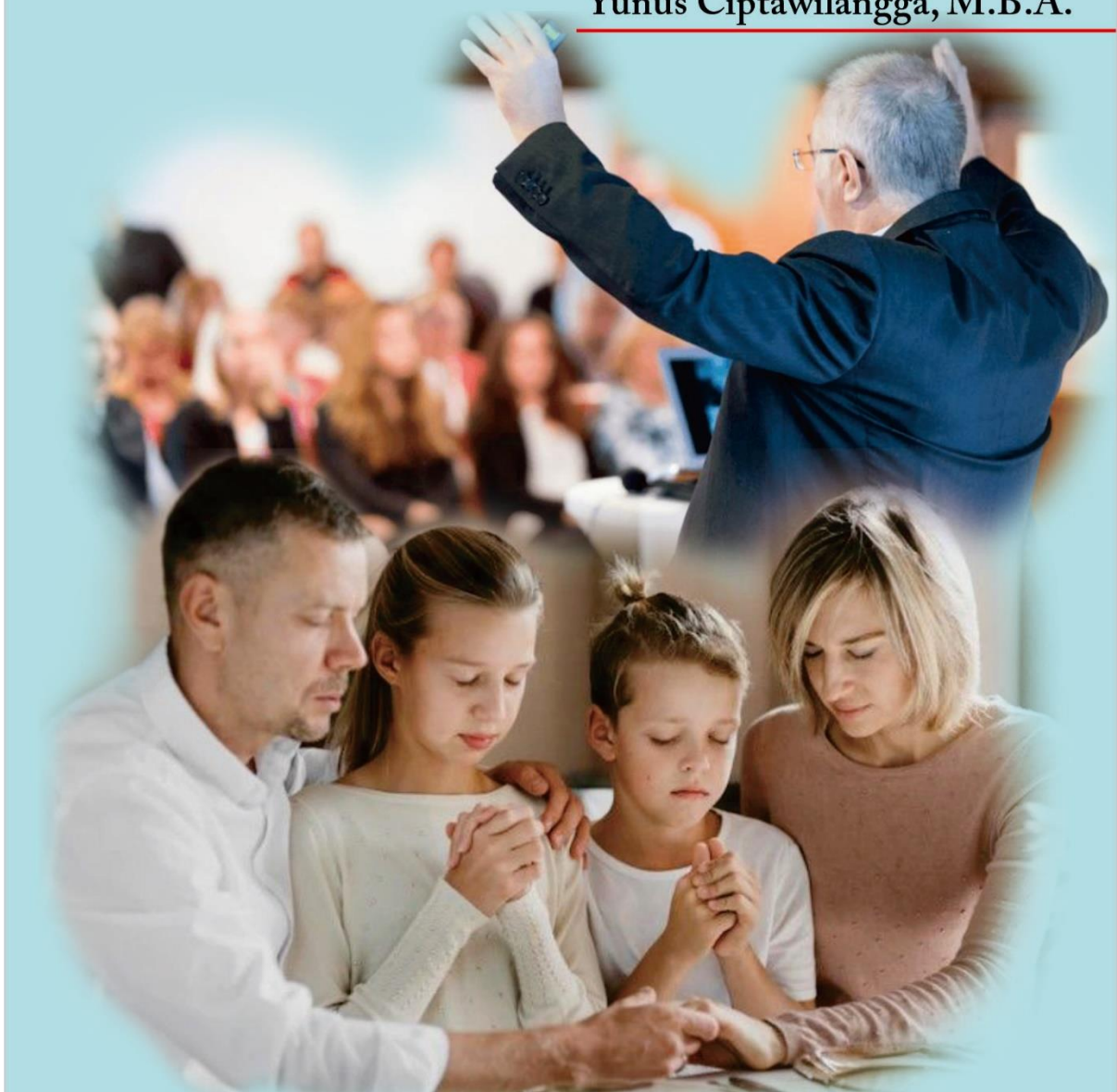


Two Types of Service

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FOREWORD

The theme of this book began with an invitation from a church in Bandung which asked the writer to deliver a sermon with the theme "Ministry is an Honor".

When the writer prepared this theme, he was reminded that ministry is not only ecclesiastical service or church activities, but there are other services assigned to all of God's children as recorded in Romans 12:11,

*Not slothful in business; fervent in spirit; **serving the Lord**;*

If we pay attention to the verse, the phrase "**serving the Lord**" is not accompanied by any explanation, either additional explanation before or after. Therefore, the writer considers serving God in the verse as a **regular service**. This means, **a service that must be carried out by every child of God**, where we will all be held accountable for that service.

Furthermore, there is a special service recorded in Romans 12:6-8,

⁶Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

*⁷Or **ministry**, let us wait on our **ministering**: or he that teacheth, on teaching;*

⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

where the ministry is given by grace. Grace is a gift from God. It is also explained that each person gets his or her own gift according to God's grace. That means not everyone gets the same gift.

Everyone can receive different gifts, and there are even many people who do not possess or do not receive these gifts.

