turning point." I said, "Oh, really?" At first I thought, "Great!"

But then he said, "Yes, I had 11 workers leave." I said, "Oh." He said, "But the next Sunday morning, God gave us 50 new people." They were excited.

Another time when I was going to be in that town, they asked me to come minister. They purposely would not tell me what was going on. They said, "Well, brother, we're believing God is going to use you to take care of all the problems."

I thought, "Oh, dear God, I don't think I want to preach tonight." They said, "What are you going to preach on?"

I said, "The mercy of God."

They said, "The mercy of God? Are you sure?"

But I preached on mercy, and it handled the problems. I got off on what I thought was a side trail. Glory! A bunch of people rose up after that and were angry. They went to the pastor and said, "How dare you tell him everything that's going on in this church? You told him what was going on, and you told him what to say!"

Because the Holy Spirit hit everyone and exposed everything through my sermon, they thought the pastor had set them up to be preached at. Four families left, but the next week 100 new people came to the church.

So the third time I was there, they said, "Well, praise God! Brother Mike is coming.

Bring your asbestos suits. We love to be corrected and rebuked by the Word."

When they told me how they'd promoted my visit, I thought, "Nobody will show up." But the place was full, and the same thing happened again. Problem people left, and God added 50 new people.

To that church, I functioned as a prophet.

The Spirit of God would just show me things and nail them. I didn't go in there trying to be a prophet. I would pray, "God, give me a nice, simple, sweet message. I want to be loved. I don't want to be known as the guy that brings the fire."

I ministered there about three times, and that church increased by 200 people. The increase didn't come by my being there. The increase came after I functioned there as a prophet and the dead weight left.

To that church I was a prophet. Am I a prophet? No. I'm a servant of Jesus Christ. As a servant, I'll function any way the Master needs me to function.

Dick Mills, who functions primarily as a prophet, asked me to share with his staff about the attitude of a servant. When I shared the things that are in this book, and we talked afterwards, he said, "You've answered a question for me."

He said, "I usually stay in the ministry of a prophet, but I've gone into some churches where all I could do was teach. I'd go

somewhere else and have apostolic power. I'd go someplace else, and all I could do was preach an evangelistic message.

"I'd go someplace else, and all I could do was pastor the people. What you shared today enlarged my perspective. I'm a servant, and as a servant, my function doesn't matter. God can use me in whatever function is necessary at the time."

But you can't be like that until you're a servant. All those people who are running around saying they're this and that and the other thing are sadly mistaken. They're servants.

People need to understand and recognize where they primarily function, but the easiest way of doing it is by realizing their status as servants. When they begin to operate as servants, they begin to serve God in the way which He desires. Their function will not remain the same: it will constantly change.

Personal Examples

I'd been on the staff of a Full Gospel church for 4 1/2 years, working my way up from janitor to associate pastor. Then I spent 4 1/2 months with a Jewish outreach ministry.

In this ministry, they didn't believe certain things that I believed, and it got to the point where the differences were going to cause a split.

I was teaching the truths of the integrity of God's Word, restored by the Holy Spirit to the Body of Christ during the last 50 years, and they were teaching against it. I would say one thing, and the senior pastor would say the opposite.

People would come to me saying, "What's going on? We can see in the Word that what you're saying is true, but he's against it. What are we going to do?"

I started praying about the situation. Then I went to the pastor, resigned, and left town. Six months later, they asked me to come back and preach. I preached, and the Holy Spirit turned that place rightside-up.

As a result, some four months later, the pastor brought in an associate who understood things of the Spirit. But he wasn't ready to receive the truth of the Word while I was there. So rather than cause division or strife, I left.

When I became a member of Ed Dufresne's staff as assistant pastor, I preached all the time, almost every Sunday evening and Wednesday evening. I was thanking God that He called me to preach and teach. That's all I wanted to do.

Then in August of 1977, after I'd been with Ed for six months, God began to deal with me about administration. But I didn't want to hear it. In fact, I remember the Wednesday night when He first spoke to me about adding administration to my function.

