

2016 Grace Community Church Retreat

Call 2 Serve



“But the greatest among you shall be your servant” - Matt. 23:11

Friday-Sunday, Nov. 11-13, Nags Head, NC

Call 2 Serve



This book belongs to:

Grace Community Church
2016 Retreat

*Dedicated to those attending the
Grace Community Church Retreat
November 11-13, 2016.*

Written & Edited by
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·C·O·N·T·E·N·T·S·

1

Lesson 1. Servants or Slaves? 2 Corinthians 4:5

Pages
1-14

Six or seven Greek words are used in the New Testament to describe various kinds of servants, but the Greek word used most often to describe the Christian is *doulos* which is translated in English translations of the Bible as “servant,” but actually means “slave”. This mistranslation has hurt the modern Christian’s understanding of service to Christ.

2

Lesson 2. Jesus’ Example. Philippians 2:3-7

Pages
15-26

The Christian who thinks it is too demeaning or that it has too much of a negative connotation to be considered a “slave” of God should reconsider Jesus’ attitude, who although He is God, humbled Himself taking the form of a slave (*doulos*). The true follower of Christ must be willing to serve in the humblest of ways, even as Christ did.

3

Lesson 3. The Body of Christ Ephesians 4:15-16

Pages
27-36

The local Christian church is compared in Scripture to a human body, having one Head who is Christ, but many parts who are individual church members. A church body, like the human body, is dependent on every part of the body working together. But when part of the body is not working, the whole body is impaired.

4

Lesson 4. Employ Your Gifts 1 Peter 4:10-11

Pages
37-46

The Bible explicitly says that God has given to every Christian a stewardship of time, treasures, and talents and that He expects a return on His investment. The Christian’s stewardship of these gifts, to serve others for the furtherance of the kingdom of God, is an evidence of true salvation and will be rewarded.

Foreword



What's holding you back from serving the Lord? Potentially your answer is that you feel insufficient and inadequate.

That is a humble response which is good, but to leave it there and keep yourself on the shelf is disobedience. I would make the argument that your inadequacy is not an obstacle, but the essential requirement needed so that you might trust the Lord to work His power through you. As one author said, your weakness and God's strength make an unbeatable combination. So you feel inadequate? So did Gideon in his military weakness, and Isaiah in his sin, and Jeremiah in his youth, and Ezekiel in his fear. Join the crowd of God's most outstanding leaders whose weaknesses were made strong when they humbly depended on God to work through them (2 Corinthians 3:4-5)."⁻¹

1 Servants or Slaves?

“For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.”

2 Corinthians 4:5

Lesson 1 Outline

- A** Six New Testament Words for Servant.
- B** The Most Used & Abused Greek Word.
- C** The Servant / Slave Difference.
- D** The Apostle Paul on Slavery & Sonship.
- E** Our Many-Sided Relationship With God.

small groups



- Q1.** The Greek word *doulos* means slave, but the King James Version (1611) translates the word as “servant” when referring to believers. Why do you think English translations have been hesitant to translate *doulos* as “slave”?
- Q2.** Discuss three or four differences between a hired servant and a slave.
- Q3.** Read Galatians 4:6-7. In this verse, what is the Apostle Paul’s view of the Christian’s relationship to God? How can we reconcile this with what Paul says in Romans 6:22?

A Six New Testament Words for Servant.

- Hired Hand.** μισθωτός (misthotos), 3x.
 - John 10:12 - “He who is a *hired hand*, and not a shepherd, who is not the owner of the sheep, sees the wolf coming, and leaves the sheep and flees” **S&T**
- Public Servant.** λειτουργός (leitourgos), 5x.
 - Romans 13:6 - “For because of this you also pay taxes, for rulers are *servants* of God”
 - Romans 15:16 - Paul called himself “a *minister* to the Gentiles”
- Worker.** ἐργάτης (ergates), 16x. [cf. erg = unit of work]
 - Matthew 9:37-38 - “The harvest is plentiful, but the *workers* are few. Therefore beseech the Lord of the harvest to send out *workers* into His harvest.”
 - 2 Timothy 2:15 - “Study to show yourself approved to God as a *workman* who does not need to be ashamed, accurately handling the word of truth.”
- Servant / Church Officer.** διάκονος (diakonos), 29x.
 - Compound from *dia*, “thorough” and *konis*, “dust,” i.e. to kick up dust, as a servant running an errand. Also a church office, “*deacon*” (5x)
 - Matthew 20:26 - “whoever wishes to become great among you shall be your *servant*”
- House Servant / Steward.** οικονόμος (oikonomos), 5x.
 - Matthew 24:45 - “Who then is the faithful and wise servant, whom the master has put in charge of the *servants* in his household” (NIV)
 - 1 Peter 4:10 - “As each one has received a special gift, employ it in serving one another as good *stewards* of the manifold grace of God.”
- Under-Rower.** ὑπηρέτης (huperetes), 20x.
 - From *hupo*, “under” and *eresso*, “to row”, literally: an under-rower, a galley slave who mans the oars on a lower deck.
 - 1 Corinthians 4:1 - “Let a man so account of us, as of the *ministers* of Christ” (KJV)

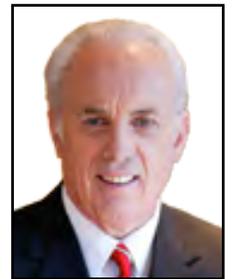
R1
R2

Stop & Think

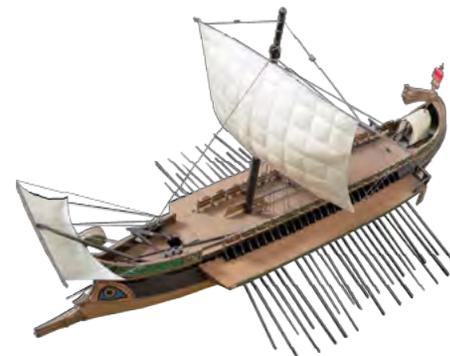
Why do you think “hired hand” is the only term in the list (left) that is never used in the Bible to refer to a Christian.

*A hired-hand can quit;
might have a mercenary spirit.*

“In 1 Corinthians 4:1 the apostle Paul says, ‘Let a man so account of us, as of the *ministers* of Christ’ (KJV). When we think of the English word minister, we think of a prime minister or the minister of defense. A minister is an elevated thing; it’s a dignified term. But the Greek word is *huperetes*, which means a third-level galley slave on a ship. Paul wanted others to think of him as a lowly slave for Jesus Christ. You would never get that out of the English term. Why? Because there’s a language gap.” [abridged] ⁻²



John MacArthur
(1939-Present)



Trireme (trī rēm).
The most common ship in the Roman Empire in the first century was the trireme slave ship with up to three banks of oars on three levels. Slaves on the lower levels who sat chained to the oars were called *huperetes*, under-rowers.

B The Most Used & Abused Greek Word
(Concerning Christian Service).