As children of God, we are obliged to know these two types of service so that we can carry out service in accordance with God's will and not spend time and energy doing service that is not our gift, thereby neglecting our main task, namely carrying out regular service that is required of us.

Apart from being held accountable for our regular services, **negligence in carrying out these services will in fact cause us deep sadness and grief.**

Soli Deo Gloria

TWO TYPES OF SERVICES

1. WHAT IS SERVICE?

The Bible talks a lot about service because the central theme of the Bible is the Servant of all people, namely Jesus Christ,

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Mark 10:45).

When we accept Jesus Christ as Lord of our lives, we become Christians and our Christianity is expressed in the way we serve others,

- *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. (Mark 9:35).*
- *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. (1 Pet. 4:10).*

Likewise, if we want to show love for God, our love for Him is expressed in the form of our love for our neighbours as explained by the Lord Jesus,

- ⁴⁰*And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*
- ⁴⁵*Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. (Matt. 25:40, 45).*

Jesus Christ exemplified service when He came to live among us as humans. Service is an attitude exemplified by Christ *"⁶Who, being in the form of God, thought it not robbery to be equal with God: ⁷But made himself of no reputation, and **took upon him the form of a servant**, and was made in the likeness of men"* (Phil. 2:6-7).

Even though, as children of God, we understand that we are called to serve, we often make all kinds of rational excuses for not serving: *"I don't have time."* *"I don't know what service I can do."* *"I don't have any special skills to contribute."* *"They don't need me."* However, the reality is that God does not call those who are already equipped; He equips those who are called.

God has used men and women who shared the same doubts to change the course of history. Moses did not think of himself as a leader. However, God worked through Moses to bring the Israelites out of slavery. David was the youngest and therefore considered the least important of all his brothers. However, God worked through David to defeat a giant and ultimately made him king. Paul was a persecutor of Christians before he met Jesus. However, he ultimately became one of the most respected church planters and most prolific writers in church history. Furthermore, God chose Mary, an ordinary virgin, to be the physical mother of the Lord Jesus. God not only wants to work through us, but wants to work in us as well.

2. TWO TYPES OF SERVICE

If we talk about service, basically there are two types of service. The first is regular service as recorded in Romans 12:11,

*Not slothful in business; fervent in spirit; **serving the Lord**;*

If we pay attention to the verse, the phrase "**serving the Lord.**" is not accompanied by any explanation, either additional explanation before or after. Therefore, the writer considers serving God in the verse as a regular service. What is meant is the service that must be carried out by every child of God.

On the other hand, the second is special service, as recorded in Romans 12:6-8,

⁶Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

*⁷Or **ministry, let us wait on our ministering**: or he that teacheth, on teaching;*

⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

When we pay attention to this passage, it can be seen that each child of God is given different gifts according to God's grace. This means that each child of God receives his own special gift: some receive the gift of prophecy, the gift of exhortation, the gift of teaching, and others. Among these various gifts, there is also the gift to serve, which also consists of various types of service.

In addition, the King James Bible uses the word ministry for Greek word *διακονίαν/diakonian*, as the gift of service is generally related to ecclesiastical service.

3. REGULAR SERVICE

According to the Bible, regular service has been commanded by God since Old Testament times, as recorded in Deuteronomy 6:5-6,

⁵And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

*⁶And these words, which **I command** thee this day, shall be in thine heart:*

In verse 6 it says "**I command**". This means that what will be delivered next is a command, not an appeal. If it is in the form of an appeal, of course there is an impression that it may or may not be done. In fact, it is something that must be done, a command. For this reason, we will be held accountable for its implementation. The follow-up command reads as follows:

*⁷And **thou shalt** teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

*⁸And **thou shalt** bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.*

*⁹And **thou shalt** write them upon the posts of thy house, and on thy gates. (Deut. 6:7-9).*

This command is emphasized again by the words "**thou shalt**" which are repeated three times.

In verse 7 it is commanded:

*And thou shalt **teach them diligently** unto thy children, and **shalt talk** of them when thou **sittest in thine house**, and when thou **walkest by the way**, and when thou **liest down**, and when thou **risest up**.*

There the following two things are explained.

a. Verse 7 begins with "**thou shalt teach them diligently unto thy children**". This means that all the fathers and mothers of the nation of Israel must teach "**And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**" to their children repeatedly. Not just once or twice, but over and over again until their children understand and do it in their lives.

b. The verse continues with "**shalt talk of them when thou sittest in thine house, and when thou walkest by the way**". This means that wherever they are, whether at home or traveling, they must repeatedly explain what is meant by "**And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**", as well as how to do it in their daily lives.

