



The
FLOW
Adult CURRICULUM

#24

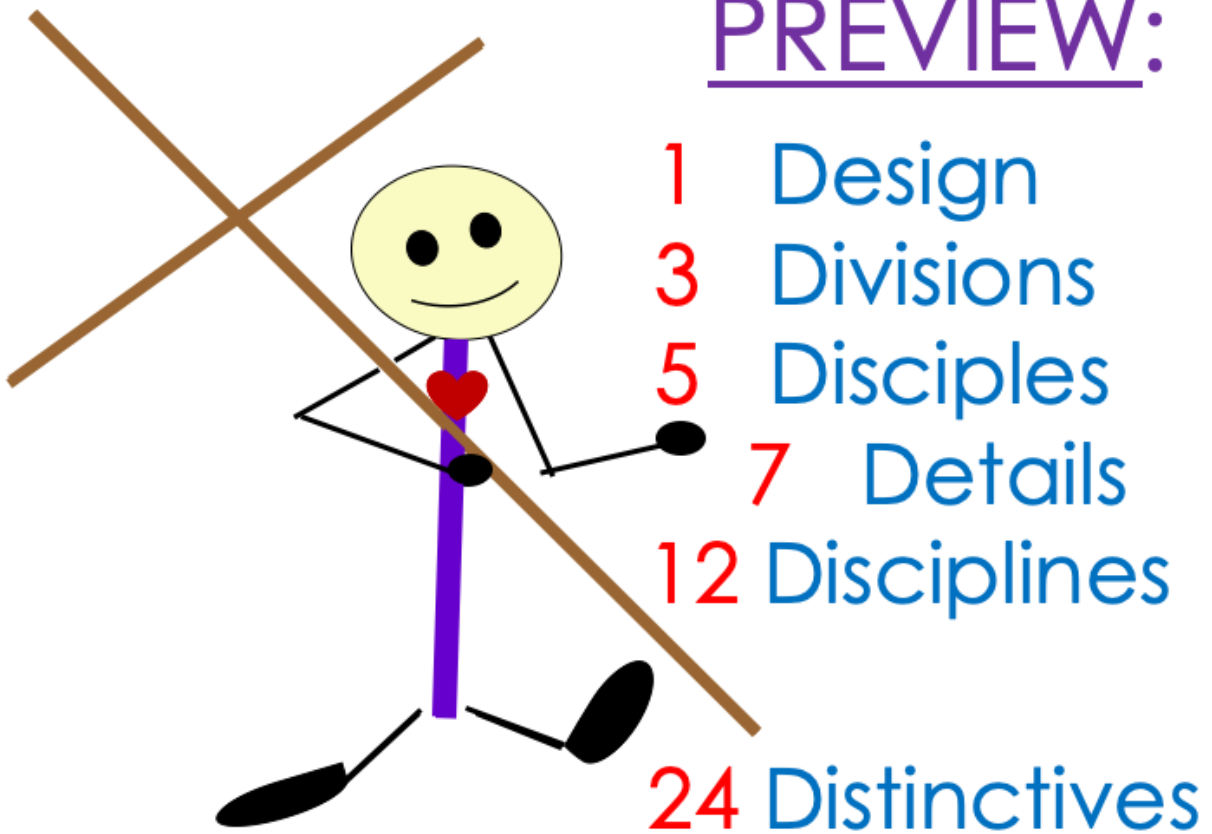
Serving

1 Corinthians 9:19

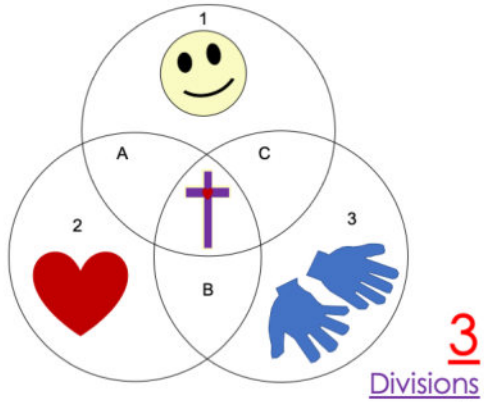
(Come And See Christianity book pages 74-75)

The FLOW

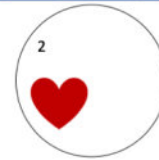
PREVIEW:



