THE SERVANT IMAGE

Vernon H. Kooy

The World Alliance of Reformed Churches has chosen the theme "The Servant Lord and His Servant People" for its eighteenth General Council, to be held in August 1959 at Campinas, Brazil. This phrase, awkward and commonplace as it is, is felt to be "a kind of compressed summary of the message of the Bible." Dr. Mackay terms the servant image "the most significant symbol in the Bible and in the Christian religion." Regretting its present degradation, he conceives it to be one of the major tasks of our time (and perhaps the potential contribution of pan-Presbyterianism) to recover and restore the servant image.

The choice of this theme, at initial glance, would appear to be most appropriate. In scope it covers the basic biblical revelation of the divine plan of redemption and its sequel—i.e. the gracious gift of God and man's response to it. Further, while considerable attention has been given to the first part of this title, the second has never been sufficiently explored, and concerted study here would do much to fill a gap in biblical studies, even should it produce no perceivable change in Christian living. Moreover, this subject is pregnant enough, if taken seriously, to shatter the complacency of the Church, to face Christians anew with the scandal of the gospel, and to cause a tremendous wave of soul searching, uneasiness of spirit, and, it is to be hoped, sincere repentance. If the conference is to accomplish its purpose (and not become just another study conference to produce a tome for theological libraries) it is mandatory that the member churches of the Alliance give diligent consideration to this theme.

THE SERVANT CONCEPT IN THE O. T.

The word "servant" (ebed) in the Old Testament covers a wide variety of secular relations—slave-master, (in both the servile and the social spheres), vassal-suzerain, subject-king, minister-king, son-father, as well as all grades of military service. It invariably designates the lesser party and, outside of politeness in the social realm, implies a binding relation-

3Ibid., p. 309.
ship with obligations and responsibilities—being subject to the will of one who is master.

Religiously, the term has covenantal significance, with both cultic and ethical implications, being related to the doctrine of election. Yahweh, as an act of grace, chose a slave people, brought them out of Egypt and, in a great covenant ceremony, bound them to himself. As a response to this gracious act of God, Israel was obligated, by the terms of the covenant, to render to God obedience, to be his servant. This relation applied to both the cultic and the ethical spheres—to worship and to life. Thus the servant image was a vital element of Israel’s very nature and mission as the people of God.

Again, we find leaders as Moses, Joshua, and Zerubbabel; prophets as Ahijah and Elijah, together with all the prophets; kings as David and even a foreign king, described as servants of God when called to fulfill the divine purpose and become instruments of the divine will.

The term "Servant of the Lord" is best known as applied to the Suffering Servant of Isaiah 40-55, seen as fulfilled in Jesus Christ. A tremendous amount of devoted study has been accorded this elusive figure. One has only to mention the studies of Jeremias, Lindhagen, the Mansons, Mowinckel, North, Ringgren, Rowley and Zimmerli, to cite the more recent, to note the emphasis given to this figure by biblical scholars. Judged by the amount of interest and literature one would suspect the Suffering Servant of being the dominant Messianic figure of the Bible, perhaps lurking in the shadows in the Old Testament, but brought out to the full light of day in the New. Such certainly is not the case.

One is pained to discover any messianic connotations given to the Suffering Servant of Isaiah 40-55 in the Old Testament, certainly not in

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5 Ibid. Cf. also H. H. Rowley, The Biblical Doctrine of Election, who stresses the fact the election of Israel was for service.
6 Cf. Isa. 41:8; 44:21; 49:3; also 44:1, 2; 45:4; 48:20; Jer. 30:10; 47:27f. The Jews later seemed to have expressed this servile status in substituting the word "Adonai" (Lord, Master) for the tetragrammaton YHWH.
8 Deut. 10:12f.; Josh. 24:24.
9 This twofold character of service is illustrated by the twofold nature of the Law—The Ten Words—demanding service to God in the form of worship and service to man in the form of conduct.
10 Cf. Isa. 42:6, 7; 49:6; and also 2:2-4; 19:24f.
11 Deut. 34:5; Josh. 1:13; 8:31, 33; et. al.
12 Josh. 24:29; Judg. 2:8.
13 Hag. 2:23.
15 II Kings 9:36.
16 II Kings 9:7; Jer. 7:25; Amos 3:7; et al.
17 II Sam. 3:18; 7:5, 8; I Kings 8:24f.; cf. Pss. 18:1; 36:1 (in title).
18 Jer. 25:9; 27:6; but missing from the LXX.
the traditional sense. While the great prophet of the exile may have believed this ideal to represent Israel's true mission, and expectantly awaited someone to embody it and carry it out to its fruition, nowhere in Israel was this figure taken seriously messianically. Recent discussions of the Qumran scrolls have sought to find messianic connotations ascribed to this figure by the Qumran sect but the evidence is indirect, to say the least, and not akin to what we meet in the New Testament. When the rabbis did associate Isaiah 53 with messianic thought, they radically extirpated the most significant elements (from the Christian standpoint) and so modified it as to be harmlessly at one with the traditional future hope that the Messiah would restore Israel and take vengeance on her enemies.