Furthermore, the verse ends with "**when thou liest down, and when thou risest up**". This means that the fathers and mothers of the Israelites had to teach it all the time: not only when they were awake, but also when they were in bed. This means that, unless they are asleep, teaching must be given in all places and at all times so that children understand and practice "**And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.**"

As in verse 8 it is commanded:

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

There the following two things are explained.

a. The verse begins with ***"thou shalt bind them for a sign upon thine hand"*** This means that the parents of the Israelites had to attach ***"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might"*** as a sign on the results of their work. In other words, their livelihood must be able to indicate that they are people who love God with all their heart, with all their soul, and with all their strength. In short, their livelihood must be carried out according to the Word and based on their love for God which is carried out with all their heart, all their soul, and all their strength. In this way, people can see themselves as God's people.

b. Furthermore, it is added ***"they shall be as frontlets between thine eyes."*** This means that the thoughts of the parents of the Israelites must symbolize ***"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might"*** This will be seen from their words, thoughts, actions and behavior. Thus, the parents of the Israelites must guard their words and actions as a manifestation of their love for God.

In verse 9 it is commanded:

And thou shalt write them upon the posts of thy house, and on thy gates.

There the following two things are explained.

a. The verse begins with ***"thou shalt write them upon the posts of thy house"***. This means that the household of the Israelites must write or show that their household is based on ***"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might"***. How the Israelite parent's relationship as

husband and wife and how they as parents educated and treated their children should be in writing that can be read by everyone, which shows that they did it according to God's word and based on their love for God.

b. Then ends with "*thou shalt write them on thy gates.*" The meaning, "*And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might*" must also be seen in Israeli society. At that time, the city gate was a place where the Israelites gathered and socialized. Of course, that doesn't mean they have to proudly declare themselves to be people who love God. It is their daily lives that must become writing that can be read by the public, which shows that they are a people who love God.

When we pay attention, God's command contained in the passage (Deut. 6:7-9) consists of two parts:

The first part is teaching through words:

- You must teach it repeatedly to your children.
- Talk about it when you sit at home, when you are traveling, when you lie down and when you get up.

The second part is teaching through action:

- You must also tie it as a sign on your hand.
- It shall be a symbol on your forehead.
- You must write it on the doorpost of your house.
- You must write it on your gate.

This means that God wanted the Israelites to teach their children to understand and practice "*And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might*" through their words and deeds.

Deuteronomy 6:5-9 is included in the *shema*. These are the first sentences of the creed or confession of faith Shema Yisrael, which states the monotheistic nature of God and the command to love Him with all your heart and to teach and practice His laws. Therefore, the shema became one of the most important parts of prayer in daily prayer services, prayers on the Sabbath, and prayers on the holidays of the Israelites.

Even though the passage from Deuteronomy 6 was read in the prayers of the Israelites, the Bible records that the Israelites failed to carry out the commanded service. In Judges 2:6-7 it states,

⁶And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

⁷And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

When Joshua was still alive, including his contemporaries who lived longer at that time, the Israelites worshiped God. However, in verse 10, we see the following change,

*And also all that generation were gathered unto their fathers: and there arose another generation after them, which **knew not the LORD**, nor yet the works which he had done for Israel.*

So, what is the actual purpose of God giving the task of teaching repeatedly and so on? The goal is related to God's plan to form a family as written in the book of Malachi,

*And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek **a godly seed**. Therefore take heed to your spirit, and **let none deal treacherously against the wife of his youth**. (Mal. 2:15).*

This verse very clearly explains that what God wants from a family of God's people is that their children also become God's people. That is why, God warns His people to be faithful to their wives, so that children are not born to illegitimate wives or women who are not their wives. Apart from that, God also tasks parents to constantly and everywhere teach their children to know and love God with all their heart, all their soul and all their strength.

However, as stated in Judges 2:11, we see that the next generation of Israelites eventually became idolaters.

And the children of Israel did evil in the sight of the LORD, and served Baalim:

Why did the later generations not only not know God, but also become became idol worshipers, even though the shema was recited every time they pray? One of the reasons was because the Israelites only carried out their worship religiously, only outwardly. Apparently, they didn't absorb it, didn't even practice it in life. As a result, the Israelites failed to carry out God's commands.

God's desire for children as the next generation to remain God's people is also commanded to us. The Lord Jesus stated it in His Great Commission:

*¹⁹Go ye therefore, and **teach all nations**, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:*

²⁰Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. (Mat. 28:19-20).

Thus, God's longing was not only mandated to the Israelites who lived during the Old Testament, but also to us who is living during the New Testament. Jesus' Great Commission is not only recorded in the four Gospels, but also in other books in the New Testament. In Acts 1:8 it says,

*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both **in Jerusalem**, and **in all Judaea**, and **in Samaria**, and **unto the uttermost part of the earth**.*

So, where does the spread of the Gospel start?

4. FAMILY AS THE STARTING POINT OF EVANGELISM

The verse in the Acts explains that “*ye shall be witnesses unto me both **in Jerusalem**, and **in all Judaea**, and **in Samaria**, and **unto the uttermost part of the earth**.*”



The image above is a map of Israel at the time of the Lord Jesus. Jerusalem is the name of the city. Judea is the province where Jerusalem is located. Then, what about Samaria? Samaria is a province adjacent to Judea. From that sequence, we arrive at the end of the earth. This means that evangelism started from the smallest part, the city of Jerusalem, then expanded to the province of Judea, spread to the neighbouring province (Samaria), and then to the ends of the earth.