1. **Greek Spelling.** δούλος
2. **Transliterated:** doulos
3. **Phonetic Spelling.** doo' los
4. **Root Word:** deo - to bind
5. **Frequency.** ~150x
6. **Definition.**
 - One who has been bought, is bound to, and belongs to another, i. e. a slave.
 - 2 Cor. 4:5 - "We preach Christ Jesus as Lord, and ourselves as slaves (*doulos*)"

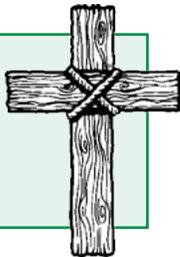
New Testament Words Referring to Christians	
Citizen	1x
Christian	3x
Believer	9x
Friend	10x
Children (of God)	11x
Sons (of God)	22x
Witness	35x
Saint	61x
Doulos	150x
Disciple	260x

* See Appendix 1, page 49

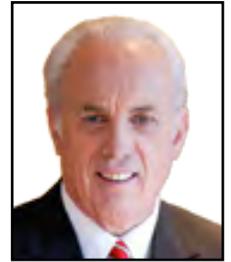
7. **Mistranslation.**
 - King James Version (1611) translates *doulos* as "servant" every time it refers to the Christian.
 - Similarly, none of the other major English translations translate *doulos* as "slave" in every instance.
8. **Examples.**
 - Romans 1:1 - "Paul, a *doulos* of Christ Jesus"
 - KJV, NIV, ESV - "Paul, a *servant* of Christ Jesus"
 - NASB, NKJV - "Paul, a *bond-servant* of Christ Jesus"

R1
S&T
R2

Epheneus was imprisoned by the Romans for being a Christian. When brought before the court and told to recant of his devotion to Christ and swear his allegiance to Caesar, he said this, "I am a slave of Christ. I am a slave of Christ." And for that, he was executed.



"The word *doulos*, in the Greek, never means anything but "slave." It doesn't mean "servant"; it doesn't mean "worker"; it doesn't mean "hired hand"; it doesn't mean "helper." There are six or seven [other] Greek words that mean "servant" in some form." -3



John MacArthur (1939-Present)

STOP Stop & Think Q1

Why do you think English Bibles translate the Greek word *doulos* as "servant" instead of "slave"?

Starting in the 1500's:

1. *Translation & mass production of the Bible into English.*
2. *Rise of slavery in England and the British colonies in America, in its cruelest form.*

* See Appendix 3, page 51-52

"The apostles frequently call themselves the slaves of Christ. Where our Authorized King James Version softly puts it servant, it really is slave. The early saints delighted to count themselves Christ's absolute property, bought by Him, owned by Him, and wholly at His disposal." -4



Charles Spurgeon (1834-1892)

C The Servant / Slave Difference.

1. Owned / Bought / Purchased.

- 1 Corinthians 6:19-20 - “Or do you not know ... that you are not your own? For you have been **bought** with a price” (cf. 1 Peter 1:18-19).
- Acts 20:28 - “Be on guard for yourselves and for all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He **purchased** with His own blood.”
- Romans 14:7-8 - “Not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, **we are the Lord’s**.”
- 1 Corinthians 6:22-23 - “He who was called while free, is **Christ’s slave**. You were **bought** with a price”
- Revelation 5:9 - “You **purchased** for God with Your blood men from every tribe and tongue and people and nation.” (cf. Acts 20:28)

2. Obedient to One Master.

- Matthew 6:24 - “No one can serve two **masters**; for either he will hate the one and love the other, or he will be devoted to one and despise the other.”
- Jude 1 - Jude, the half-brother of Jesus, calls himself a **slave** (*doulos*) of Jesus Christ (v. 1), and he calls Jesus, “our only **Master** and Lord, Jesus Christ” (v. 4).

R1

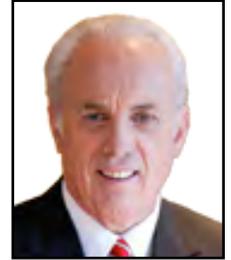
3. Obligated to Serve.

- Luke 17:7-10 - “Which of you, having a slave plowing or tending sheep, will say to him when he has come in from the field, ‘Come immediately and sit down to eat’? But will he not say to him, ‘Prepare something for me to eat, and properly clothe yourself and serve me while I eat and drink; and afterward you may eat and drink’? He does not thank the slave because he did the things which were commanded, does he? So you too, when you do all the things which are commanded you, say, ‘We are **unworthy slaves**; we have done only that which we ought to have done.’”

R2
S&T

“Jesus said, ‘No man can serve two masters.’ Well, you could if you were a [hired] servant, right? A lot of people work for more than one person, but you can’t be a slave to two masters because you can only be owned by one.”⁻⁵

John MacArthur (1939-Present)



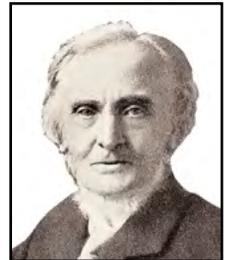
STOP Stop & Think Q2

Which of the characteristics on page 7 (left) do you think would make the biggest difference in the service of a slave compared to a hired hand, and why?

*Being the property of
the one being served, because
service is not optional.*

“The true position, then, for a man is to be God’s slave. . . absolute submission, unconditional obedience, on the slave’s part; and on the part of the Master complete ownership, the right of life and death.”⁻⁶

Alexander Maclaren (1826-1910)



D The Apostle Paul on Slavery & Sonship.

1. Galatians (49 AD).

- Galatians 1:10 - "If I were still trying to please men, I would not be a **slave** (*doulos*) of Christ."
- Galatians 4:6-7 - "Because you are **sons**, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!' Therefore you are **no longer a slave** (*doulos*)"
- Galatians 6:17 - "I bear on my body the **brand-marks** of Jesus."
* See Appendix 4, page 53, and Appendix 5, page 54

2. 1 Corinthians (54 AD) & 2 Corinthians (55 AD).

- 1 Corinthians 6:20 - "you are not your own ... you have been **bought** with a price"
- 2 Corinthians 4:5 - "we preach Christ Jesus as Lord, and ourselves as **slaves** (*doulos*) for Jesus' sake."
- 2 Corinthians 5:14 - "For the love of Christ **constrains** us" (*sunecho*, cf. Luke 22:63 - hold in custody)

3. Romans (55 AD).

- Romans 1:1 - "Paul, a **slave** (*doulos*) of Christ Jesus"
- Romans 6:15-22 - "But now having been freed from sin and **enslaved** (*doulos*) to God, you derive your benefit, resulting in sanctification, and eternal life."
- Romans 8:15-17 - "For you have not received a spirit of **slavery** (*doulos*) leading to fear again, but you have received a spirit of adoption as **sons** by which we cry out, 'Abba! Father!' The Spirit Himself testifies with our spirit that we are **children** of God"

4. Prison Epistles (60 AD).

- Ephesians 1:4-5 - "In love He predestined us to adoption as **sons** through Jesus Christ to Himself"
- Philippians 1:1 - "Paul and Timothy, **slaves** (*doulos*) of Christ"

5. Titus (66 AD).

- Titus 1:1 - "Paul, a **slave** (*doulos*) of God"

R1
R2
S&T

"When Christ sets us free from slavery to the flesh, He calls us to the royal liberty of slavery to Him. That is why we call him Master. ... We are not autonomous or independent. Unless people understand their relationship to Christ in these terms, they remain unconverted." -7



R. C. Sproul (1939-Present)

STOP Stop & Think Q3

How is Paul's teaching that we are no longer slaves but sons not contradictory to his reference to Christians as slaves of Christ?