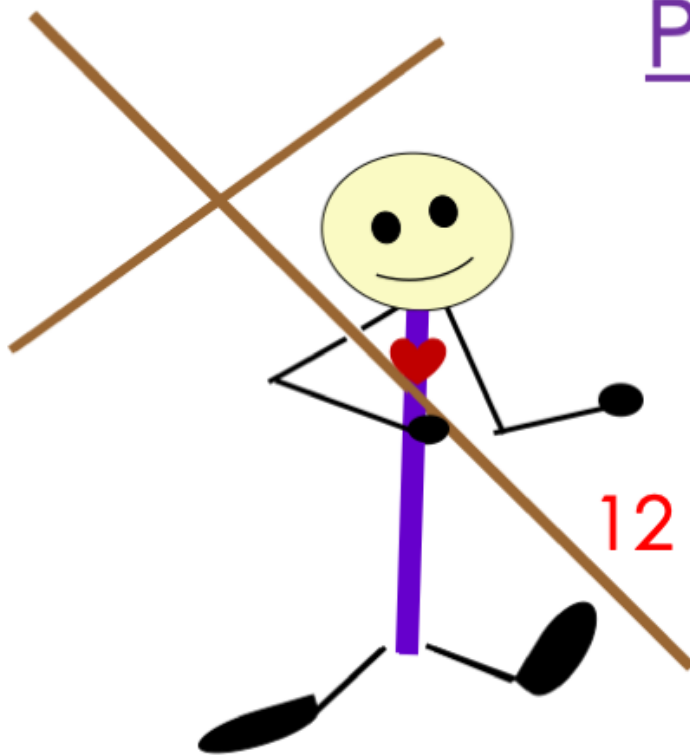
SECTION FIVE: 12 Disciplines



The
HEART



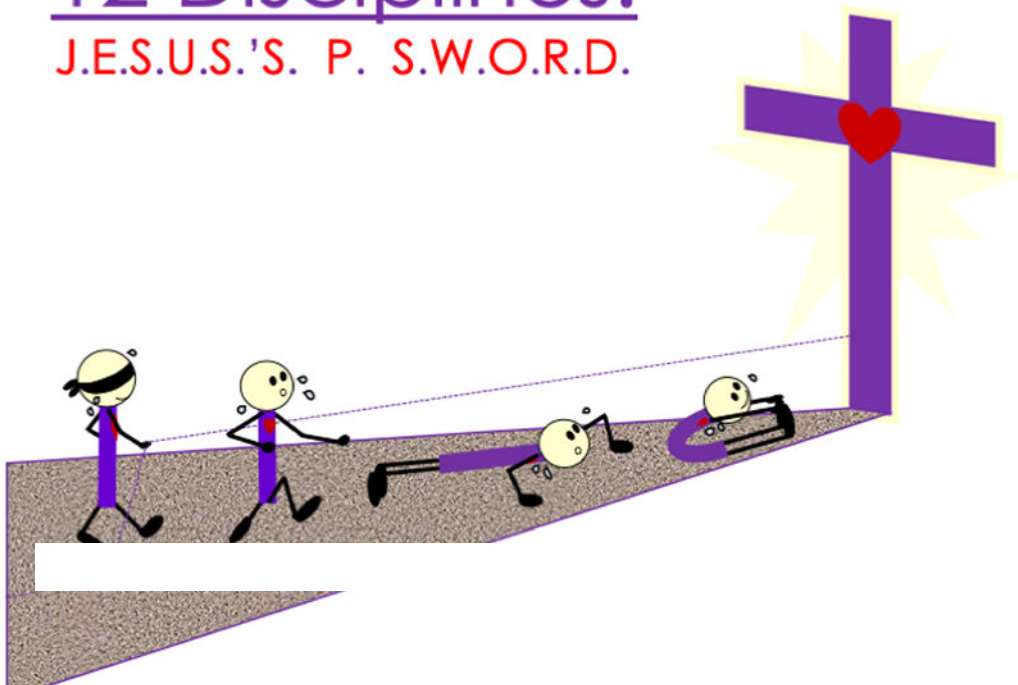
PREVIEW:



12 Disciplines

12 DISCIPLINES: Here are some heart exercises for you... These discipleship “disciplines” can help Christians to strengthen their faith and grow as missional & maturing Christ-followers.

12 Disciplines:
J.E.S.U.S.'S P. S.W.O.R.D.





SERVICE:

Talk is cheap!