There appears to have been little in pre-Christian Judaism to have prepared the way for the messianic connotations given to the Servant Songs in New Testament Christology. On the other hand, quite possibly too much attention has been given the Suffering Servant of Isaiah from the standpoint of Christian messianism. Scandinavian scholars have pointed out certain affinities of the vicarious suffering of the Servant with the Primal Man Myth and sacral kingship. Again, one notes certain affinities also with the Righteous Sufferer of the Psalms, the experience of the king in the cult drama of the ancient New Year Festival (perhaps also celebrated in some form in Israel), and in the lives of the prophets. In all of these there is the theme of suffering in line with service, although the element of vicariousness may not always be present. Thus it is quite possible the Suffering Servant of the Isaianic Songs should be viewed, not as unique, but on a broad scale as part of a general pattern running through the Old Testament, coming to the fore in the royal theology, the individual laments, the lives of the prophets, and the fall and recovery of the people of God, indicating that suffering represents the lot of anyone who seriously undertakes to keep covenant and be the servant of God, obedient to the divine will.

It must be said, however, that while Israel was called God's servant, she was more particularly his first-born son. Here in Israel herself one

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20 Cf. W. Manson, Jesus the Messiah, 1946, pp. 229ff. One notes the elements of humiliation, suffering and death are transferred to the nation Israel and her enemies, the sins of Israel are heaped on the Gentiles, and it is by the prayers of the Messiah that Israel is forgiven.
21 Cf. C. H. Dodd, According to the Scriptures, 1952, p. 114, who holds the Christian Church was the first to put forth a definite and coherent doctrine of the Messiah.
22 E.g., Bentzen, Engnell, Lindblom, Nyberg.
24 Cf. e.g., Jer. 15:15-18; 20:7-12; Zech. 13:4-6.
25 Exod. 4:22; cf. also Hos. 11:1; Isa. 1:2. In this regard Donald Baillie, God
finds the prototype of the Messiah—the Son who is also Servant. This is the paradox of Israel's relation to God.25

THE SERVANT IMAGE IN THE N.T.

In the New Testament one thinks of servant in relationship to Jesus Christ. This identification has by far received the greatest attention, so that while scholars acknowledge that the favorite expression of Jesus, in referring to himself and his mission, was "Son of Man," the predicate of that expression is declared to be the Suffering Servant.27

While not denying the import and effect of Isaiah's Suffering Servant upon the New Testament understanding of Jesus' life and mission, at times one feels it has been quite exaggerated. Scholars have a tendency to see every reference to suffering in the New Testament, as applied to Jesus, and every predication of suffering in the Son of Man sayings, as a distinct reference to the Suffering Servant.28 One notes that the title "Servant" is ascribed to Jesus only four times (in two passages) and those in the post-Pentecostal utterances of Acts.29 It would be somewhat presumptuous to say that the origin of this title is to be found in the Servant Songs. For in the first of these passages "that Christ should suffer" is declared by Peter to have been foretold by "all the prophets,"30 not only the prophet of the exile, and the second begins with a reference to David as God's servant.31 It may be that "Servant" in these passages implies no more than it does in the Old Testament when ascribed to an individual—namely, one chosen by God for a particular task.

Again, Philip in preaching to the Ethiopian eunuch may well have interpreted Isaiah 53 in terms of Jesus, but one notes the account merely says, "he began with this scripture and preached the good news about Jesus,"82 which was the customary way of preaching in apostolic times.33

Further, one notes that "Servant" is nowhere "the subject of any pronouncement of Jesus as to his personal vocation or fortunes."34 Nor is it

Was in Christ, 1948, emphasizes "God could not use Israel as his slave but only as his son." p. 148.