1. *With regard to sin,*
we are no longer slaves.
2. *With regard to service,*
we are slaves of God.
3. *With regard to relationship,*
we are sons of God.

* See Appendix 6, page 55, and Appendix 7 page 56

"It is a paradox ... When individuals rebel against God, they don't achieve freedom. They fall into bondage, because rebellion is sin, and sin is a tyrant. On the other hand, when men and women submit to God, becoming His slaves, they become truly free." -8



James Montgomery Boice (1938-2000)

E Our Many-Sided Relationship With God.

I am a ...

God is my ...

1. SLAVE

Master

1 Peter 3:15

- 2 Corinthians 4:5 - "We preach Christ Jesus as Lord, and ourselves as **slaves**" (*doulos*, ~150x in the New Testament)

R1

2. FRIEND

Friend

John 15:13

- John 15:14 - "You are My **friends** if you do what I command you." (cf. James 2:23)

S&T

3. SON

Father

Matthew 6:9

- 1 John 3:1 - "Behold what manner of love the Father has given unto us, that we would be called **children** of God" (cf. Rom 8:16, Gal. 4:6-7, Eph 1:4-5)

4. COHEIR

Benefactor

1 Cor. 2:9

- Romans 8:16-17 - "The Spirit Himself testifies with our spirit that we are ... fellow **heirs** with Christ" (cf. Gal. 4:7)

5. CITIZEN

King

Isaiah 33:22

- Ephesians 2:19 - "So then you are no longer strangers and aliens, but you are fellow **citizens** with the saints" (cf. Phil. 3:20).

"When You confess Jesus as Lord, you confess yourself to be a slave – a slave who is a friend and a son and an heir and a joint-heir and a citizen of that eternal kingdom, and who is loved, having been captured, enslaved." - ⁹



John MacArthur (1939-Present)



Stop & Think

According to Jesus' words in John 15:14 (left), is our friendship / fellowship with Christ conditional?

Yes, disobedience (sin) affects our fellowship with God (1 John 1:6).

Lesson 1

Slaves of Christ

"We preach Christ Jesus as Lord, and ourselves as slaves for Jesus' sake."

Key Verse

2 Corinthians 4:5

2 Jesus' Example

“Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; do not merely look out for your own personal interests, but also for the interests of others. Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a slave”

Philippians 2:3-7

Lesson 2 Outline

- A** The Master Became a Slave.
- B** He Came Not to be Served, But to Serve.
- C** Jesus' Model for Ministry.
- D** Jesus' Prayer Before Ministry.

small groups

- 1.** Discuss the extent of God the Son's condescension in His incarnation, with regard to His being, position, majesty and honor.
- 2.** In Matthew 20:28, Jesus said that He came not to be served, but to serve. But doesn't He want us to serve Him?
- 3.** List as many adjectives as you can to describe the way you think Jesus served others.
- 4.** What would you say was the relationship between Jesus' prayers and His ministry?

A The Master Became a Slave.

1. Philippians 2:3-8.

- 3 Do nothing from selfishness or empty conceit, but with **humility** of mind regard one another as more important than yourselves;
- 4 do not merely look out for your own personal interests, but also for the interests of others.
- 5 **Have this attitude** in yourselves which was also **in Christ Jesus**,
- 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped,
- 7 but emptied Himself, **taking the form of a slave**.
- 8 Being found in appearance as a man, **He humbled Himself** by becoming **obedient** to the point of death, even death on a cross.

R1
R2
S&T

2. “have this attitude which was in Christ Jesus”

- Philippians 2:3 - “with **humility** of mind regard one another as more important than yourselves.
- Philippians 2:8 - “He **humbled** Himself”

3. “taking the form of a slave” (*doulos*).

- Isaiah 53:2-3 - “He has **no stately form or majesty** that we should look upon Him, nor appearance that we should be attracted to Him. He was **despised** and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and **we did not esteem Him.**”
- 2 Corinthians 8:9 - “For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake **He became poor**”

4. “obedient”.

- John 17:4 - “I glorified You on the earth, having accomplished the work which You have given Me to do.”

“The fact that the infinite, omnipotent, eternal Son of God could become man and join Himself to a human nature forever, so that infinite God became one person with finite man, will remain for eternity the most profound miracle and the most profound mystery in all the universe.”⁻¹⁰



Wayne Grudem (1948-Present)

STOP Stop & Think Q1

Discuss extent of God the Son's
condescension in His incarnation.

As God	As Man
Being: <i>Infinite</i> → <i>infant</i> (Luke 2:7)	
Position: <i>King</i> → <i>slave</i> (Phil. 2:7)	
Majesty: <i>Glory</i> → <i>no majesty</i> (Isa. 53:2)	
Honor: <i>Praised</i> → <i>despised</i> (Isa. 53:3)	

“There is an infinite distance between God and His creatures. ... How great, then, is the glory of His self-humiliation in taking our nature that He might bring us to God! Such humiliation was not forced on Him; He freely chose to do it.”⁻¹¹



John Owen (1616-1683)

B He Came Not to Be Served, But to Serve.

1. Matthew 20:20-28.

- 20 Then the mother of the sons of Zebedee came to Jesus with her sons, bowing down and making a request of Him.
- 21 And He said to her, "What do you wish?" She said to Him, "Command that in Your kingdom these two sons of mine may sit one on Your right and one on Your left."
- 22 But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to Him, "We are able."
- 23 He said to them, "My cup you shall drink; but to sit on My right and on My left, this is not Mine to give, but it is for those for whom it has been prepared by My Father."
- 24 And hearing this, the ten became indignant with the two brothers.
- 25 But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them.
- 26 It is not this way among you, but whoever wishes to become great among you shall be your **servant** (*diakonos*),
- 27 and whoever wishes to be first among you shall be your **slave** (*doulos*)
- 28 just as the Son of Man **did not come to be served, but to serve**, and to give His life a ransom for many."

R1
R2
S&T

2. "If you want to be great in God's kingdom, learn to be the servant of all."

- Matthew 23:11-12 - "But the greatest among you shall be your **servant**. Whoever exalts himself shall be humbled; and whoever humbles himself shall be exalted."
- Mark 9:35 - "Sitting down, He called the twelve and said to them, 'If anyone wants to be first, he shall be last of all and **servant** of all.'"

"Apart from me you can do nothing. You cannot drink my cup. You cannot endure my baptism. You cannot serve each other. You cannot become the slave of all. To do any of this, you must "abide in me and I in you." You must trust me to serve you." -¹²



John Piper (1946-Present)

Stop & Think Q2

What did Jesus mean when He said that He came not to be served?
Doesn't He want us to serve Him?

- *God ≠ needs (Acts 17:24-25)*
- *Redemption = Jesus service + O.*
- *Ministry = Jesus + me → others*

"He did not come to get your service! He came to give you His services, not that you might first do Him honor, but that He might show you mercy! Oh, you need Him so very much!" -¹³



Charles Spurgeon (1834-1892)

C Jesus' Model for Ministry.