We ourselves do not live in Jerusalem. So, how to embody evangelism with the pattern "From Jerusalem, to Judea, to Samaria, to the Ends of the Earth"? Jerusalem is the smallest initial seed, which spreads and expands, to the ends of the world. So, it can be said that the smallest seed of evangelism today is the family. So, what can be achieved through family? Just as it is said in the Old Testament: making our children God's people, divine children, children of God.

5. TESTING OUR CHILDREN SALVATION

As parents, we need to test whether our children have become God's people. Because this task is a command, we will be held accountable by God. When we realized this, the writer and his wife especially wanted to ensure that our children have become children of God. The writer still remembers doing this when we were on holiday in Bali. Once we landed, we rented a car. The writer, his wife, and our three children did not stay at the hotel. We chose a villa that had a living room, where we could gather and chat freely in that room.

The first thing we do when we have the opportunity is to ask whether our children understand that salvation is only through Jesus Christ. When any of them asked, we explained until they understood. Second, we explain why there is no salvation outside of Jesus Christ. There are also questions about people of other religions: *Do they go to hell? Wouldn't it be a pity if they went to hell? What happens to those born into non-religious families?* There the writer explained that God can evangelize humans in His own way. Third, the most importantly, we ensure that our children have accepted Jesus Christ as their Lord and Savior.

The writer recalls that, at that time, our oldest daughter had already been baptized. However, for us, baptism is not a guarantee that she has accepted Jesus Christ as her Lord and Savior. That's why, we ask whether she ever declared to God that she was a sinner and asked Jesus Christ to be her Lord and Savior, live in her heart, and make her a child of God? We are grateful that our first and second children invited the Lord Jesus and accepted Him as their Lord and Savior. We are grateful because they have been born again. We were also grateful that our youngest child, even though she was still small at that time (our second and third children were 6 years apart in age), seemed to understand what we were talking about. We invite our children to read the Bible and pray privately every day.

That was what we did in relation to our regular service, an obligation that applies to us all. God commands that our children become His people. It would be better if we ensure that our children have become God's children.

The writer often hears from fellow believers that they have difficulties evangelizing their children and husbands or wives. They find it easier to evangelize outsiders. That is why, there are some colleagues who prefer to evangelize abroad, even to remote areas, rather than evangelizing their family members. One of the possible reasons is because we are not yet doers of the Word. As discussed at the beginning, God has revealed His six commandments: two commandments in the form of words and four commands in the form of deeds. *(Please read the writer's book entitled "The Great Commission")*

6. SPECIAL SERVICES

Now we enter the second service, namely the ministry recorded in Romans 12:6-8:

⁶Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

*⁷Or **ministry, let us wait on our ministering**: or he that teacheth, on teaching;*

⁸Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Verse 6 begins with "*Having then gifts differing according to the grace that is given to us* " means that ministry is a service given because of grace. Grace is a gift from God. It is also explained that each person gets his or her own gift according to God's grace. That means not everyone gets the same gift. Everyone can have different gifts. There may also be those who have not received any gift, and that does not make them seem marginalized. The most important of all gifts, among other gifts, is that we obtain the gift of salvation.

Next, regarding service, in verse 7 it is stated: "***Or ministry, let us wait on our ministering***". So, it is explained again that ministry is a gift, a gift from God, and is not given to everyone.

The gift of ministry consists of various types of service: in the field of music and praise, the social field, the financial field, etc. There is something else to note here, ministries are given by God based on His grace. So, the gifts can vary and can come at different times. As far as the writer knows, the writer's children and wife have not received any special gifts yet. That is not a problem because the most important thing is that they have received the gift of salvation.

6. STUDYING THE END TIMES

In late 2006, God gave the writer the opportunity to study the end times. It is a special gift given by God. At that time the writer was leading a routine company meeting. When they discussed developments in computer technology that would affect systems in companies, the writer accidentally said that one day every human being will have a chip implanted in their forehead or right hand. At that time, his IT manager said that this had happened. He was quite surprised and immediately asked the manager to provide the data. He obtained a number of data, including information about implanting a chip called VeriChip into a group of employees (private and government) as a means of identification or access to certain places. This information makes him believe that we are at the end of time.

Furthermore, together with two other colleagues, the writer published five books about the end times, which were published in Indonesia by Kalam Hidup Publishers and in the United States by Elm Hill HarperCollins Publisher. We base these end-time books on heavenly signs.

When the Lord Jesus first came in the form of a baby, God gave a sign in the sky in the form of a star, as recorded in Matthew 2:1-2,

¹Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

*²saying, Where is he that is born King of the Jews? for we have seen **his star in the east**, and are come to worship him.*

Furthermore, the star not only served as a sign, but also led the wise men so that they could finally meet Jesus.