The Lord said, "I want you to tell Ed that I'm going to send him an administrator whose salary is already paid." I remember arguing with the Lord over that. I thought, "That's ridiculous."

But I went to Ed, and I said, "Ed, the Lord just told me to tell you this. It might sound ridiculous, and I don't know how He's going to

do it, but He said that He's going to send you an administrator whose salary is already paid."

Little did I know that it was me! A few weeks later, on a Sunday morning, Ed asked if my wife, Martha, was in the service. When I told him she was, he said, "I've got to minister to you. I have a word from the Lord for you."

I thought, "Glory to God, it's time for my radio ministry." That was a big thing back then. Everybody was going on the radio. I thought I would have a radio ministry and maybe a newsletter.

So Ed called Martha and me up in front of the whole congregation, and said, "Mike, are you willing to be an administrator?" And, almost immediately, I said, "Yes."

I'd made an adjustment in my attitude. It took me about three seconds to make that adjustment on the inside. Then I said, "Yes."

And the Spirit of the Lord ministered through him and said, "If you'll be faithful for two years, I'll release you to that which you desire to do."

At that time, I desired to travel and teach. I stayed with Ed, pastored the church and ran his training center. We gained national prominence. And it was interesting that in August, 1979—two years later to the day—I left Ed's ministry and began to travel.

I traveled across the nation for a year with tremendous results: miracles, signs and wonders. Then I became a member of the Faith Christian Fellowship staff in Tulsa as Dean of the School of Helps.

I didn't even get to preach in a service. Before I became a staff member, they let me preach once in the church when everybody was out of town. Should I cry and complain? No. God told me to go serve the pastor, so I went to serve the pastor.

The Spirit of the Lord told me, "You're going to be one of the pastors." When He told me that, I said, "Sure. I'm willing." But I didn't run to the pastor and tell him that I was going to be one of his pastors. No way!

I put the prophetic word to me on the shelf, and said, "OK, God, I know Your voice, and I

believe this is You. Now You're going to have to tell the pastor."

One of the biggest thrills I've ever had came while I was sitting at breakfast with the pastor one morning. He said, "Mike, have you ever considered pastoring?" I knew already where he was going with that question, but I said, "If you mean going out and pastoring my own church, no. That's not what God has in mind for me."

He said, "No, I didn't mean that. Mike, I need you to pastor our South Worship Hall. Would you rather do that, or continue doing what you are called and anointed to do: set up Bible schools across the nation and around the world?

"Which would you rather do? I know this is going to be a hard decision for you to make. Go ahead and pray about it." I said, "I don't need to pray about it, Pastor." He looked surprised and said, "You don't?"

I said, "No. God called me to serve you. What do you need me to do?" He said, "Pastor the church." I answered, 'Then that's what I'll

do." I then told him what the Lord had told me about being one of the pastors.

But he started telling me all the reasons why I should stay with the Bible schools! He wanted me to be sure in my own mind and spirit about the change of functions. I said, "Wait a minute, Pastor. I'm smart enough to realize that if God told me to serve you, and I serve you in whatever capacity is necessary, it will work out for the best.

"Even if I can't devote time to the schools now, they'll be farther down the road when I finish doing what you need than if I were to act in disobedience and work on them that whole time."

That's proven to be true. I haven't done a lot to our Bible School curriculum, but many things have transpired. We've been approved for college credit through a university in Southern California. Anyone who studies and completes our course can get college credit toward a degree with that university.

Then a certain person asked me, "Would you mind if we translated your curriculum into

Italian?" I said, "That would be great." He has a translator working on it now. And soon a school will be started in Sicily.

The course has been translated into Spanish, Polish, Finnish, and Portuguese and now is being used in Guatemala, Honduras, and Panama. We have schools in the Philippines and in England. The curriculum also is being translated into Norwegian, Dutch, German, and French.

God has opened doors to us for schools in Germany, Ireland, Finland, Ghana, Zimbabwe, and Holland. There already are 12 active foreign schools, and we are working on opening five schools in Norway, Germany, Ecuador, and Poland in 1987.