1. Motive: Compassion.

- Matthew 9:36 - "Seeing the people, He felt **compassion** for them, because they were distressed and helpless like sheep without a shepherd."
- Matthew 9:13 - Jesus said to the Pharisees, "But go and learn what this means: 'I desire **compassion**, and not sacrifice.'"
- Theodore Roosevelt - "People don't care how much you know, until they know how much you care." -¹⁴

R1

2. Mentoring: Discipleship.

a. Jesus Taught by One-On-One Discipleship.

- Luke 6:40 - "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."

b. Jesus Taught by Example.

- John 13:15 - After washing the disciples feet, Jesus said, "For I gave you an **example** that you also should do as I did to you."
* See Appendix 8, page 57
- John 13:34-35 - "A new commandment I give to you, that you love one another, even **as I have loved you**, that you also love one another. By this all men will know that you are My disciples, if you have love for one another."

c. Jesus Discipled the Disciples to make Disciples.

- Matthew 28:19-20 - "Go therefore and **make disciples**... teaching them to observe all that I commanded you"
- 2 Timothy 2:2 - "The things which you have heard from me in the presence of many witnesses, **entrust these to faithful men** who will be able to teach others also."

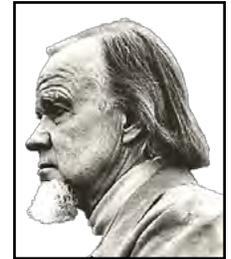
d. Examples of Mentoring Relationships in the Bible.

- Moses ➔ Joshua
- Elijah ➔ Elisha
- Jesus ➔ Disciples
- Paul ➔ Timothy

R2
S&T

"Biblical orthodoxy without compassion is surely the ugliest thing in the world." -¹⁵

Francis Schaeffer (1912-1984)



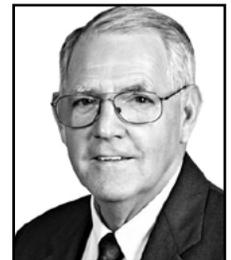
STOP Stop & Think Q3

List as many adjectives as you can that describe the way you think Jesus served others.

- *Compassionate (Mt. 9:36)*
- *Humble (Phil. 2:3-5)*
- *Sacrificial (Eph. 5:25)*
- *Gentle (Isa. 40:11)*
- *Prayerful (Lk. 22:31-32)*

"We never grow too old to be mentored or to be a mentor. We should place ourselves under someone wiser and more knowledgeable than ourselves in order to learn from them, then be looking for those to whom we can transmit what we have learned. The torch must be passed continuously from one generation to the next." -¹⁶

Curtis C. Thomas (1937-Present)



D Jesus' Prayer Before Ministry.

1. The Priority of Prayer in Jesus' Ministry.

- Matthew 14:23 - "After He had sent the crowds away, He went up on the mountain by Himself to pray; and when it was evening, He was there alone."
- Mark 1:35 - "In the early morning, while it was still dark, Jesus got up, left the house, and went away to a secluded place, and was praying there."
- Luke 6:12 - "It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God."
- Hebrews 5:7 - "In the days of His flesh, He offered up both prayers and supplications with loud crying and tears".

2. Jesus Prayed for Those He Served.

- Luke 22:31-32 - "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers."
- John 17:11-12 - "Holy Father, keep them in Your name, the name which You have given Me, that they may be one even as We are. While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished"
- John 17:15 - "I do not ask You to take them out of the world, but to keep them from the evil one."
- John 17:20 - "I do not ask on behalf of these alone, but for those also who believe in Me through their word"

"As the second person of the Trinity in eternal communion with His Father, Jesus nevertheless knew success in His ministry required dedicated time in prayer." -¹⁷

R. C. Sproul (1939-Present)



R1
S&T
R2

"God works through the gospel of Jesus in part to make people like Jesus. As Jesus came not to be served but instead had the heart of a servant, so those who believe the gospel of Jesus are given Christ-like hearts of servants." -¹⁸



Donald Whitney (1954-Present)

STOP Stop & Think Q4

What would you say was the relationship between Jesus' prayers and His ministry?

- *Fervent prayer =*
Fruitful ministry (Jam. 5:16).
- *Most fervent prayer =*
Most fruitful ministry (Jesus)
- *No God-glorifying ministry*
without prayer.

Lesson 2

Christ's Example

"He emptied Himself, taking the form of a slave, and being made in the likeness of men ... He humbled Himself"

Key Verse

Philippians 2:7-8

3 The Body of Christ

“But speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

Ephesians 4:15-16

Lesson 3 Outline

- A** The Church Compared to the Human Body.
- B** A Healthy Body.
- C** The “Breath” of the Body of Christ.

small groups

1. What is the primary evidence that Christ is truly the Head of a local church?
2. How would you characterize a human body in which the following percentage of its members were functioning?
 - 100% -
 - 90% -
 - 50% -
 - 10% -

Do you think this would also be true of the body of Christ (the local church)?
3. Jesus called God’s house “a house of prayer.” Considering all of the other activities that take place in God’s house, why do you think Jesus singled out that one characteristic?

A The Church Compared to the Human Body. R1

1. One Head: Christ.

- Ephesians 1:22 - “And He put all things in subjection under His feet, and gave Him as **head** over all things to the church”
- Ephesians 5:23 - “Christ also is the **head** of the church, He Himself being the Savior of the body.”
- Colossians 1:18 - “He is also **head** of the body, the church ... so that He Himself will come to have first place in everything.”

S&T

2. One Body: Unity.

- 1 Corinthians 12:12-13 - “For even as **the body is one** and yet has many members, and all the members of the body, though they are many, are **one body**, so also is Christ. For by one Spirit we were all baptized into **one body**”
- 1 Corinthians 12:20 - “now there are many members, but **one body**.”
- 1 Corinthians 12:27 - “Now you are Christ’s **body**, and individually members of it.”

3. Many Members: Diversity.

- Romans 12:4 - “we have **many members** in one body and all the members do not have the same function”
- Romans 12:6 - “Since we have **gifts that differ** according to the grace given to us, each of us is to exercise them accordingly”

4. Interconnected Members: Dependence. R2

- Romans 12:5 - “so we, who are many, are one body in Christ, and individually **members one of another**.”
- Ephesians 4:15-16 - “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being **fitted and held together** by what **every joint supplies**, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

“The rich doctrine of the church as Christ’s Body is a metaphor that shows the church not as an organization but as a living organism made up of many interrelated and mutually dependent parts. Christ is the head of that Body, and the Holy Spirit is, as it were, its lifeblood.” - 19



John MacArthur (1939-Present)



Stop & Think Q1

What is the primary evidence that Christ is truly the Head of a local church?

Church leaders teaching the inspiration, inerrancy, and authority of Scripture, and its member practicing it.

“Paul uses metaphors based on the human body to indicate the interconnectedness of believers ... Just as ligaments tie the whole body together, we are so interdependent that we must receive nourishment from Jesus through other believers and then pass on this sound instruction to others.” - 20



R. C. Sproul (1939-Present)

B A Healthy Body.

1. Ephesians 4:15-16.

15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ,

16 from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.