20Yet true to the concept of sonship in the ancient Near East.


28Cf., e.g., Manson, op. cit., p. 157.


31Acts 4:25.

32Acts 8:35.

33Note Pss. 2:2, 7; 16:8-11; 110:1; 118:22; Deut. 18:15-16, 19 were in similar fashion applied to Jesus in the early Petrine sermons (Acts 2-4).

34Manson, op. cit., p. 156.
to be found among the early Christian confessions. While emphasizing that Christ died and rose "according to the Scriptures" there is an indirectness and indefiniteness in the apostolic application of the servant concept to Jesus. This may warn us to be cautious lest we read this Isaianic figure into passages where it never occurred to the mind of the New Testament author.

This is not to deny that the Suffering Servant image is applied to Jesus. In fact, according to the Evangelists, Jesus applied the servant role to himself in accounting for his healing ministry, his avoidance of publicity, as well as the inevitability of the cross. Moreover, the Gospel writers indicate the *bath-qol* at Jesus' baptism and the sermon at Nazareth previewed Jesus' mission as that of the Servant.

Again, there are a number of references which indicate Jesus interpreted his mission in terms of service, and a service which involved suffering. One thinks of Jesus' response to his disciples' discussion on greatness, "For the Son of Man also came not to be served, but to serve, and to give his life a ransom for many;" his comparison of his attitude with that of his predecessors, "The thief comes only to steal and kill and destroy; I came that they may have life, and have it abundantly. I am the good shepherd. The good shepherd lays down his life for the sheep;" his word at the table, "I am among you as one who serves;" and the unforgettable scene in the upper room where the Master, as servant, washes the disciples' feet, admonishing them that so they are to act toward one another, recognizing, at the same time, that he is betrayed and will die. Again, the early Church expressed the mystery of the incarnation as humiliation for service in the ancient Christian hymn, "... though he was in the form of God, [he] did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant. ...

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35 In fact neither the Son of Man concept nor its Suffering Servant "predicate" came to be of first-rate importance in the developed theology of the Church." Cf. Dodd, *op. cit.*, p. 116.
37 This does not deny the pregnancy of the biblical word allowing for later insights and meaning accruing.
38 Matt. 8:17.
41 Mark 1:11.
42 Luke 4:16-27. Here Jesus applies Isa. 61:1-3 to himself, which, although not technically classified as a Servant Song, is certainly related to them.
43 Mark 10:45.
44 John 10:10, 11.
46 John 13:2-17.
47 John 13:18, 19.
48 Phil. 2:6, 7; cf. also I Pet. 2:22-24.
There is no doubt that the early Church saw in Jesus' suffering and death the fulfillment of the Suffering Servant ideal, and undoubtedly this interpretation goes back to Jesus himself.\textsuperscript{49} However, one must also take into consideration that Jesus' life, ministry, death and resurrection were also interpreted in terms of other Scriptures. The Evangelists affirm that Jesus also understood his ministry in the light of the experience of the prophet Isaiah. The people of Israel were still living by a double standard,\textsuperscript{50} and their reaction to Jesus' preaching was the same as what Isaiah was led to expect.\textsuperscript{51} Moreover, even as the Righteous Sufferer of the Psalms, Jesus was betrayed,\textsuperscript{52} men cast lots for his garments,\textsuperscript{53} and when crucified, no bones of his were broken.\textsuperscript{54} In the Matthean account of the passion it is the Righteous Sufferer of the Psalms,\textsuperscript{55} rather than the Suffering Servant, who is the precursor of Jesus. Further, one notes that when Jesus interprets his passion, following his resurrection\textsuperscript{56} he "begins with Moses and all the prophets"\textsuperscript{57} showing that "everything written about him in the law of Moses and the prophets and the psalms must be fulfilled."\textsuperscript{58} The scope here (and consequently the theme of suffering) is far broader than the figure of the Suffering Servant of Isaiah 40-55.