We have 18 schools using the curriculum in the United States with more than 300 students across the country graduating last year. This year we have more than 300 enrolled.

I've been approached by the owner of a Christian television station to help them reach prisoners in Oklahoma, the state where I live. They want to use the Bible School material to

offer video courses to the prisoners.

You see, God called me to start training centers. But I'm a servant. And by serving my pastor and doing what he needs to have done, more doors opened up for the Bible School curriculum than you can imagine. And I haven't had to pursue one of them! They came to me.

The truth of this principle has allowed the schools to expand at a rapid rate. In October of 1986 the Lord directed my family and me to move to New Jersey. We obeyed the Lord, and He began to open doors I had previously dreamed of, but did not see how they could ever become reality.

The Pastor of our church, Faith Fellowship Ministries, welcomed us with open arms. He encouraged me concerning the Bible schools and made all his television equipment available. This opened a whole new vista, and increased the accessibility of the curriculum. We now have our material available on video, which enables churches to open a Bible school while they are developing a teaching staff. The

curriculum being on video also provides the avenue to have a video correspondence school as well as an audio correspondence school.

It has taken 15 years to reach the point where I now am. I consider all those years as preparation for what I am doing now. If I had not been faithful to do what was at hand to do, I would still be back at square one.

In Acts 9, Paul was called as an apostle. In Acts 13, he was separated. That wasn't long, just 15 years. He was called, then 15 years later separated to the office or ministry that he had been called into.

In fact, after he was called of God, the first thing he did was witness. Then he served as a teacher. Then he functioned as a prophet. After that, God thrust him out into what he'd been called to do 15 years before.

But, because he was a servant, Paul said, **And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry** (1 Tim. 1:12). So, you see, when you count yourself as a servant, when you understand that a servant is *who* you

are, then God can use you.

6
The Paradox of Greatness

The Christian life is full of what seems to be paradoxes or contradictions if judged by the standard of the world's system.

The world says, "Take, or you won't get." And the Word says, **Give, and it shall be given unto you.**.. (Luke 6:38). It doesn't say, "Hold back for yourself."

Jesus said that unless you die, you cannot find life. In Romans 8:14-17, God says that we're no longer servants, but children of God. But He tells us that now, because we're fully adopted children, we're to be servants!

Jesus explains the paradox of greatness in Mark 9:30-34:

> **And they departed thence, and passed through Galilee; and he would not that any man should know it.**
>
> **For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.**

But they understood not that saying, and were afraid to ask him.

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

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

Doesn't that sound like most Christians? "They disputed among themselves who should be the greatest!"

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

(v. 35).

If you desire to be great, you must be the servant of all. Jesus' idea of greatness is service. Our idea of greatness is notoriety. The two ideas can go together, because if you're the servant of all, God will promote you to be known by all.

But you'll be known because of your

service, not because of yourself. Most of the leaders in the Church today are men who are known because of their service to the Body of Christ.

One man has taught the same message for more than 40 years. At first, the message he was called to teach wasn't popular. But now it's extremely popular. Neither condition changed him. He's preaching the same thing. He's served God faithfully.

Many in the Body have found that his message works, but it worked just as well for those few who believed it in the early years. Popularity did not make the message any truer, nor him any more faithful.

God's Word works in any age or circumstance, no matter who preaches it, because it's truth. Jesus said, "If you desire to be first, then be the servant of all." And that's true.

We were in a restaurant the other night, and I walked into the rest room. A fellow in there said, "You're Mike Landsman, aren't you? I know you. You don't know me, but I was at a church in San Francisco when you ministered

there."

I thought, "I can't even go to the bathroom without someone knowing me!" There was a time when I wanted people to know me more than I wanted anything else. But as long as I wanted that, I never got it.

When I got to the point where all I cared about was serving Jesus, doing what would please Him and benefit His kingdom, then notoriety began to come. Big deal. Now I couldn't care less.

In the next chapter of Mark, the discussion was taken up again.