Amongst the **most Christ-like** of disciplines is heartfelt service...
May we celebrate **BE-ing sent**, **set-apart**, & serving servants.

2 Timothy 3:16-17

All Scripture is breathed out by God and profitable for teaching, for rebuking, for correction, and for training in righteousness, 17so that the man of God may be complete, thoroughly equipped for every good work.

INTRO:

Welcome to another major transition point in your discipleship journey and our Come And See Christianity curriculum. By way of review, thus far, we have gone through Section One's single lesson on God's divine DESIGN, then Section Two's three unifying and introductory lessons on every human's 3 DIVISIONS (our HEAD, HEART, and HANDS); we then followed up with the universally inclusive definitions and descriptions of humanity's 5 types of people, also known as biblical DISCIPLES (the LOST, LOVER, LEARNER, LEADER, and LIFER), each having received their own lesson. Next came what we just completed, Section Four's 7 lessons on Christianity's fundamental, knowledge-based truths, also known as The DETAILS (FOUNDATIONS, FRAMEWORK, FACTS, FIGHT, FAITH, FAMILY, and FOREVER).

Now, in the same way that Sections 1-4 (and their 16 compiled lessons) all concentrated on aspects of "The HEAD" and the truth of God's Word, Section 5 will contain 12 complementary lessons (**J.E.S.U.S.'S. P.S.W.O.R.D.**) that focus on HEART exercises, also known as spiritual DISCIPLINES, that can help to grow and strengthen the Christian's truth-filled, loving, and faithfully obedient HEART...

12 HEART Strengthening DISCIPLINES:

1. *Journaling*
2. *Eat-nothing (Fasting)*
3. *Scripture intake*
4. *Understudy of Scripture*
5. *Solitude*
6. *Stewardship*
7. *Prayer*
8. *Serving*
9. *Worship*
10. *Outreach*
11. *Relationships*
12. *Development*

PRAYER:

LORD, we seek to bless You with all that is within us. Help us here, we pray, to be that blessing as we come to better understand You and Your eternal truth in love (Ephesians 4:15). Help us to see with Your eyes and love with Your love, all that You would reveal to us through Your Word, Your will, and Your ways. May we grow in our grasp of Your realities, Your means of restoration, and Your mission of reproduction. In the holy name of Jesus, we pray. Amen and Amen

CONTEXT:

Macro

Spiritual Disciplines

(The content herein is predominantly derived and expanded upon from Dr. Don Whitney's *Spiritual Disciplines* & Dr. Chuck Lawless' *Disciplined Warriors*.)

I. SPIRITUAL DISCIPLINES . . . FOR THE PURPOSE OF GODLINESS

*Ours is an undisciplined age. The old disciplines are breaking down.
... We **need** the rugged strength of Christian **character**
that can come only from discipline.*

- V. Raymond Edman

Discipline without direction is drudgery!

The Bible says of God's elect, "*For those whom He foreknew He also predestined **to be conformed** to the image of His Son*"
(Romans 8:29)

Although God will grant Christlikeness to us when Jesus returns, until then He intends for us to grow toward it.

We aren't merely to wait for holiness; we're to pursue it.

All who come to God trusting in the person and work of Jesus to make them right with God are given the Holy Spirit (see Ephesians 1:13-14). The presence of the Holy Spirit causes all those in whom He resides to have new holy hungers they didn't have before.

Hebrews 12:14 is clear:
Anyone who is not striving for holiness will not see the Lord!

The urgent question every Christian should ask is, *“How then shall I pursue holiness... How can I become more like Christ?”*
God’s Word offers a clear answer in...

1 Timothy 4:7
“Discipline yourself for the purpose of godliness.”

The only road to Christian maturity and godliness (a.k.a. Christlikeness & holiness) passes through the practice of the Spiritual Disciplines.

Godliness is the goal of the Disciplines... remember this and the ***Spiritual Disciplines become delights vs drudgery.***

II. WHAT ARE SPIRITUAL DISCIPLINES?

Spiritual Disciplines are those practices found in Scripture (and in application) that promote spiritual growth among believers in The Gospel.

Spiritual Disciplines are the **habits of devotion** and **experiential Christianity** that have been **practiced** by the people of God since biblical times.