2. Attached To & Directed by the Head. (Col. 3:23-24)

- Ephesians 4:15-16 - “but speaking the truth in love, **we are to grow up in all aspects into Him who is the head, even Christ**, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” **R1**

3. Attached To the Other Members. (Hebrews 10:24-25)

- Ephesians 4:15-16 - “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom **the whole body, being fitted and held together by what every joint supplies**, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

4. Functioning (Not Just Functional). (1 Peter 4:10)

- Ephesians 4:15-16 - “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, **according to the proper working of each individual part**, causes the growth of the body for the building up of itself in love.” **S&T**

5. Every Activity is a Coordinated Effort. (Phil. 2:2)

- Ephesians 4:15-16 - “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together **by what every joint supplies**, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.” **R2**

“Let us always keep this great truth of God in memory—a church that is only united in itself, but not united to Christ, is no living church at all.” -21

Charles Spurgeon (1834-1892)



STOP Stop & Think Q2

How would you characterize a human body in which the following percentage of its members were functioning?

- 100% - Healthy
- 90% - Impaired; Challenged
- 50% - Sever Handicap; Bed-Ridden
- 10% - Coma; Life Support

Do you think this would also be true of the body of Christ (i.e. the local church)?

“Howard Hendricks once described the local church as a football game: Twenty-two people on the field, badly in need of a rest, and forty thousand in the stands, badly in need of exercise” -22

Alistair Begg (1952-Present)



“Prayer is the breath of the church. When the church prays the body is breathing; when the church stops praying the body is dead” -²³

Dr. Ed Clowney (1917-2005)



R1

C The “Breath” of the Body of Christ.

1. Private Prayer.

- James 5:16 - “The effectual fervent prayer of a righteous man availeth much.”

2. Corporate Prayer.

- Matthew 18:19-20 - “Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered together in My name, I am there in their midst.”

R2

3. A House of Prayer.

- Matthew 21:13 - “And He said to them, ‘It is written, ‘My house shall be called a house of prayer’”

S&T

“The effective fervent prayer of a righteous man can accomplish much. But Scripture and experience combine to teach that the united prayers of many righteous accomplish still more.” -²⁴

Oswald Sanders (1902-1992)



R3

“The prayer life of an individual and of the church says a lot about their view of the Lord. If we are careful to develop a precise theology and yet have an anemic prayer life, it may be that we have not really grasped with our hearts the truth that we are fully dependent upon God for all things.” -²⁵

R. C. Sproul (1939-Present)




Stop & Think Q3

Jesus called God’s house “a house of prayer.” Considering all of the other activities that take place in God’s house, why do you think Jesus singled out that one characteristic?

Prayer is the first and most important ministry.

We have no ministry without prayer.

Lesson 3

The Body of Christ

“We are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body [is] being fitted and held together by what every joint supplies, according to the proper working of each individual part”

Key Verse

Ephesians 4:15-16

4

Employ Your Gifts

“As each of you has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God. ... whoever serves is to do so as one who is serving by the strength which God supplies; so that in all things God may be glorified through Jesus Christ”

1 Peter 4:10-11

Lesson 4 Outline

- A** Parable of the Talents.
- B** Put Your Talents to Work.
- C** The Misnomer of Full-Time Ministry.

small groups



- 1.** Define the term “Christian stewardship”.
- 2.** Define the term “full-time ministry”?
- 3.** To whom should the term “full-time ministry” be applied and why?

A Parable of the Talents. (Matthew 25:14-30)

- 14 For it is just like a man about to go on a journey, who called his own slaves and entrusted **his possessions** to them.
- 15 To one he gave five talents, to another, two, and to another, one, each **according to his own ability**; and he went on his journey.
- 16 Immediately the one who had received the five talents went and traded with them, and gained five more talents.
- 17 In the same manner the one who had received the two talents gained two more.
- 18 But he who received the one talent went away, and dug a hole in the ground and hid **his master's money**.
- 19 "Now after a long time the master of those slaves came and settled accounts with them.
- 20 The one who had received the five talents came up and brought five more talents, saying, 'Master, you entrusted five talents to me. See, I have gained five more talents.'
- 21 His master said to him, '**Well done**, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; **enter into the joy of your master**.'
- 22 "Also the one who had received the two talents came up and said, 'Master, you entrusted two talents to me. See, I have gained two more talents.'
- 23 His master said to him, '**Well done**, good and faithful slave. You were faithful with a few things, I will put you in charge of many things; **enter into the joy of your master**.'
- 24 "And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow and gathering where you scattered no seed.
- 25 And I was afraid, and went away and hid your talent in the ground. See, you have what is yours.'
- 26 "But his master answered and said to him, 'You wicked, lazy slave, you knew that I reap where I did not sow and gather where I scattered no seed.
- 27 Then you ought to have put my money in the bank, and on my arrival **I would have received my money back with interest**.
- 28 Therefore take away the talent from him, and give it to the one who has the ten talents.'
- 29 "For to everyone who has, more shall be given, and he will have an abundance; but from the one who does not have, even what he does have shall be taken away.
- 30 Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.

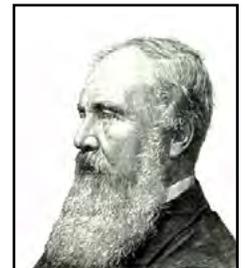
S&T

STOP Stop & Think

- R1
- To whom did the talents belong? (v. 14, 18)
the master
 - How were the talents distributed? (v. 15)
according to each one's ability
 - What do the talents represent? (See J. C. Ryle quote below)
 - Talents = everything God gives us
 - What was the master's expectation concerning the stewardship he entrusted to His slaves?
to get a return on his investment
 - What was the master's response to the two faithful slaves, concerning their results? (v. 21, 23)
commendation & joy
 - Who are the characters intended to represent?
 - The Master = God
 - Faithful slaves = believers
 - Unfaithful slave = unbelievers

"Anything whereby we may glorify God is a talent. Our gifts, our influence, our money, our knowledge, our health, our strength, our time, our senses, our reason, our intellect, our memory, our affections, our privileges as members of Christ's Church, our advantages as possessors of the Bible – all are talents. ... All that we have is a loan from God. We are God's stewards." -26

J. C. Ryle (1816-1900)



B Put Your Talents to Work.

S&T

1. You Were Saved to Serve.

R1

- Ephesians 2:8-10 - “For by grace you have been **saved** through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus **for good works**, which God prepared beforehand so that we would walk in them.”

2. You Have Been Given Gifts to Serve.

R2

- 1 Peter 4:10 - “As **each one has received a special gift**, employ it in serving one another as good stewards of the manifold grace of God.”
- Romans 12:6 - “**Since we have gifts** that differ according to the grace given to us, each of us is to exercise them accordingly”

3. You Have Been Empowered to Serve.

- 1 Peter 4:11 - “Whoever serves is to do so as one who is serving by the **strength which God supplies**; so that in all things God may be glorified through Jesus Christ”
- 2 Corinthians 3:5-6 - “Not that we are adequate in ourselves to consider anything as coming from ourselves, but **our adequacy is from God**, who also made us adequate as servants of a new covenant”

4. You Will Be Rewarded for Serving.

- Colossians 3:23-24 - “Whatever you do, do your work heartily, as for the Lord rather than for men, knowing that from the Lord **you will receive the reward** of the inheritance. It is the Lord Christ whom you serve.”
- Hebrews 6:10 - “For **God is not unjust so as to forget your work** and the love which you have shown toward His name, in having ministered and in still ministering to the saints.”