> **And James and John, the sons of Zebedee, come unto him, saying, Master we would that thou shouldest do for us whatsoever we shall desire.**
>
> **And he said unto them, What would ye that I should do for you?**
>
> **They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.**
>
> **Mark 10:35-37**

They said, "We don't want much, we just

want to sit on Your right and on Your left in glory. We want the two positions of honor and esteem, for eternity. Not much, you know!"

> **But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?**
>
> **And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:**
>
> **But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.**
>
> **And when the ten heard it, they began to be much displeased with James and John** (vv. 38-41).

Now isn't that just like the multitude? You know why the other disciples got mad at James and John? They were thinking, "How dare they ask for the position of authority, for the position of exaltation?" They thought James and John were going to get a place of honor and they weren't. They probably were mad because they

didn't think to ask Jesus for it first!

Remember when Jesus was transfigured? Peter, James, and John were on the mountaintop with Him, and saw Him transfigured. When they came down from the Mount of Transfiguration, the disciples were trying to cast the devil out of a man's son, and they couldn't do it.

Most of our translations say, **Howbeit this kind goeth not out but by prayer and fasting** (Matt. 17:21). (Also see Mark 9:29.) Apparently that verse isn't in the original, but was added later. The reason they couldn't cast out the demon is because they were in strife.

They were saying, "Peter, James, and John, again. All the time, Peter, James, and John. When Jairus' daughter was raised from the dead, Peter, James, and John got to be in there, and we didn't.

"Man, did you see them on the mountain with thunder and lightning? God appeared just as He did with Moses. All that glory, and Peter, James, and John got to be there. And we've been stuck down here trying to get a dumb

devil out of this kid!"

> **But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.**
>
> **Mark 10:42**

He was saying, "Listen, this is how the world does it. They rule and reign. They exercise that authority with ego, with pride, and if they have a position, they let everybody know about it."

> **But *so shall it not be among you:* but whosoever will be great among you, shall be your minister:**
>
> **And whosoever of you will be the chiefest, shall be servant of all.**
>
> **For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many** (vv. 43-45).

A Servant's Attitude

That last verse summarizes everything that Jesus did, and shows His attitude—the attitude

of a servant. He was saying, "I did not come to be ministered unto. If I had wanted to be ministered unto, I would have stayed in glory. I had all the angels ministering to me. I didn't come to be ministered unto, I came to minister. I didn't come to get. I came to give."

There are a lot of people in the ministry who are trying to be ministered unto and trying to get. People have found out that if they give, it's given unto them. They give so they can get. But that's the wrong attitude.

The same idea is brought out in Matthew **23:11: But he that is greatest among you shall be your servant.** Jesus was saying, "You want to be great, you want to be the greatest one? I'll show you how to be the greatest: Be the servant of everyone. The greatest among you shall be your servant."

> **And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted** (Matt. 23:12).

As amazing as it sounds, I've been in places where ministers argued as to which gift was greatest and who had authority in that place

according to the "gift" being manifested. They were ready to hurl lightning bolts at each other. "The prophet is greatest!" "No, the apostle is!"

In the local church, nobody has greater authority than the pastor. The only churches Paul ever exercised authority over were those he started and, then, only until God raised up a pastor for that congregation.

There's a ministry that helped start several churches in Southern California. Their superintendent of churches, who was their "prophet," began going around to the local groups saying, "You're credentialed with us, and I'm here to preach in your church."

Most of the pastors were foolish enough to let him preach. But one pastor stood up to him and said, "Well, that's news to me. I have a message from God to deliver today."

The superintendent said, "But you don't understand. You're ordained with us. I'm a prophet, and I'm here to preach in your church."

The pastor said, "I don't care. I'm the pastor,

and you're not preaching in my church this morning. If you want to preach, give me a call, and we'll discuss a date. We'll be more than happy to have you speak sometime, but you're not preaching in my church this morning."

The superintendent said again, "You don't understand. You are credentialed with us, and I'm a prophet. I'm here to preach."