The Disciplines could be described in several ways:

- “First, the Bible prescribes both **personal** and **interpersonal** Spiritual Disciplines.”
- **Spiritual Disciplines are activities, NOT attitudes.**
 - Disciplines are practices... NOT character qualities, graces, or “fruit of the Spirit” (Galatians 5:22-23).
 - **Disciplines are things you do!**

The goal of practicing a given Discipline, is not about “DOing” as much as it is about “BEing,” that is, BEing like Jesus. But the biblical way to grow in BEing more like Jesus is through the rightly motivated doing of the biblical Spiritual Disciplines.

- We do specific practices *sometimes* that cultivate being more like Jesus *all the time*.
- Spiritual Disciplines are practices taught or modeled in the Bible. (Without this limitation, we might call anything we fancy a Spiritual Discipline.)
- Spiritual Disciplines found in Scripture are sufficient for knowing & experiencing God & growing in Christlikeness.
 - See 2 Timothy 3:16-17
 - See 2 Peter 1:3 & Philippians 4:13
- Spiritual Disciplines are practices derived from the gospel, NOT divorced from the gospel.
- ***Spiritual Disciplines are means, not ends.***

Godliness is both closeness to Christ and conformity to Christ.

CAUTION: *While we cannot be godly without the practice of the Disciplines, we can practice the Disciplines without being godly...*

So, the Spiritual Disciplines are those personal and interpersonal activities given by God in the Bible as the sufficient means believers in Jesus Christ are to use in the Spirit-filled, gospel-driven pursuit of godliness, that is, closeness to Christ and conformity to Christ.

III. SPIRITUAL DISCIPLINES... AS MEANS TO GODLINESS

Godliness comes through discipline.

- God uses **three primary catalysts for changing us** and conforming us into Christlikeness, but only one is largely under our control.
 - #1: God uses people to change people.**
 - *"Iron sharpens iron," says Proverbs 27:17.*
 - *Sometimes God uses our friends to sharpen us into more Christlike living, and sometimes He uses our enemies to file away our rough, ungodly edges.*
 - #2: God uses circumstance(s) as His catalyst for change.**

#3: God uses spiritual disciplines to change His people.

*God uses spiritual disciplines
to work on His people from the **inside out**.*

Colossians 1:29 illustrates how **the efforts of a Christian & the work of God—can occur simultaneously** in a person indwelt by the Holy Spirit (cf. Philippians 2:13).

See here divine grace AND human responsibility...

*As physical disciplines promote bodily strength, so
the Spiritual Disciplines promote godliness.*

- Think of the Spiritual Disciplines as ways by which we can spiritually place ourselves in the path of God's grace and seek Him, much **like Zacchaeus** placed himself physically in Jesus' path and sought Him. The Lord, by His Spirit, still travels down certain paths that He has ordained and revealed in Scripture. We call these paths the Spiritual Disciplines...

*If we will place ourselves on these paths and look
for Him there by faith, we can expect
to encounter Him.*

IV. SPIRITUAL DISCIPLINES... GOD'S WILL FOR CHRISTIANS

*"Discipline yourself for the purpose of godliness"
makes it plain that **this is a command of God**, not merely a suggestion.*

- **Holiness is not an option for those who claim to be children of the Holy One** (see 1 Peter 1:15-16), so neither are the means of holiness—that is, the *Spiritual Disciplines*—an option.
- Jesus is the model of discipline in & for godliness.
- Many professing Christians are spiritually undisciplined and seem to have little Christlike fruit and power in their lives. Yet, many of them are remarkably disciplined in other areas of their lives.
- Too many Christians trivialize their effectiveness for the kingdom of God through a lack of discipline.
- The danger of neglecting the Spiritual Disciplines is the danger of bearing little spiritual fruit—your life counting little for the sake of the kingdom.

"I'm not afraid of failure. I'm afraid of succeeding at things that don't matter."

- William Carey

"Freedom and discipline have come to be regarded as mutually exclusive, when in fact freedom is not at all the opposite, but rather the final reward, of discipline."

Elisabeth Elliot

If your picture of a disciplined Christian is one of a grim, tight-lipped, joyless half-robot, then you've missed the point.

*By means of the Disciplines,
let the truths of The Gospel restore your soul.*

Micro

Let us begin by connecting some serious and supernatural dots...

To BE a Christian, by biblical definition, is to be born again (John 3:3), which requires the infilling presence and power of The Holy Spirit (Acts 1:8). To be clear, when such a miraculous work of God (John 6:44) takes place, the old corrupt sinner becomes a new creation (2 Corinthians 5:17) in Christ.