5. Your Service is Not in Vain.

- 1 Corinthians 15:58 - “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that **your toil is not in vain** in the Lord.”
- Galatians 6:9 - “Let us not lose heart in doing good, for in due time we will reap if we **do not grow weary**.”

“One of the most reliable evidences that a person has been converted is that he begins looking for ways to use his time, talent, and treasure in service to the gospel.” -27

Donald Whitney (1954-Present)



Stop & Think Q1

How would you define the term “Christian stewardship”?

Christian stewardship is using the time, treasures and talents that God has given for the furtherance of His kingdom.

“Serving is one of those practices — perhaps like giving — that we intend to do but which, without discipline and intentionality, we do much less than we propose. Because service is often “work” (see Eph. 4:12), our flesh remains prone to avoiding it even after we embrace the gospel.” -28

Donald Whitney (1954-Present)



C The Misnomer of “Full-Time” Ministry.

∞ SERIES SUMMARY ∞

L1. Slaves of Christ. *Is Jesus my Master full-time?*

- Matthew 6:24 - “No one can serve two masters”
- 1 Corinthians 6:19-20 - “Or do you not know ... that you are not your own? For you have been bought with a price”

L2. Jesus’ Example. *Am I a full-time follower?*

- Matthew 16:24 - “Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.’”
- John 17:18 - “As You sent Me into the world, I also have sent them into the world.” (Philippians 2:3-8; Matthew 20:25-28)
- 1 John 2:6 - “The one who says he abides in Him ought himself to walk in the same manner as He walked.”

L3. The Body of Christ. *Am I fully functioning member?*

- Romans 12:4-5 - “For just as we have many members in one body and all the members do not have the same function, so we, who are many, are one body in Christ, and individually members one of another.”
- Ephesians 4:15-16 - “but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love.”

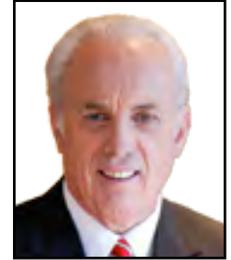
L4. Employ Your Gifts. *Am I in full-time employment?*

- Romans 12:6 - “Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly”
- 1 Peter 4:10 - “As each one has received a special gift, employ it in serving one another as good stewards of the manifold grace of God.”

S&T
R1

“Every Christian is in full-time Christian service to Jesus Christ, working to God’s glory that others may be brought to the knowledge of Jesus Christ” -29

John MacArthur (1939-Present)



STOP Stop & Think Q2

To whom should the term “full-time ministry” be applied?

Every true Christian!

*If you are a “full-time”
Christian, then you are in
full-time ministry.*

Lesson 4

Employ Your Gifts

“As each of you has received a special gift, employ it in serving one another, as good stewards of the manifold grace of God”

Key Verse

1 Peter 4:10



Appendices

Number	Subject	Appendix	Referenced
A1	Other New Testament Words Referring to Christians	PAGE 49	PAGE 5
A2	Reference to “My Servant” in the Old Testament.	50	-
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A1 Other New Testament Words Referring to Christians.

(According to the New American Standard Bible)

- **A**braham's descendents - Galatians 3:29
- **A**liens - 1 Peter 1:1, 2:11
- **A**mbassadors for Christ - 2 Corinthians 5:20
- **B**eloved children - 1 Cor. 4:14; Eph. 5:1; 1 John 3:2
- **B**eloved of God - Rom. 1:7, 9:25; 1 Thess. 1:4; 2 Thess. 2:13
- **B**ody of Christ - Rom. 12:5; 1 Cor. 12:27; Eph. 1:23, 3:6, 4:12, 5:23
- **B**ride of Christ - Revelation 19:7, 21:2, 21:9, 22:17
- **B**uilding, God's - 1 Corinthians 3:9; Ephesians 2:21
- **C**alled, The - Rom. 1:6; 1 Cor. 1:24; Jude 1:1; Rev. 17:14
- **C**hildren of God - John 1:12, Rom 8:16; Phil. 2:15, 1 John 3:1-2
- **C**hildren of light - Ephesians 5:8
- **C**hildren of promise - Romans 9:8; Galatians 4:28
- **C**hosen of God, The - Col. 3:12; Titus 1:1; 1 Pet. 2:9; Rev. 17:14
- **E**lect, The - Mt. 24:22, 24, 31; Mk. 13:20, 22, 27; Lk. 18:7; Rom. 8:33
- **F**ishers of men - Matthew 4:19; Mark 1:17
- **F**ools for Christ's sake - 1 Corinthians 4:10
- **H**ousehold of God, The - Eph. 2:19; 1 Tim. 3:15; 1 Pet. 4:17
- **L**ight of the world / **L**ight in the Lord - Matthew 5:14; Ephesians 5:8
- **L**iving stones - 1 Peter 2:5
- **P**eople of God - Hebrews 4:9, 1 Peter 2:9-10
- **P**riests / a **P**riesthood - 1 Peter 2:5 2:9; Revelation 1:6, 5:10, 20:6
- **S**alt of the earth - Matthew 5:13
- **S**heep, My - John 10:26-27, 21:16-17
- **S**ons of Abraham - Galatians 3:7
- **S**ons of God - Mt. 5:9; Lk. 20:36; Rom. 8:14, 8:19; Gal. 3:26
- **S**ons of light - Luke 16:8; John 12:36; 1 Thess. 5:5
- **T**emple of the God / **T**emple of the Holy Spirit - 1 Cor. 3:16, 6:19

A2 Reference to "My Servant" in the Old Testament.

1. Hebrew Word: עֶבֶד

- Transliteration: *ebed*. Phonetic Spelling: (eh'-bed)
Definition: slave, servant.

2. "My Servant" (Referring to Christ) - 2x.

- Isaiah 53:11 - "As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, **My Servant**, will justify the many, as He will bear their iniquities."

3. "My servant Abraham" - 1x.

- Genesis 26:24 - "The Lord appeared to him the same night and said, 'I am the God of your father Abraham; do not fear, for I am with you. I will bless you, and multiply your descendants, for the sake of **My servant Abraham**.'"

4. "My servant Jacob" - 2x.

- Isaiah 41:8 - "But you, Israel, **My servant, Jacob** whom I have chosen, Descendant of Abraham My friend"

5. "My servant Job" - 4x.

- Job 1:8 - "The Lord said to Satan, 'Have you considered **My servant Job**? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.'"

6. "My servant Moses" - 2x.

- Numbers 12:7 - "My **servant Moses**, He is faithful in all My household"

7. "My servant David" - 13x.

- 2 Samuel 7:8 - "Now therefore, thus you shall say to **My servant David**, 'Thus says the Lord of hosts, 'I took you from the pasture, from following the sheep, to be ruler over My people Israel.'"

8. "My servants the prophets" - 9x.

- Jeremiah 7:25 - "Since the day that your fathers came out of the land of Egypt until this day, I have sent you all **My servants the prophets**"

A3 Confluence of Events Starting in the 1500's.