Then the pastor said, "Oh, now I understand. I'll take care of it. Just a second." He pulled out his wallet, took his ministerial card issued by that church, and ripped it into shreds. "There you are," he said. "Now, get out of my church." After that, he got ordained through another organization.

There's no higher authority than the pastor within the local church. The apostle will go out from a church, and God will set prophets within a church. But a prophet doesn't give direction. The Spirit of God gives direction.

The Bible doesn't say, "Those that are led by the prophets are the sons of God." It says that if you're led by the Spirit, you're a son of God. (Rom. 8:14.)

When we get to heaven and the rewards are passed out, one fellow may say, "Well, Jesus, I'm an apostle." And Jesus will give that person a little reward.

Another guy may say, "I'm a prophet." Jesus will give that guy a little reward.

Then will come a third fellow who'll say, "Jesus, I'm a servant." And Jesus will turn and say, "Sound the trumpet! Everybody line the streets. We're going to have a parade. We've got a servant!"

Second Peter 1:11 says there will be an abundant entrance opened unto you in the kingdom of heaven. Do you know what that means? The gates will be flung wide, and there will be a ticker-tape parade. That's how I want to go in. Jesus said the greatest is going to be the servant of all.

He gave us an example of a servant's attitude, as recorded in John 13:2-4:

> **And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;**

> **Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;**
>
> **He riseth from supper, and laid aside his garments; and took a towel, and girded himself.**

Now history will tell you that the towel He picked up was called the "servant's towel." It represented the office of the lowest slave. You couldn't get any lower. The slave that washed and wiped people's feet was the lowest of the low.

That wasn't the bottom of the barrel; it was underneath the barrel. Jesus, King of kings and Lord of lords, came and took that servant's towel and began to wash the disciples' feet. He was the King of glory, yet He came to earth and made Himself the lowest of the low.

> **After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded**
>
> **(v. 5).**

I can just see Peter watching this, thinking,

"He shouldn't be doing that. He is the Messiah. He can't be doing that."

> **Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?**
>
> **Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.**
>
> **Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.**
>
> **Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head** (vv. 6-9).

I like Peter's honesty along with his impetuousness. First he tells Jesus, "You'll never wash my feet." He's saying, "You're too good to do that, Lord." But once Jesus tells Peter he will not have any part in the kingdom unless he allows Him to wash his feet, Peter's attitude changes drastically.

He then not only wants his feet washed, but his head and hands as well! In other words, Peter is saying, "I don't want just a part. I want

all." That's a true servant's heart. He wants to serve his master completely. I also like Jesus' response to Peter:

> **Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.**
>
> **For he knew who should betray him; therefore said he, Ye are not all clean (vv. 10,11).**

Jesus used even His last supper with the disciples as an opportunity to teach. He said, "Listen, you're clean through the Word which I've given to you. When you're born again and filled with the Spirit, you're clean. You're not of this world, but you're in this world.

"When you get your feet a little bit dirty from walking in the world, the Word I have given you washes them off." **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness** (1 John 1:9).

> **So after he had washed their feet, and had taken his garments, and was set down**

again, he said unto them, Know ye what I have done to you? (John 13:12).

I am sure they were saying, "Yeah, yeah, You washed our feet."

But He said:

Ye call me Master and Lord: and ye say well; for so I am.

If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

For I have given you an example, that ye should do as I have done to you

(vv. 13-15).

People have taken that and instituted foot-washing services as a doctrine. But He was not talking about having a foot-washing service. What He was saying was, "Listen, I've given you an example. If I, being your Master and Lord, can serve you, then you can surely serve one another."

Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

If ye know these things, happy are ye if ye do them (vv. 16,17). He said, "It is not enough to just know these things, you have got to do them." To be happy, you have to do the works.

There are a lot of unhappy people in the Body of Christ. Do you want to know why they're unhappy? They're not servants. Some of the most unhappy people I've met are people running around saying, "I'm an apostle! I'm a prophet!" They're the most miserable and unhappy people, because they aren't servants.