While ***no newly created Christian is perfect on this side of heaven***, every true Christian has, by God's grace and for God's glory, through the crucifixion and resurrection of King Jesus, become the very real and relational, righteousness of God (2 Corinthians 5:21). This point must be understood and underscored for a number of relevant reasons. First and foremost, herein we find both the power and the proof of the Christian's missional transformation. Moreover, embracing these truths embolden the believer's ability to love, SERVE, and please God, while simultaneously eliminating any and all opposing excuses (2 Peter 1:3; Philippians 4:13).

Message

Be honest about your weaknesses and ask God to help you overcome them so you can serve Christ more efficiently.

- Billy Graham

BIG IDEA: **Talk is cheap! Healthy Christians celebrate BE-ing sent, set-apart, serving servants of the living and loving God of the Bible.**

PREVIEW:

1. Supernatural Service
2. Surrendered Service
3. Saturated Service

TEXT:

1 Corinthians 9:19

For though I am free from all, I have made myself a servant to all, that I might win more of them.

1. Supernatural Service

Acts 1:8

But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

Illustration:

Let us not be shaken by the tempests that arise, but let us always remain constant in our purpose; and stand as witnesses for the Son of God, seeing He is so gracious as to use us in such a good cause. Let us mark well, whether men suffer for their sins or for the truth of God.
- John Calvin

Explanation:

There is an important connection and distinction to be made between the authenticity of Christian transformation and the embodiment of “Supernatural SERVICE.” In short, ***if Christ is not indwelling the HEAD, HEART, and HANDS of the servant, their serving is not Christian SERVICE.***

Some may be quick to say, “So what?” In the same way, others are apt to ask, “Why are you making a big deal out of this?” or “What is the difference?” Before answering those principled questions, consider the following contrast.

On one hand, a husband loves his wife and consistently thanks God for her. In the overflow of his affections, hoping to make her heart smile, he has a habit of bringing to her a beautiful bouquet of flowers... It is a simple, deep, and genuine expression of his appreciation and love.

On the other hand, there is a different man who is not so enthralled or smitten with his wife. In fact, he finds himself constantly making plans to get away from her, hoping to fill his days with sin-soaked, adulterous debauchery.

With a hard and darkened heart, in the second husband’s scheming manipulation, he too brings home an even larger bouquet of flowers, all with the intentions of deceiving his bride before lying to her about his plans to slip away.

Take note, both wives received gorgeous bouquets... Both husbands brought home flowers. What is the difference?

Motive matters! Manipulation and misdirection are often disguised with mechanical acts of counterfeit kindness and self-serving SERVICE. ***Do not confuse sin’s superficial with the Spirit’s supernatural!*** God’s Word is filled with such warnings (Matthew 7:15; Acts 20:29) and calls for the ever-present combination of shrewdness and innocence (Matthew 10:16) when engaging with others. Read and remember the somewhat shocking teachings of Jude and 1st John. Beware and BE alert always remain on guard (1 Peter 5:8). For those who find these exhortations distasteful and doubt such dangers need hearing or heeding, be reminded:

John 7:24

“Do not judge according to appearance, but judge with righteous judgment.”

1 Corinthians 2:14

The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

2 Corinthians 11:12-15

*And what I am doing I will continue to do, in order to undermine the claim of those who would like to claim that in their boasted mission they work on the same terms as we do. **13**For such men are false apostles, deceitful workmen, disguising themselves as apostles of Christ. **14**And no wonder, for even Satan disguises himself as an angel of light. **15**So it is no surprise if his servants, also, disguise themselves as servants of righteousness. Their end will correspond to their deeds.*

In the end, **SERVICE does not have to be Christian to be “good,”** but it does need to be Christ-centered to be God-honoring. See, notwithstanding the positive utility of some servants (i.e. those fighting to put an end to human trafficking), even the best of the world’s moralistic, humanitarian, others-oriented SERVICE is, at its core, biblically defined as fleshly and faithless. What becomes critical to recognize is that while such efforts may inspire Christians to SERVE better, the unbeliever’s efforts should not be confused with Christian SERVICE. Always remember, **if Christ is not at the core, it is not Christian.** Sadly, many have missed this point and aligned their lives with, even dedicated their lives to, “good” humanitarian organizations, wrongly dismissing the question: “What is the difference?”