ENGLISH BIBLE TRANSLATIONS	
1525	The Tyndale Bible. Produced by English scholar William Tyndale (1494–1536), it was the first English Bible to draw directly from Hebrew and Greek texts, and the first English Bible to be mass-produced using the invention of the printing press (1440). The Tyndale Bible was banned in 1530 and Tyndale was executed by the Catholic Church in 1536. Prior to his execution Tyndale had finished translating the entire New Testament and roughly half of the Old Testament.
1539	The Great Bible. The first authorized edition of the Bible in English, authorized by Henry VIII (1491-1547), King of England who is known for his role in the separation of the Church of England from the Roman Catholic Church. The Great Bible was prepared by Myles Coverdale (1488-1569), and relied heavily on the Tyndale Bible. As the Tyndale Bible was incomplete, Coverdale translated the remaining books of the Old Testament from the Latin Vulgate and German translations, rather than working from the original Greek and Hebrew texts. It was called the Great Bible because of its size.
1560	Geneva Bible. The primary Bible of 16th century English protestantism and the Bible taken to America on the Mayflower. It was the first Bible mechanically printed, mass-produced and made available to the general public. Included were a variety of scriptural study guides, which lead to its reputation as history's first study Bible. The Geneva Bible was the first English version in which all of the Old Testament was translated directly from the Hebrew, and the first English Bible to use verse numbers based on the work of Robert Estienne (1551).
1611	King James Version. The King James Version (KJV), also known as the Authorized Version (AV), is an English translation of the Bible for the Church of England begun in 1604 and completed in 1611. The translation was done by 47 scholars, all of whom were members of the Church of England. One estimate suggests that the New Testament in the King James Version is 83% Tyndale's and the Old Testament 76%. The 1611 version contained the Apocrypha. The 1666 edition was the first edition of the KJV that did not include these extra books.
1901	American Standard Version (ASV). "LORD" → "Jehovah" 6823x.
1971	New American Standard (NASB). The Lockman Foundation.
1952	Revised Standard Version (RSV). Revision of the ASV.
1978	New International Version (NIV). International Bible Society.
1982	New King James Version (NKJV). Vocabulary update to the KJV.
2001	English Standard Version (ESV). Revision of the RSV.

Confluence of Events Starting in the 1500's (Cont'd)

AFRICAN SLAVE TRADE	
1502	First African Slaves in the New World. The Spanish were the first Europeans to use enslaved Africans in the New World on islands such as Cuba.
1510	Systematic Export. African slaves transported to the New World.
1518	Significant Escalation. Charles V grants permission to import 4000 African slaves into New Spain (Central and South America). From this point on thousands of slaves are sent to the New World each year.
1619	Jamestown. Twenty Africans were brought to the English colony of Jamestown, Virginia. At least some of them were indentured servants.
1640-1680	English Colonies. With the consolidation of England's Royal African Company, enslaved Africans were arriving in the English colonies in larger numbers. An increasing number of colonists begin purchasing slaves.
18th cent	Peak of The Atlantic Slave Trade. The largest number of slaves were captured on raiding expeditions into the interior of West Africa. The people captured on these expeditions were shipped by European traders to the colonies of the New World. As a result of the War of the Spanish Succession, the United Kingdom obtained the monopoly of transporting captive Africans to Spanish America. The great majority were shipped to the Americas, but some also went to Europe and Southern Africa.
1793	The Cotton Gin. The mechanization of the textile industry in England led to a huge demand for American cotton, a southern crop whose production was limited by the difficulty of removing the seeds from raw cotton fibers by hand. Eli Whitney invented the cotton gin to efficiently remove the seeds. Within a few years the South would transition from the large-scale production of tobacco to that of cotton, a switch that reinforced the region's dependence on slave labor.
1807	Slave Population Triples. Though Britain and the U.S. banned the Atlantic slave trade, the domestic trade flourished and the slave population in the U.S. nearly tripled over the next 50 years. By 1860 there were nearly four million African slaves in the U.S.
1833	Slave Abolition Act. Britain abolished slavery throughout the British Empire with the Slavery Abolition Act
1861-1865	The American Civil War. Eleven southern states seceded from the Union resulting in the bloodiest war in U.S. history.
1865	Thirteenth Amendment. The United States abolished slavery in the 13th Amendment to the U.S. Constitution.

A4 The Apostle Paul's "Brand-Marks of Jesus".

1. Paul Calls His Scars His "Stigmata", the Brand-Marks of a Slave.

- Galatians 6:17 - "I bear on my body the *brand-marks* of Jesus."
- Greek: *στίγματα*, *stigmata* - A brand-mark burned into the skin of a slave in New Testament times, proving he belonged to a particular owner.

2. A Few Examples of Paul's Stigmata.

- Acts 14:19 - Paul was stoned and left for dead in Lystra.
- Acts 16:22-23 - Paul & Silas were beaten with rods in Philippi.
- 1 Corinthians 15:32 - Paul fought with wild beasts in Ephesus.

3. Summary of Paul's "Brand-Marks".

- 1 Corinthians 4:11-13 - "To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now."
- 2 Corinthians 11:24-27 - "Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure."

"I bear on my body the
brand-marks of Jesus"
Galatians 6:17



A5 The Permanent Mark of a Slave for Life.

1. Old Testament Law Concerning Indentured Slaves.

- Deuteronomy 15:12-17 - "If your kinsman, a Hebrew man or woman, is sold to you [i.e. because they cannot pay a debt], then he shall serve you six years, but in the seventh year you shall set him free. ... It shall come about if he says to you, 'I will not go out from you,' because **he loves you** and your household, since he fares well with you; then you shall take an awl and pierce it through his ear into the door, and he shall be your **servant forever**."

2. Likewise, You Owed an Unpayable Debt.

- Matthew 18:23-24 - "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. When he had begun to settle them, one who owed him **ten thousand talents** was brought to him..."
- 10,000 talents = 60 million denarii = 164, 383 years wages

3. Christ Paid Your Debt / Bought You.

- Colossians 2:14 - Jesus "**canceled out the certificate of debt** consisting of decrees against us, which was hostile to us; and He has taken it out of the way, having nailed it to the cross."
- 1 Corinthians 6:19-20 - "You are not your own. For you have been **bought with a price**"

4. You are a Slave of Jesus Christ.

- 2 Corinthians 4:5 - "For we do not preach ourselves but Christ Jesus as Lord (i.e. Master), and ourselves as **slaves** (*doulos*)"

5. But You are a Slave Who Loves Your Master.

- 2 Corinthians 5:14 - "For the love of Christ **constrains** us" (KJV) (*sunecho*, cf. Luke 22:63 - hold in custody)

6. You are Permanently Marked as Belonging to Christ.

- Revelation 7:3 - the **slaves** (*doulos*) of God are marked (sealed) on their foreheads.

A6 The Unbeliever's Bondage to Sin.

1. The Unbeliever is a Slave of Sin.

- John 8:34 - "Jesus answered them, 'Truly, truly, I say to you, everyone who commits sin is the **slave of sin**.'"
- Romans 6:16 - "Do you not know that when you present yourselves to someone as **slaves** for obedience, you are **slaves** of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?"
- Titus 3:3 - "For we also once were foolish ourselves, disobedient, deceived, **enslaved** to various lusts and pleasures"
- 2 Peter 2:19 - Unbelievers are "**slaves of corruption**; for by what a man is overcome, by this he is **enslaved**."
- James 1:14 - "But each one is tempted when he is **carried away and enticed by his own lust**."