*When they had heard the king, they departed; and, lo, the star, which they saw in the east, **went before them**, till it came and stood over where the young child was. (Matt. 2:9).*

In connection with the second coming of the Lord Jesus, God also gave a sign from heaven as recorded in Acts 2:20,

The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

This verse explains that, before the second coming of the Lord Jesus, God give signs in the sky in the form of solar eclipses and total lunar eclipses or bloodmoons. From 2014 to 2027, God give 12 solar eclipses and 12 total lunar eclipses as referred to the verse. Of these 24 eclipses: 20 eclipses occurred precisely on the feast days of the Israelites and the other 4 eclipses occurred precisely in the period that we interpret as relating to the ten days of great persecution in Jerusalem, as described in Revelation 2:10,

*Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and **ye shall have tribulation ten days**: be thou faithful unto death, and I will give thee a crown of life.*

2014		2015								2016	
Apr - 15	Okt - 08	Mar - 20	Apr - 04	Agt - 29	Agt - 30	Sep - 12	Sep - 13	Sep - 28	Des - 12	Feb - 22	Feb - 23
Nissan 14	Tishri 15	Nisan 1	Nisan 14				Tishri 1	Tishri 15	Kislev 30	Adar 14	Adar 15
Paskah	Pondok Daun	Awal Tahun	Paskah				Serunai	Pondok Daun	Hanukah	Purim	Shushan Purim
				Stop Persembahan	Awal Aniaya Besar						
		1/1/6001				Akhir Aniaya Besar			Rapture		

2018								2019	
Jan - 31	Feb - 15	Jul - 12	Jul - 13	Jul - 26	Jul - 27	Agt - 11	Okt - 25	Jan - 05	Jan - 06
Shevat 15						Av 15			
Tu Bishvat						Tu B'av			
Awal Tahun					Serunai		Rapture		
	Paskah	Stop Persembahan	Awal Aniaya Besar	Akhir Aniaya Besar		Pondok Daun			Shushan Purim

2019									
Jan - 21	Feb - 5	Jul - 2	Jul - 3	Jul - 16	Jul - 17	Agt - 1	Okt - 15	Des - 26	Des - 27
Shevat 15						Av 15			
Tu Bishvat						Tu B'av			
Awal Tahun				Akhir Aniaya Besar	Serunai		Rapture		
	Paskah	Stop Persembahan	Awal Aniaya Besar			Pondok Daun			

2024								2025			
Mar - 24	Apr - 8	Apr - 21	Sep - 17	Sep - 18	Okt - 1	Okt - 2	Okt - 16	Des - 30	Mar - 13	Mar - 14	
Adar 15	Nisan 1	Nisan 14					Tishri 1	Tishri 15	Kislev 30	Adar 14	Adar 15
Shushan Purim	Awal Tahun	Paskah					Serunai	Pondok Daun	Hanukah	Purim	Shushan Purim
			Stop Persembahan	Awal Aniaya Besar							
	1/1/6005				Akhir Aniaya Besar			Rapture			

2027										
Jan - 22	Feb - 6	Jul - 3	Jul - 4	Jul - 17	Jul - 18	Agt - 2	Okt - 16	Des - 27	Des - 28	
Shevat 15										
Awal Tahun	Paskah					Serunai	Pondok Daun	Hanukah	Purim	Shushan Purim
		Stop Persembahan	Awal Aniaya Besar							
				Akhir Aniaya Besar			Rapture			

8. THE GIFT OF WORDS OF WISDOM AND KNOWLEDGE

Even before 2006, the writer had received several invitations from theological schools or churches to present material related to management: leadership, human resources, company management, and others. Several churches have also invited the writer to deliver a sermon. The writer himself does not know why God often gives sermon material in the form of reprimands, both to the congregation and to God's servants. When he realizes that the material presented actually rebukes God's servants, either directly or indirectly, the writer often feels unwell, even depressed. This happens because the writer has the following beliefs.

First, the writer believes that pastors are people chosen by God, while the writer is only a member of the lay congregation. So, the writer has no right to rebuke the people chosen by God. The writer does not have the suitability and authority to do that.

The second belief is based on what is recorded in Romans 14:4,

Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

There is the statement "**for God is able to make him stand**", which make the writer believes that God is the Master of the servants. The above verse can be interpreted as follows: *Who are you that you judge God's servants? Whether he stands, whether he falls, that is God's business. However, he will remain standing, because God has the power to keep him standing.*

That is why, for a long time (and even more so now) the writer has been very careful not to comment on or judge God's servants, especially pastors. Every day the writer receives news, articles or videos. If there is gossip about a servant of God, usually the writer does not continue to see or read it. The writer also does not forward such content to others. The writer felt it was none of his business; that's a matter for God and those in authority. The writer is only a member of the congregation and does not feel he has the capacity and authority to comment, let alone judge.