Romans 14:23b

...whatever is not from faith is sin.

Consequently, whether one SERVES with shameful motives or with the highest moral standards, unless the servant is repurposed and empowered by the supernatural presence of The HOLY Spirit of God, any servitude offered is not representative of Christianity, even if/when it appears to epitomize Christ. **Roots define fruits!** (John 15:8)

As we saw above, not all bouquets of beautiful flowers are beautiful... and not all acts of SERVICE come from the same place or serve God-honoring purposes. Where and Who the SERVICE comes from, along with the servant's motive and methods, make all the difference.

No amount of fleshly work can ever take the place of faithful servitude.

Application:

ALTHOUGH God shows His glory and majesty in the gospel, yet the unthankfulness of men is such, that we have need to be exhorted, not to be ashamed of this gospel. And why so? Because God requires all creatures to do Him homage: yet the greater part rebel against Him; despise, yea, and are at defiance with the doctrine whereby He would be known and worshipped. Although men are so wicked as to lift up themselves against their Maker, let us, notwithstanding, remember that which is taught us in this place; to wit, that we be not ashamed of the gospel;

for it is the witness of God.

- John Calvin

2. Surrendered Service

Matthew 20:25-28

But Jesus called them to Himself and said... “whoever wishes to become great among you shall be your servant, [27](#)and whoever wishes to be first among you shall be your slave; [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.”

Illustration:

Christian SERVICE is the believer's embodiment of Christ-like BE-ing.

Having established the fact that only the family of God, empowered by His Holy Spirit, can and will engage in Christian SERVICE, it is now time to focus in on the bullseye of faithful servitude. The key takeaway here is to realize that ***our goal is not a list of works but a love that worships Christ!***

Again, as is the case in all aspects of Christianity, our aim is always to glorify God through the exaltation of Jesus Christ as LORD and Savior. When that truth is applied to our understanding of SERVICE, we recognize that our ability to SERVE comes *from* Christ. Our purpose for serving *is* Christ. Lastly, our aim in serving is to **BE like Christ**.

Explanation:

What does it mean that the Son of Man did not come to be served, but to serve?

As Jesus prepares His disciples for His death, James and John—nicknamed the Sons of Thunder—come to Him with a request: “When you sit on your glorious throne, we want to sit in places of honor next to you, one on your right and the other on your left” ([Mark 10:37, NLT](#)). Their selfish ambition to be recognized as “the greatest” of the disciples reveals that they had not yet grasped the nature of Christ’s kingdom that He would establish through His suffering and death on the cross. Jesus cautions them to consider the cost of all they will have to endure as His followers ([Mark 10:38–40](#)). Then the Lord delivers a brief and astonishing synopsis of His extensive teachings on servanthood: “For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” ([Mark 10:45](#); see also [Matthew 20:28](#)).

James and John mistakenly presumed that prominence in God’s kingdom is based on position, power, and authority. Jesus explained that the path to greatness is a harrowing journey of suffering—the same kind of suffering Jesus would endure ([Mark 10:38–39](#); [John 15:20](#)). Ironically, James and John would indeed suffer much like Jesus. [James](#) would go on to become a Christian martyr, beheaded by Herod Agrippa ([Acts 12:2](#)), and [John](#) would experience severe persecution throughout his life and eventually be exiled on Patmos Island.

Jesus Christ is the ultimate example of a servant in God’s kingdom ([Luke 22:27](#); [Philippians 2:6–7](#)). Everything He did while He lived and ministered with the apostles set an example for them and us today. Jesus healed the sick, fed the hungry, and ministered to the weakest, most marginalized members of society ([Matthew 8:2–3](#); [9:32–33](#); [20:29–34](#); [Luke 6:17–19](#); [John 6:1–14](#)). Jesus came to pour out His life in service; consequently, we ought to give our lives in service to Him and others.

The Lord and Creator of the universe, who “knew that the Father had given him authority over everything and that he had come from God and would return to God,” stood up from the Passover table, “took off his robe, wrapped a towel around his waist, and poured water into a basin. Then he began to wash the disciples’ feet, drying them with the towel he had around him” ([John 13:3–5, NLT](#)). The ever-emotional Peter resisted Christ’s humble ministrations, but Jesus explained: “If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you also should do just as I have done to you. Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them” ([John 13:14–17, ESV](#)).