2. The Believer Can Still Act Like a Slave of Sin.

- Romans 6:12 - "Therefore **do not let sin reign** in your mortal body so that you **obey its lusts**"
- Romans 7:14-23 - "For we know that the Law is spiritual, but I am of flesh, sold into **bondage** to sin. For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate. ... I see a different law in the members of my body, waging war against the law of my mind and making me a **prisoner** of the law of sin which is in my members."
- Galatians 5:1 - "It was for **freedom** that Christ set us **free**; keep standing firm and do not be subject again to a yoke of **slavery**."
- Galatians 5:13 - "For you were called to **freedom**, brethren; only do not turn your **freedom** into an opportunity for the flesh"
- 1 Peter 2:11 - "Beloved, I urge you as aliens and strangers to abstain from **fleshly lusts** which **wage war** against the soul."
- 1 Peter 2:16 - "Act as **free** men, and do not use your **freedom** as a covering for evil, but use it as **slaves** (*doulos*) of God"

A7 The True Believer's Freedom in Christ.

1. Christ Came to Set the Captive Free.

- Luke 4:17-21 - "And the book of the prophet Isaiah was handed to [Jesus]. And He opened the book and found the place where it was written [Isaiah 61:1], 'The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim **release to the captives**' ... And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He said to them, 'Today this Scripture has been fulfilled in your hearing.'"
- John 8:31-32 - "If you continue in My word, then you are truly disciples of Mine; and you will know the truth, and the truth will make you **free**."
- John 8:36 - "So if the Son makes you **free**, you will be **free** indeed."

2. Christ Set Us Free From Slavery to Sin.

- Romans 6:6 - "our old self was crucified with Him ... so that we would **no longer be slaves to sin**" (cf. Galatians 2:20)
- Romans 6:14 - "For **sin shall not be master over you**, for you are not under law but under grace."
- Romans 6:17-18 - "But thanks be to God that though you **were slaves of sin**, you became obedient from the heart to that form of teaching to which you were committed, and having been **freed from sin**, you became slaves of righteousness."
- Romans 8:1-2 - "Therefore there is now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life in Christ Jesus has set you **free** from the law of sin and of death."

3. The Holy Spirit's Work to Free Us From Sin.

- 2 Corinthians 3:17 - "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is **liberty**."
- Romans 8:12, 15 - "So then, brethren, we are under obligation, not to the flesh, to live according to the flesh ... For you have **not received a spirit of slavery [to sin]** leading to fear again, but you have received a spirit of adoption as sons by which we cry out, 'Abba! Father!'"

A8 Foot-Washing: An Example, Not an Ordinance.

1. John 13:4-16.

Jesus got up from the [last] supper and washed the disciples' feet. Afterward He said to them, "If I, the Lord, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. A slave is not greater than his master."



- 2. Ancient Courtesy.** In cultures, especially where sandals were the chief footwear, the owner of a house would provide water and a servant to wash the feet of guests. Normally foot-washing was the duty of the lowest slave. Even the disciples of the Jewish rabbis were not to wash the feet of their masters; that was uniquely the task of a slave.
- 3. Biblical Examples.** Foot-washing is mentioned in the Bible in Genesis 18:4, 19:2, 24:32, 43:24; 1 Samuel 25:41; Luke 7:44; John 13:4-16; 1 Timothy 5:10.
- 4. Object Lesson.** The disciples had been arguing about which of them was the greatest (Luke 22:24). Jesus used foot-washing as an object lesson to teach his disciples that they must be willing to serve in the most humble positions, even like the lowest slave would in that ancient culture. Jesus was not establishing a new religious ritual, sacrament, or ordinance for the church, but giving His disciples a practical lesson on humility and Christian service. Jesus said, "I desire compassion, and not sacrifice [i.e. religious ritual]" (Matthew 9:13).
- 5. Ritualistic Practice.** Roman Catholics, Mormons, Seventh Day Adventists, and a few protestant churches practice foot-washing as a church ordinance, rather than understanding it as a lesson on humble daily Christian service.

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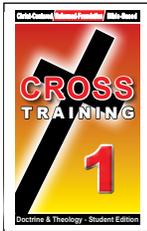
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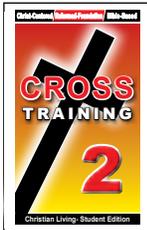
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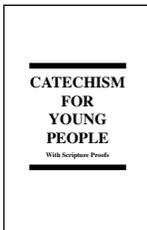
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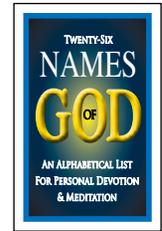
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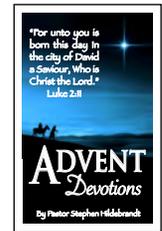
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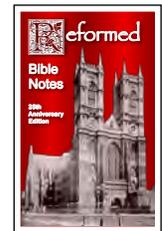


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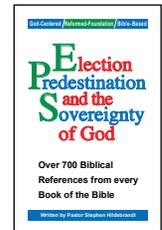


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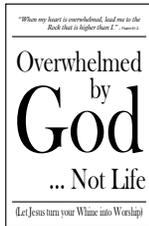
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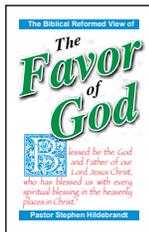
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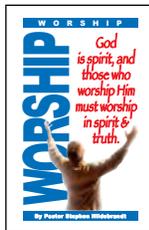
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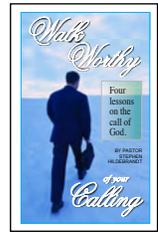
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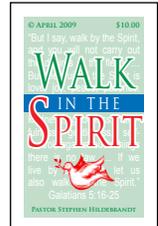
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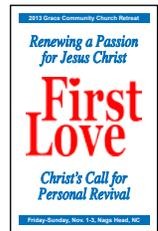
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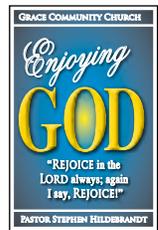
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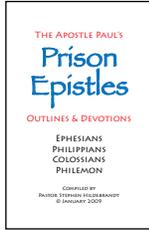
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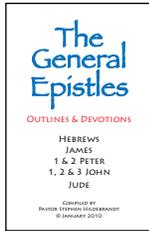
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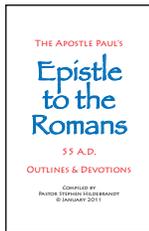
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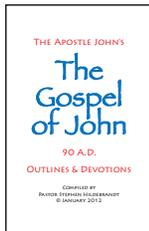
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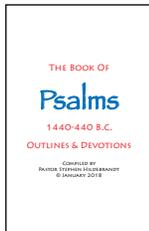
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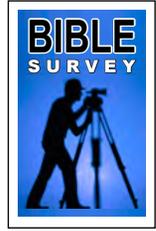
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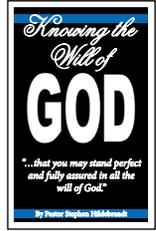


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