Again, the tremendous emphasis on sonship in the Fourth Gospel,\textsuperscript{59} together with the confession "Jesus is the Son of God"\textsuperscript{60} would tend to indicate 'Servant' is not the sole symbol under which Jesus’ messianic mission is construed. I would suggest that the great emphasis of Jesus, as well as the New Testament writers, is that Jesus, like Israel of old, is the Son who is also Servant.

Thus, while one is obliged to say that Jesus at times used language of the Servant Songs in describing his fate and mission, it is also true to say Jesus was described in terms of the fortunes of Israel.\textsuperscript{61} In him was "the individuation of the corporate conception."\textsuperscript{62} "In him the people of God

\textsuperscript{49}Dodd, op. cit., p. 110; cf. also Millar Burrows, An Outline of Biblical Theology, 1946, p. 88.
\textsuperscript{50}Matt. 15:7-9; cf. Isa. 29:13.
\textsuperscript{51}Matt. 13:14, 15; cf. Isa. 6:9, 10.
\textsuperscript{52}John 13:18; cf. Ps. 41:9.
\textsuperscript{54}John 19:36; cf. Ps. 34:20.
\textsuperscript{55}Especially as portrayed in Ps. 22.
\textsuperscript{56}In the Lukian account.
\textsuperscript{57}Luke 24:27.
\textsuperscript{58}Luke 24:44.
\textsuperscript{59}Jesus is referred to as the Son twenty-five times, as the Son of God nine times, and as the Son of Man nine times in this Gospel.
\textsuperscript{60}Matt. 16:16; Acts 9:20; Rom. 1:4; II Cor. 1:19; cf. also Matt. 4:3, 6; 27:40; Mark 1:1; Luke 22:70.
\textsuperscript{62}Dodd, op. cit., p. 116.
passed through disaster to glory."63 Part of that element was to be found in the Servant Songs of Isaiah 40-55. But the pattern for this was to be found in the nation Israel itself, in the suffering righteous, and in the lives of the prophets. That the Son of Man must suffer64 may not be due only to his role as Servant Messiah, but because it is characteristic of a true servant and spokesman for God.65 The unique aspect of Jesus' role as Servant is the element of vicariousness, which certainly stems from Isaiah 53. But that he should suffer could have been anticipated by anyone. This was customary in the life of one who undertook to perform the divine will and carry out the divine purpose.66

But apart from the application of a servant's role to himself, the undercurrent of servant imagery in the New Testament is to be seen in the tremendous stress Jesus placed on service. Many of Jesus' parables deal with servants or the obligations of service—e.g., The Unmerciful Servant,67 The Bondservant,68 The Vinedressers,69 The Talents,70 not to mention The Story of the Good Samaritan,71 The Two Sons,72 and the parable of The Last Judgment.73 Further, mention should be made of the charge Jesus gave to his disciples when leaving on a mission, "You received without pay, give without pay,"74 and the warnings against striving for mastery both to the disciples75 and to others, "Neither be called masters, for you have one master, the Christ. He who is greatest among you shall be your servant."76 All this would indicate that election under the New Covenant, even as under the Old,77 is for service, and the servant role is the true expression of the Christian life—the life of a child of God.78

One notes further that the apostles (and apostolic men), in characterizing their relation to Christ and giving expression to their conception of mission, applied the title "servant" to themselves.79 Paul expresses his

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63 Ibid., p. 118.
64 Cf. Mark 8:31; 9:12, 31; 10:33; and perhaps 10:45.
66 Cf. Jer. 15:15-18; 20:7-12; Zech. 13:4-6; and Heb. 11:35-38.
67 Matt. 18:21-35.
73 Matt. 25:31-46.
74 Matt. 10:8.
76 Matt. 23:10, 11.
78 This would also seem to be substantiated by the emphasis on hearing and doing on the part of Jesus, e.g., Matt. 7:24-27 (cf. Luke 6:47-49; 15:7-9; Luke 11:28; John 13:17).
79 Cf. "Servant of Jesus Christ" (Rom. 1:1; Phil. 1:1; II Pet. 1:1; Jude 1:1), "Servant of God" (Titus 1:1; James 1:1, adding "and of the Lord Jesus Christ").

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assumption of a servile status by stating, “For though I am free from all men, I have made myself a slave to all . . . I have become all things to all men, that I might by all means save some,”80 and “What we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake.”81 The very title “Lord” ascribed to Jesus in the early confession of the Church82 would seem to have covenantal associations and recall both cultic and ethical obligations of service on the part of the Christian—i.e., worship and witness.

