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The Parable of the Obedient Servant
Luke 17: 7-10

The parable of the obedient servant DIG: How might the apostles plea relate to Jesus' statement in Luke 17:3-4? What does Messiah's response really mean? What attitudes should we have in serving Him?

REFLECT: Yeshua wants your full obedience. Are you holding anything back from the Master? Your finances? Your love life? Your job? Your kids? Is He Lord of your life, or do you tend to give Him a little help now and then? How's that working for you?

The one main point to the parable of the obedient servant is just as a servant is subject to the master's will, so are we subject to our Master's will.

Christ now spoke to **the Twelve** regarding the obligation resting on them as humble servants of **God. He said to His apostles: Suppose one of you has a servant plowing or looking after the sheep. Will he say to the servant when he comes in from the field, "Come along now and sit down to eat?" Won't he rather say, "Prepare my supper, get yourself ready and wait on me while I eat and drink; after that you may eat and drink?" Will he thank the servant because he did what he was told to do (Luke 17:7-9)? A Servant** does not get special praise for doing what **they** are expected to do. **The servant** was subject to the master's will, and **the servant** gave proof of being a good and faithful **servant** by doing what the master commanded.

So you also, when you have done everything you were told to do, should say, "We are unworthy servants, not deserving of thanks or reward. It is not that **ADONAI** wants the groveling common to **servants**, but the absence of pride expected of those who know that obeying **Him** is a matter of **duty**, saying: **We have only done our duty" (Luke 17:10).** The Pharisees served **God** for reward; **His talmidim** were to avoid the leaven of pride. There was no room for boasting and **the apostles** needed to remember who was to serve whom. The Hebrew uses

several different names for **YHVH** or "the name" (**to see link click Ac – Introduction to the Life of Christ**: **The Use of ADONAI**). **Ha'Shem** is more formal, like "sir," or "father," while **ADONAI** is less formal, like "daddy," or "papa." While we love to climb up in **ADONAI's** lap, we must never confuse kindness for weakness. **Ha'Shem** is supreme (see **Revelation Al – I Turned Around and Saw Someone like a Son of Man**).



Yes, **the Lord** washed the feet of **His talmidim** (see **Kh – Jesus Washes the Disciples' Feet**) as **an example for** what they **should do** for others. But on the night **He** was betrayed, **Jesus** reminded **them** of the lesson of this parable saying: **Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him.** Yes, **the Son of Man came to seek and to save the lost (Luke 19:10).** But, other than that, **He** does not serve us . . . we serve **Him**. There will always be a need to emphasize this, for at times believers tend to reverse these roles and see **God** as their servant. Kind of like, "we ask and **He** gives" thinking. This is nothing more than trying to play **God**. Whereas the sovereign **God** delights in blessing **His servants (Luke 12:35-37)**, we must always remember that **He** is **the Lord** of all creation and that we are, at the very best, forgiven sinners.[1140]