In God’s kingdom, greatness is measured by the extent we are willing to serve one another humbly. No one gave up more to become a servant than Jesus. The apostle Paul describes the steep drop that Jesus experienced when He lowered Himself to earth to serve and die for us: “Though he was God, he did not think of equality with God as something to cling to. Instead, he gave up his divine privileges; he took the humble position of a slave and was born as a human being. When he appeared in human form, he humbled himself in obedience to God and died a criminal’s death on a cross” ([Philippians 2:6–8, NLT](#)). Considering what Jesus did, it’s absurd for His followers to take offense or feel demeaned when performing down-to-earth, unassuming, and even unrewarding tasks. Jesus left behind a glorious and exalted position in heaven yet obediently obeyed His Father in everything ([Luke 22:42](#); [John 5:19](#); [1 Corinthians 15:27–28](#); [Hebrews 5:7–8](#); [10:5–7](#)). Christ, the Good Shepherd, laid down His life for us ([John 10:11](#)). “So we also ought to give up our lives for our brothers and sisters” ([1 John 3:16, NLT](#)).

The basis for greatness in God’s kingdom does not rest on status, power, or authority but on humble, Christlike character. In *The Bible Exposition Commentary*, Warren Wiersbe states, “We get a throne by paying with our lives, not by praying with our lips. We must identify with Jesus Christ in His service and suffering, for even He could not reach the throne except by way of the cross” (Vol. 1, Victor Books, 1996, p. 75).

Jesus is our [Suffering Servant King](#). If our supreme representative, the Son of Man, did not come to be served, but to serve, then so we ought to serve others. No matter who we are in God’s kingdom—whether the most distinguished leader or meekest acolyte—we must strive to be like Christ, demonstrating the same kind of humble, sacrificial servanthood.

GotQuestions.org

Application:

John 20:21

“As the Father has sent Me, so now I send you.” - Jesus The Christ

3. Saturated Service

1 Corinthians 9:19-23

*For though I am free from all, I have made myself a servant to all, that I might win more of them. **20**To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law. **21**To those outside the law I became as one outside the law (not being outside the law of God but under the law of Christ) that I might win those outside the law. **22**To the weak I became weak, that I might win the weak. I have become all things to all people, that by all means I might save some. **23**I do it all for the sake of the gospel, that I may share with them in its blessings.*

Illustration:

One of the greatest blessings awaiting any Christian who seeks to know and faithfully follow God’s Word, will, and ways, is a study on the use of the word “ALL” in the Bible. Whether a particular passage has a significant list in which “ALL” is missionally repeated (see Matthew 28:18-20), or if a single “ALL” has profound weightiness and application, as evidenced in Romans 3:23 (“*For ALL have sinned and fall short of the glory of God.*”) and Mark 16:15 (“*Go into ALL the world and proclaim The Gospel.*”), the universality and completeness communicated, as well as the deepest level of saturation which is expressed, by “ALL,” underscores some of Christianity’s most reassuring and defining guarantees. At the same time, when God’s Word states “ALL” in commanded or commissioned application, its absoluteness and clarity are also heaven-sent gifts for those who genuinely seek to love and obey the King of kings and LORD of lords (John 14:15).

Explanation:

What does it mean to become all things to all people?

To understand what the apostle Paul meant when he wrote, "I have become all things to all people," we must keep the statement in context. Paul was explaining to the Corinthian church his motivation for submitting himself to a hard life. He had relinquished his rights to be married (verse 5) and to draw a salary from the church (verses 6–12). Paul had completely abandoned himself to the purposes of Christ and bore the marks of that decision in his own body (see [Galatians 2:20](#); [6:17](#)).

Part of Paul's calling was to preach to the Gentiles ([Galatians 2:8](#)), and that required him to change elements of his approach when needed: "Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the gospel, that I may share in its blessings" ([1 Corinthians 9:19–23](#)).

What this does NOT mean is that we are to compromise with the world in order to fit in. Some have used Paul's statement "I have become all things to all people" as an excuse to live worldly lives, assuming that unrepentant sinners will be impressed and want to come to Christ. But Paul never compromised God's moral standards set forth in Scripture; rather, he was willing to forgo traditions and familiar comforts in order to reach any audience, Jewish or non-Jewish.