The writer remembers delivering a sermon at a church. At the end of the service, when the pastor invited the writer to walk to the exit to greet the congregation members, the pastor admitted that he had been reprimanded by the sermon delivered. When he came home, the writer felt uneasy. In a depressed state, the writer wondered to himself: *Was there something wrong with the sermon earlier? Was there an inappropriate choice of words? Was I speaking too bluntly?*

9. TRYING TO REFUSE MINISTRY UP TO THREE TIMES

During his life, the writer asked God three times not to ministry. On three different occasions, the writer prayed to God, asking to be allowed not to serve, just to support financially. However, on all three occasions, God answered with the same praise: "Bapa Kupersembahkan Hidupku/Father I Offer My Life." When God answered for the third time, the writer did not dare to ask any more. The writer is aware that he has no right to bargain with God. So, on that occasion, the writer said to God, *"Lord, You know what I am like. You know how bad I am. However, if You desire*

that I serve, I will do so. I'm sure you will make it possible; You will purify; You will sanctify; You will also make me worthy!"

After this incident, the writer felt very happy. The writer is well aware of what kind of person he is, but God, the King of kings, has given him such great grace. The writer also tries to learn what a servant of God should be like. Finally, the writer gets the following two basic principles.

1. Not Looking for Ministries

The writer believes that ministry is a gift from God and He will arrange our ministry. It's like, if we have a helper who is good at cooking fried rice, that doesn't mean she has to cook fried rice every day. What work she has to do certainly depends on us as the masters. If we are assigned to sweep the floor, she must sweep the floor well. If we ask to offer drinks, whether tea or coffee, to guests, of course that is the best thing to do. In service, the writer has principles like the servant: we must be in a position to be ready to await orders from the Master; ready to serve wherever we ordered.

Even though he was not looking for ministry, the writer had the opportunity to serve in several churches, both in Indonesia and abroad. The writer once served a group of pastors with several lecturers and rector of theological schools (around 530 people) in Sabah, Malaysia. One of the rectors of a theological school in the city of Malang-Indonesia invited the writer and a professor to serve there. We visited and presented material at a synod session held at a theological school.

During the event, the Professor presented one material and the writer himself presented three materials: the first was about the end times, the second was about church management and the third was about family building. The Rector (who invited the writer) closed that day's event with a sermon. The writer never imagined he would get such an opportunity. Never in his mind that

he would serve in front of so many pastors. That is why the writer feels that being a servant of God is something extraordinary. We don't need to look for services. If God wills, we will be given the opportunity to serve.

2. Not Picky about Ministries

Every time he was asked to serve, the writer never asked how many attendees there were. That is God's matter. Just like the maid earlier, even though she is good at cooking fried rice, if her master orders her to sweep, of course she has to sweep. The writer was given the opportunity to teach church management to postgraduate students in Samarinda-Borneo. After the lecture, a student asked the writer to serve at his church. He explained that his congregation still had a small number of members because their ministry was just starting out. The writer accepted the request because the writer felt at peace when he heard it.

The next day, when he arrived there, the writer saw that in the place of worship which was the pastor's house, the Pastor, his wife, his daughter, and the pastor's mother or mother-in-law were present. There were also five or six other church members present. Altogether there were around ten people present. For the writer, that is not a problem. The writer serves because he carries out God's commands.

10. WHEN GOD SAID, "NO"

The writer was also contacted by an evangelist who said that the church where she served asked the writer to bring material about family building for God's servants. Humanly speaking, the

writer was very happy and proud because the church where she serves is one of the largest churches in Bandung, with dozens of servants of God.

However, because he felt less at peace, the writer took the service to prayer. Apparently, in three nightly prayers, the writer did not get an answer from God. So, the writer refused the service. When she heard the writer's refusal, the evangelist was a little surprised and asked the reason, whether it was because the timing was not suitable. Because our relationship was quite close, the writer conveyed the real reason to her, that the writer did not receive an answer from God for this service. Maybe God has provided another speaker who is more competent, with much better material.

11. CONTINUE READING THE BIBLE

Until now, the writer has not done much ministry and spends most of his free time reading the Bible. The writer once stated in one of the writer's books that the writer only became a firm follower of Christ in 2000, after studying four other religions for more than 20 years.

It started in 1980, when the writer had just started his first year of college and was studying Comparative Religion. This course made the writer aware that religion is not just Christianity, there are four other religions, such as Catholicism, Islam, Buddhism and Hinduism. The writer is curious, which of the five religions is true. Are all five true or only one or two are true.

After becoming a Christian in 2000, the writer started reading the Bible once a year, then twice a year. When COVID-19 hit in 2021,

the writer was able to read the entire Bible three times plus the entire New Testament three times plus the book of Romans – Revelation three times. As for the year when this book was written, the writer tried to read the Bible more slowly. The writer has only managed to complete one reading of the entire Bible, and is currently re-reading the New Testament.

Why spend so much time reading the Bible? Because everything related to God is in the Bible. If the writer want to be pleased as a servant of God, he must know God as his Master.

12. KNOW GOD'S WILL THROUGH ANALOGY OF SUNNY SIDE UP

The writer's oldest grandson loves to eat eggs. He is very happy to eat sunny side up made by the nanny who has looked after him since he was one year old. Several times he complained about the sunny side up made by other helpers. The nanny already knows what kind of sunny side up the writer's grandson likes.