There are a lot of pastors who aren't servants. They're servants of the people, but not in the way God wants them to be. They're run by people.

The people are miserable, and the pastors are miserable, and all of them think that's the way it's supposed to be. Everyone is miserable, but they think it will be worth it all when they get to heaven. Thank God, it can be worth it all down here!

Jesus tried to give the attitude of a servant to the disciples through His example and teachings. He wanted them to develop an

attitude of service to be like Him. He said, "Listen, if I, your Master and Lord, have washed your feet, so you ought to do it for one another.

"I have given you an example. If I can humble Myself and do this, then you can humble yourselves to serve one another. If you want to be great, then be the servant of all."

In other words, your motive in doing things for the Lord is to serve, not to be exalted. When Jesus fed the multitude, He did it to serve them, to meet their needs, not to be exalted. And we should all go and do likewise.

Conclusion

The attitude that motivates your behavior will determine the outcome of your situation and, ultimately, of your life. Your attitude controls how others react to you. Your attitude controls how you react to others and to the Lord.

When you have the mind of Christ and consider yourself a servant to Him as Master, you'll be totally identified with Him. Your desire will be to serve, and your life will be one of meeting the needs of others and lifting up Jesus.

The world exalts itself. Satan seeks to exalt himself. The Christian should be exalting Jesus and focusing all attention toward Him.

When you do this, and maintain the proper attitude, the particular function in which God has set you becomes your "job" in the Kingdom. Your function is your responsibility for which you'll have to give an account. It won't become a means for self- exaltation.

It's my prayer that we all develop the attitude of Jesus: the *Attitude of a Servant.*

Footnotes

Chapter 1

1 Webster's New Collegiate Dictionary, 5th Printing, s.v. "attitude."

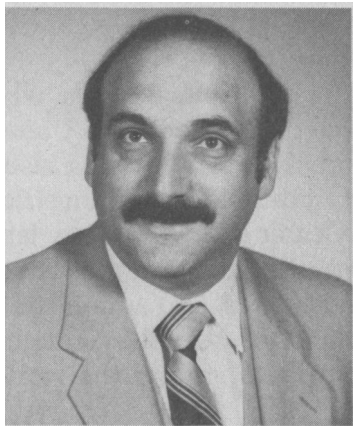
Chapter 3

1 W.E. Vine, *An Expository Dictionary of New Testament Words,* (Old Tappan: Fleming H. Revell, 1940), Vol. Ill, p. 347.

2 James Strong, *Strong's Exhaustive Concordance, Compact Edition,* (Nashville: Abingdon, 1890), p. 84, Hebrew and Chaldee Dictionary.

Chapter 4

1 Michael Landsman, *Supportive Ministries,* (Tulsa: Harrison House, 1981).



Michael Landsman was born and raised in a Jewish home. Then while serving in the U. S. Army, he accepted Jesus as the Messiah.

Since receiving Jesus as Lord of his life, Mike has developed a rich background of experience in ministry. While living in Southern California, he served as youth minister, missionary to the Jews, Reserve Chaplain for the Los Angeles Police Department, and Assistant Pastor of Palos Verdes Faith Center.

After moving his wife and family to Tulsa, Oklahoma, Mike joined the staff of Faith Christian Fellowship where he served as International Director of Education. Mike and his family currently live in Edison, New Jersey, where he is founder and director of World Outreach Bible Schools which has schools located throughout the United States and around the world. He is also a staff minister at Faith Fellowship

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Attitude of a Servant

Your attitude is one of the most vital aspects of your Christian life. It will make you or break you. It will determine your success or failure. God sees you in relationship to Jesus. When you count yourself as a servant of Jesus, then God can use you.

Jesus stressed the attitudes of the heart in His teachings. He showed us a true servant, one Who was determined to do the Will of God from the heart. He demonstrated that having a servant's heart is not a sign of weakness but, rather, a sign of strength and inner peace.

It is my prayer that you develop the attitude of Jesus: The Attitude of a Servant.

Dr. Michael Landsman