A further indication of the import of the servant symbol can be seen in the variety of words applied to Christians in describing their covenantal obligations to serve God and man—păs, a child or slave; diakonos, minister, representing in the New Testament the servant in his activity for the work;83 doulós, slave, emphasizing a permanent servile relation; oikētes, houseservant; huperetes, underling, stressing subordination; misthōtōs, hired servant; (latreia, service as worship); leitourgos, servant serving without pay; sebomenos, a worshiper, devotee; therapon, an attendant, used of voluntary service to God. Such a broad terminology would suggest that in numerous capacities the believer in Christ is obliged to render service to God and man, and his role can best be described as that of a servant.

SERVANT AND SON

Yet amid all this emphasis on the servant image in the New Testament, both Jesus and the early Church understood it was not a perfect symbol to fully describe the relation between God and man, or between Christ and the Christian disciple. Jesus declared to his disciples that, while theirs was a servant’s task and theirs must be a servant’s attitude, he does not call them such, but rather friends,84 giving as the reason, he has revealed to them what he has heard from God and now they know what he is doing. This is not true for servants. Again, Jesus declares, “the slave does not continue in the house forever; the son continues ever,”85 emphasizing a certain escape from slavery and a more intimate relation with God in terms of sonship, in becoming Christian.86

Again, Paul takes up this emphasis, making sonship his favorite expression (apart from “in Christ”) to represent the relation of believers to God.87 “All who are led by the Spirit of God are sons of God. For

80I Cor. 9:19, 22.
81II Cor. 4:5.
82Cf. Rom. 10:9; I Cor. 12:3; Phil. 2:11.
84John 15:15.
85John 8:35.
86In the Gospels this emphasis is strictly Johannine.
87Cf. also the emphasis in I John—3:1, 2, 10; 5:1 together with the writer’s affectionate designation, “little children.”

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you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God.\(^{88}\) "Through God you are no longer a slave but a son."\(^{89}\)

This evidences a certain dissatisfaction with the servant symbol as being insufficient to describe the whole of the relation between man and God.\(^{90}\)

Limitations of the servant image would seem to come at three points. (1) For Christians, while service is one's responsibility, it is not based on formality, or enforced. It is voluntary response to the grace of God in Christ, and thus has as its motivation love. One loves another not because he is deserving, or lovable, or appreciative, but because Christ loves him and gave himself for him—because he is precious to Christ. One may even say, because Christ has identified himself with him and so to love him is to love Christ, and to serve him is to serve Christ.\(^{91}\) This is the point of Paul's differentiation between slavery and sonship in Romans 8. Slavery is based on fear, but sonship on love. Son is a family word.

(2) Among the servants of God there is no prescribed servile sphere. The disciple is constantly under obligation to humble himself, to take a lower seat, to do the menial task.\(^{92}\) "He who would be greatest must be servant of all."\(^{93}\) In this respect there is a distinct difference between the New Covenant instituted by Jesus and that of the Qumran sect. Among the Qumran monastics place in the community was important, reviewed yearly, and strictly observed. For Jesus all within the fellowship retain the same relationship to Christ and to God, one based on love, which can best be described as sonship, and when extended to one's fellow-disciple in terms of brotherhood.

(3) Finally, the servant status acknowledges no real revelation, and no understanding of the divine program of redemption. This is the privilege of friends and sons, not servants. Paul is concerned to point out that it is just this insight into the plan and program of God which God has revealed to his saints, and which thus sets them apart.\(^{94}\)

Nor is this dissatisfaction with the servant image to be found alone in the New Testament. One notes that when God brought Israel forth out

\(^{88}\) Rom. 8:14-16; cf. II Cor. 6:8; Gal. 3:26; 4:4-7, 31; also Heb. 12:7, 8.

\(^{89}\) Gal. 4:7.

\(^{90}\) One recognizes, of course, that in the Gospels and Epistles where the servant figure dominates the emphasis is on obedience and responsibility. When a contrast is made between servant and son (especially in Paul) the stress is on relation and change of status. Here slavery is to sin and the world, not to Christ and God.

\(^{91}\) Cf., e.g., Matt. 18:5, 6; 25:31-46.

\(^{92}\) Cf. John 13:15-17.