Sunny side up are a very simple food and very easy to make. However, in fact, everyone has their own preferences for it. The writer's grandson likes sunny side up fried in lots of oil at a fairly high temperature so that the egg white is cooked with dry edges, but the egg yolk is only 80% cooked. The writer himself prefers sunny side up with 90% cooked white and yolk, fried on both sides, but with a little oil. The writer's swimming friends like sunny side up where the white is around 30% done, while the yolk is only 20% done, and only fried on one side. There are those who like sunny side up fried on both sides until cooked and the egg yolk is broken and cooked.

Likewise with how to fry it. Some people like to use a Teflon-coated pan without oil. Some people like to fry with a little oil. There are those who prefer a lot of oil, but dry the fried results with paper towels. Some people prefer to use olive oil, some prefer margarine, some use butter, and so on. There are various preferences for one dish: sunny side up only!

Likewise with God's will. That's why, as His servant, the writer must know exactly what God wants. In this way, the writer can please his Master.

13. THEOLOGY VS. BACK TO THE BIBLE

We cannot please God if we do not know Him and understand His will. Maybe someone thinks: Then we have to go to theological school. No need. The writer has never studied at a theological school, nor has he ever taken a theology course. In theological schools, what is generally studied is the opinions of theologians. No disrespect intended we must remember that theologians are also human. Their opinions cannot be equated with Biblical truth. So, if we want to know God, learn directly from the source: the Bible. We don't need to worry about having difficulty understanding the contents of the Bible. In 1 Corinthians 2:10 this assurance is given:

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

There it is explained that when we accept Christ as Lord and Savior, God immediately gives His Holy Spirit into our hearts, one of whose tasks is to help explain to us things related to God. As a Father, of course God wants to be known by us as His children.

That's why we don't need to be afraid of not understanding the contents of the Bible. In fact, in the same verse it states, "***for the Spirit searcheth all things, yea, the deep things of God.***" This means that the Holy Spirit knows God very well, even the things that are hidden in Him. The Holy Spirit knows this because, in essence, the Holy Spirit is God Himself. That's why, we don't have to worry about not understanding. Just read His word; pray for the guidance of the Holy Spirit, and He will provide understanding in due time.

14. GET CLOSER TO GOD

In the writer's house, the dining room is adjacent to the kitchen; behind the kitchen there is a servant's quarters. In the past, when the writer and his wife had breakfast in the dining room and happened to need something, we had to shout for one of our servants. Often, we had to shout louder because at that time they were some distance from the dining room. Therefore, the writer gathered the writer's three assistants and instructed that if the three of them or one of them saw the writer and his wife eating, one of them should wait in the kitchen without doing anything. So, if we need something and call, they will be able to hear and immediately carry out our instructions.

Likewise with our lives, it will be easier for us to hear what God says, understand what God wants, if we are close to Him. Then, how can we get close to God? In James 4:8a it says,

Draw nigh to God, and he will draw nigh to you. (KJV).

Come near to God and he will come near to you. (NIV).

Now, how do we get closer to God? By praying. The writer regularly prays three times a day. First, in the morning before their activities, the writer and his wife pray to God. They sing a hymn and one of them leads the prayer.

Second, in the evening between 8 and 9 pm, they routinely hold family worship before going to bed. The service was attended by all family members, led in turns. You can read more about family worship habits in the writer's book entitled *Family Worship*.

The third is regular prayer at midnight or after midnight. In the past, the writer was woken up every night by a hymn that was in his heart, so he finally woke up. The time is not fixed, depending on when the writer is awakened. Usually as soon as he wakes up, the writer tries to remember and sing the hymn so he doesn't forget, because he doesn't always get the song from the beginning, it often starts in the middle or at the end and sometimes only one part of the hymn is sung over and over again. The lyrics of these hymn usually contain consolation, God's answer, such as when the writer asked not to serve, he received an answer in the form hymn "*Bapa Kupersembahkan Hidupku/ Father, I Offer My Life.*" If "*Jangan Lelah Bekerja di Ladangnya Tuhan/Don't Get Tired of Working in God's Field*", usually on that day someone will ask for service or an answer to those who have asked for service, but the writer is still unsure whether it will be accepted or not. If he received the "*Hati Sebagai Hamba/Heart as a Servant*", usually someone will ask for financial assistance.

Since 2019, he rarely got hymns to wake up him, but instead replace them with beautiful hours when he woke up or finish praying. This is especially happened when the writer wants to ask God for answers regarding services or requests for funds from some of God's servants. Usually, the writer asks for two signs but several times he had been given up to three signs. The writer remembers one of them when he asked God for confirmation of a request from one of God's servants. And God answered by waking

the writer up at 1.00 am, then as usual the writer drank and then went to the toilet, but for some reason that day he wanted to pass motion and when he came back to the bedroom he accidentally saw it was 1.11 am and then he finished praying exactly at 2.00 am. And now the writer often gets God's answers or commands through the voice in his heart.