For example, when [in Athens](#), Paul established rapport with the Greeks before telling them about Jesus. He stood amidst their many idols and commented about their devotion to their gods ([Acts 17:22](#)). Rather than rail against the idolatry of Athens, Paul used those symbols of pagan pride to gain their attention. Another time, when speaking to educated Jewish leaders in Jerusalem, Paul pointed out his own high level of education in order to earn their respect ([Acts 22:1–2](#)). Later, when in Roman custody and about to be flogged, Paul mentioned that he was a Roman citizen and avoided the flogging ([Acts 22:25–29](#)). He never bragged about his credentials, but if pertinent information would give him credibility with a specific audience, he did what he could to find common ground with them. He knew how to behave in a Hebrew household, but he could dispense with the cultural Jewish traditions when he was in a Greek household. He could be “all things to all people” for the sake of the gospel.

There are several ways we can “become all things to all people”:

1. *Listen*. We are often too eager to share our own thoughts, especially when we know the other person needs to hear about Jesus. One common mistake is to jump into a conversation before we really hear what the other person is saying. We all appreciate being heard; when we extend that courtesy to someone else, he or she is more likely to listen to what we have to say. By listening first, the other person becomes an individual we care about rather than simply a mission field to convert.

2. *Be kind*. This should go without saying for Christians, but, unfortunately, we can forget kindness in the passion of the moment. This is especially true on the internet. Online anonymity leads many people, even some professing to represent Christ, to make rude or hate-filled comments. Getting in the last word does not mean we won the argument or earned the person’s respect. [James 1:19–20](#) admonishes us to “be quick to hear, slow to speak, slow to anger; for the anger of man does not produce the righteousness of God.” Kindness and respect never go out of style and are appropriate regardless of the subject matter.

3. *Be sensitive to culture.* Trained missionaries know that, before they can reach a cultural group, they must understand the particulars of that culture. The same is true for every believer, even if we never leave our own city. Western culture is rapidly changing, and in many places [Judeo-Christian principles](#) are no longer accepted or even understood. We don't have to approve of every part of a culture to understand it or reach those immersed in it. By first listening to discern where people are spiritually and then finding commonality with them, we may be able to reach those hungry for a truth they've never heard.

4. *Deal with prejudice.* Prejudice of every kind has been part of human history since the beginning. Despite how hard we try, we all carry some form of prejudice against certain other people groups. Ironically, even those who denounce prejudice of any sort are usually quite prejudiced against those they consider prejudiced! Admitting to God our own pride and repenting of judgmental attitudes and lack of love should be an ongoing process for Christians wanting to follow Paul's example of being all things to all people. As a former [Pharisee](#), he had to deal with his own prejudice against Gentiles in order to spread the gospel to the people Jesus had called him to.

The goal of a Christian is to be inoffensive in every way except in the matter of the cross. The message of the cross of Christ naturally gives offense, but we cannot water it down. "The preaching of the cross is foolishness to those who are perishing" ([1 Corinthians 1:18](#)). Jesus warned us not to be shocked when the world hates us—it hated Him first ([John 15:18](#)). Our message is offensive to human pride and contradicts the sin nature, so our behavior and our attitudes should not give offense. When we strive to follow Paul's example and become all things to all people, we must be willing to humble ourselves, let go of our "rights," meet people where they are, and do whatever Jesus calls us to do. He died to save them. We must love them enough to tell them that in ways they can understand.

Application:

1 John 3:18

Let us not love with word and tongue but in action and in truth.

CLOSE:

As this lesson on Christian SERVICE comes to a close, do not miss the fact that no “to-do” list has been put forward. Rather, three essential principles undergirding all healthy, Christ-like servitude have been emphasized: 1). BEing defines doing. 2). BEing like Christ is our bullseye. And 3). BEing all-in, no matter what, is God’s holy standard, command, and example for us all (Leviticus 19:2; 1 Peter 1:16).

For What? 1 Corinthians 10:31

So What? Hebrews 12:1-4

Now What? John 13:5
*“I have set you an example
so that you should do as I have done for you.”*

PRAYER

Dear heavenly Father, thank You so much for the Truth and Love of Your Word, will, and ways. Please help us to absorb and apply ALL that You have shared and commanded in the Bible. May our heads be infilled with Your defining Scriptures, for the express purpose of informing, inspecting, and inspiring our sanctified hearts and serving hands.
In Jesus’ name we pray.
Amen and Amen

Support Sermon: *“All Things To All People”*
1 Corinthians 9:19-23
November 19, 2017
Sermon Series: Miraculous Metamorphosis