\(^{94}\) I Cor. 2:7-13; Col. 1:25-28; cf. Eph. 1:17-19; 3:3-6.
of Egypt, he called him his "first-born son." 95 Again, Hosea, in intimate language describes how God dealt with Israel as a son, taught him to walk, held him in his arms. 96 Further, Isaiah breaks forth with the divine lament, "Sons have I reared and brought up, but they have rebelled against me." 97 That is to say, while on the one hand Israel was God's servant, she was more especially his son. 98 Herein is the grace of God manifest, that he took a slave people and made them his sons.

While, perhaps, not truly relative, it is interesting to note that the word ebed (servant) in Hebrew is often translated in the LXX by pais, which can mean both child and servant. Further, in the passages in which the title "servant" is applied to Jesus 99 the word pais is used, making it difficult to know whether one ought to translate "child Jesus"—i.e. "son Jesus"—or "servant Jesus." And, who is to say, perhaps both were in the writer's mind.

But, in the final analysis, it must be said that "servant" and "son" are not contradictory terms in the Bible, for it is only the son who truly serves who can be called a son of God. 100 Again, it should be noted that, both in the Old Testament and in the New, when relationship to God is stressed the emphasis is on status as sons; but when the stress is on the obligations of worship and witness (the implications of being a son) the emphasis is on status as servants—those obligated to perform the will of God in loyalty and obedience, expressed in terms of worship and service to one's fellow-man. Here then is the real servant image in the Bible—a servant who by grace is a son; a son who is a servant. God in his grace has made of slaves sons. Yet the highest expression of sonship, as seen in the life of the true Son of God, is in being the servant of God. Moreover, in so far as Jesus reveals what it means to be Son of God (in a special way and yet representatively for every Christian) it may be said the servant who suffers (the Suffering Servant)—which was Jesus' willing and notable expression of filiality—is the true pattern for Christian life. For, as Mark points out, the via crucis 101 is the way of life for the disciple, even as it was the via vitae for the Master, the true Servant of God. 102

POSTSCRIPT

From a practical standpoint the servant image, transformed as it is, has serious and far-reaching implications for life. If the test of sonship

95Exod. 4:22.
96Hos. 11:1-4.
97Isa. 1:1.
98Note the king, who is at times termed servant (cf. Lindhagen, op. cit., pp. 280-284), is also called God's son (Ps. 2:7).
100Cf. 1 John 5:1-3; and also 1:9; 3:14-18.
is the performance of a servant's task on behalf of the world, then it may mean in the personal sphere a renouncement of rights and privileges, social position and convenience, for the sake of humanity that they may be won for God.

On the part of the Church it may mean that the concept of the Church as a social fellowship or haven of rest will have to go, the beauty and magnitude of sanctuaries be matched by (or give way to) the sharing and bearing of the woes and sins of humanity. Moreover, the church will be required to deal with sin more as a servant than as a prophet, becoming the bearer of a forgiveness which knows no end.

It may be the Church at large, in subservience to Christ, will have to let loose certain distinctive and age-old traditions, and follow the Spirit wherever he may lead, assured that "as many as are led by the Spirit of God are sons of God" whether or not they be good Anglicans, Baptists, Methodists, Presbyterians, or Reformed.

On the part of theology it may require that she leave her position as formulator of creeds and preserver of cherished traditions to become the servant of the Church, endeavoring to state and explore the meaning of Christ, under the guidance of the Spirit, ever anew, for each new day.

It may mean the minister will have to forego special favors and privilege, set aside his robe of dignity and don the towel of the slave-set aside a life of ease for the role of suffering. No one has seriously dared to spell out what it means for a minister to be a servant of men, not because demanded or asked, but because of love, because he loves those for whom Christ died.

It may be on the mission field the gulf between missionary and people will have to go. The missionary will have to leave the safety and comfort of the mission compound and hide himself, as a lump of leaven, in the midst of a people who need the redeeming love of God. Who is sufficient for these things?

Here is where soul searching must begin, and here is where irritation will set in, for it is precisely here that one meets the scandal of the gospel. Yet he who would be Christ's must allow Christ truly to be Master and Lord, and surrender rights, privileges, convenience, status, possessions, and life itself, for Christ's sake and the gospel, that "in all things He may be preeminent."