The habit of praying at midnight (or after midnight) began in 2001, when the writer was working on a book about simple ways to implement modern management in churches. At that time, the writer felt that church management was far behind the management of secular companies. Because at that time he was still busy managing the company, the writer worked on the book in the middle of the night. A computer was prepared in the bedroom and around 9 at night he was asleep.

Initially, the writer set an alarm to wake up. However, because his wife felt disturbed, he woke up without an alarm at random times, and often didn't even wake up until morning came. If he managed to wake up in the middle of the night, he prayed first before working. Apparently, after the book was published, the habit of waking up in the middle of the night stuck. Then, if he woke up in the middle of the night, the writer used that time to pray, and that continues to this day.

Actually, there is also a fourth prayer time, which is usually held at 16.00-17.00. However, until now, the writer has not been able to do this routinely. Often at these times, the writer has to receive guests, carry out service duties, is on a trip, or carry out other activities.

15. ALWAYS PRAY BEFORE MINISTRY

Furthermore, every time he holds a service, whether in the city or in the village, the writer always rejoices and tries to enjoy the existing conditions and facilities. Indeed, the writer usually pays for his own accommodation and transportation for these services. However, that does not mean the writer demands transportation or accommodation facilities of a certain standard. Accommodation conditions in the city and outside the city are of course different, sometimes there is even no accommodation so the writer has to stay in a resident's house or in a theological school dormitory. In such circumstances, the writer remains happy. The writer is aware of who and what the writer is like. Ordinary officials would not necessarily be willing to invite the writer, let alone a king. However, God, the King of kings, has given the writer the opportunity to serve. For him, ministry is an extraordinary opportunity.

However, every time the writer receives a service, he often feels afraid: afraid of making a mistake. That's why, in the past, the writer used to consult with Mr. Purnawan (late) if there were things he still felt he didn't understand. Due to Mr Purnawan's busy schedule, the writer also consulted with Mr Thomas, a senior pastor. As internet facilities develop, if there is a verse or thing that is difficult to understand, the writer will look for information on the internet, either in the form of interpretations, commentaries or opinions of God's servants. If he is still not sure, Mr Thomas will be the place to ask. Especially for books that will be published, the writer makes sure to always ask for opinions and corrections from Mr. Thomas beforehand.

For service materials, the writer prepares them well in advance when he has free time. The day before the service, he will stay at home all day. Apart from re-reading the material that had been prepared, the writer took the time to pray because he had previously experienced himself being disturbed by the power of darkness. At that time, the writer was presenting material on the

end times for the leaders and staff of a company in Bandung. While explaining, suddenly the material to be conveyed disappeared from the writer's mind. This happened twice. After that, the writer prayed and finally the delivery of the material went smoothly. After the service, one of the participants suddenly fell and was taken to a room, then to the hospital. The following week, when the writer returned to serve at that place, the company owner explained that the young man who had fallen was apparently possessed by the power of darkness. Apparently, he practiced some dark magic and tried to disturb the writer. That's why the writer always prays every time he wants to serve.

Apart from that, the writer also gets used to practicing presenting the sermon material that will be delivered. The goal, one of which, is to know the duration of the sermon to be delivered so that the material can be delivered completely according to the specified duration. At that time, material changes often occurred: either in the form of adding or subtracting verses or illustrative images. There have also been quite big changes so that the theme has changed somewhat from what was previously prepared.

The writers also usually bring their own supporting equipment, such as projectors, HDMI cables, power cables, tripods, etc. The aim is to anticipate the unavailability of these facilities at service locations. If not, the writer will have difficulty presenting the sermon material.

Lastly, the writer tries to arrive early, at least 30 minutes, as a form of responsibility and gratitude to God for the gift of service He has given. That's why, the writer always leaves earlier if he is going to serve in an area that is known for its traffic jams. It's better for him to arrive early and wait, usually at a mall or coffee shop, than to arrive late.

Several years ago, the writer also gained an understanding of the duties of a servant of God, which was written down with the title *"The Main Duties of a Servant of God"*.

CLOSING

In closing, the writer does not know what kind of special service the readers have. However, whatever gift God gives you, do it wholeheartedly. That is an extraordinary gift. If you feel you don't have the gift yet, don't be discouraged. It has nothing to do with our salvation. However, when we serve, no matter how busy it is, don't forget our regular service because this service must be accounted for.

As a businessman, the writer does not know many servants of God. However, from the few he knows, there are several servants of God who endured sadness, even grief, until the end of their lives. The first was a father who used to take the writer to Sunday School. He is an activist; one of his children is the same age as the writer so we both call him "Papih/Daddy". He was very sad because his daughter changed religions to follow her partner who had a different faith. In fact, his daughter used to be the writer's Sunday School teacher. Second, the writer's Pastor, who lost his child at a relatively young age. Apparently, he felt that his son was not serious about God. Next is a priest and an activist who both lost their children and decided to change faiths so they could practice polygamy. The writer saw for himself the sadness and sorrow that plagued them. Of course, we hope something like that doesn't happen to our family. That is why, as children of God, we must not neglect serving our own family. Amen.