Intro: It is an fascinating and _______________ thing that the Lord has composed His church with such a diversity of people. Like His perfect design of the human body, made of various members which on their own do not function and if separated don't appear to even belong to each other, yet when assembled and connected as a living organism work harmoniously for the good of the entire body, so is the church which is the Body of _______________.

A. In this God does not do away with the _______________ between peoples. Between the Jew and the Greek He does not change their bloodline or erase distinctive DNA traits. Between male and female He does not meld their sexuality so there is no physical difference or uniqueness of function. And between slave and freeman God speaks to each one in their particular station of life, teaching how they in their precise place are _______________.

B. This morning's text addresses slavery as a reality, not by making social or moral statements concerning the issue but by _______________ as believer's that in whatever station God has us, even if we be a slave (or imprisoned, or employed or under any authority), that He commands us to live in such a way that we honor to Him as our High Master. Here the Holy Spirit through Paul does not address slavery but the heart of those slaves who had come to trust in Christ. Here he addresses those slaves as being first and foremost _______________ the Lord Jesus _______________.

C. Also then, since we do not live in a society where we practice slavery (nor do we want to), throughout today's teachings we will keep it in mind that perhaps the most _______________ place for us to put these principles to practice is in the _______________.

I. The Holy Spirit through the pen of Paul addresses slaves who had come to believe in Christ, teaching them and us how _______________ when in _______________ to human authority are to follow Christ.

A. The _______________ of the slave of an unbeliever: the Christian slave is to be Christ-like in _______________ and here especially concerning his master, even when his master is a heathen non-believer.

1. The Christian slave is to regard their own master with a righteous honor motivated _______________ in Christ which results in works of righteousness which benefit their human master. Through this the slave is an _______________ representative of Christ in an otherwise Christless household. The Christian slave is to shine the light of Christ in a dark place!

2. The saved slave is to consider himself as _______________ to his master and his master as belonging to him! With this in mind the slave will _______________ his master as one who belongs rather than one who is owned and resistant, as one who shares the love of Christ with the ungodly rather than a rebel who causes his unsaved master hardship.
3. The faith-filled slave __________________ all ______ to his human master, being a blessing to his master, finding it more blessed to give than to receive. Whether his master is worthy or not, the slave does what does for Christ first, for Jesus is the Supreme Master! Infinitely more than seeking earthly reward it is his _______ _______ and his exaltation of Christ that motivates the saved slave to honor his unbelieving master. And who knows, perhaps by this God will grant the unbelieving master repentance!

B. The Christliness of the slave of a believer: the Christian slave is to be ___________-________ in all things concerning his master, and much more so if his master is a fellow believer in whom they have fellowship in Christ!

   1. In serving under a believing master one’s God-given talents and efforts go to ___________ ________ people. The slave of a believer should rejoice that his services directly benefit those who are of the ___________________________ of God.

C. The _________________ of the slave’s Christliness: In reference to our current text we find that when the slave serves his master, whether his master be a believer or not, that in being Christ-like he upholds the name of God, giving ___ true occasion for the ___________ of God to be __________________. As Christ did nothing to malign the name of the Father neither should the born-again slave do anything that brings a reproach upon the name of God.

   1. See then, dear one, when the slave serves his master heartily, with all diligence and faithfulness, he emulates his God, ______________________ the kind of a God he serves, and in this he is Christly, obedient to ____ _______ _______ even as Christ obeyed the Father unto the death, even death on a cross. The Christliness of the slave’s Christliness exalts His Savior and shines His light in dark places.

   2. Dear believer, here is where we step higher, even as a lowly slave to the highest of honors: that we are most __________________ being first and foremost __________________ of the Lord ___________ Christ!

   3. Now, as slaves of Jesus Christ we believers are ________________ to live for Him, in whatever situation we are in, to be living letters whose life testifies of the truth of Christ, of His saving grace, and His transforming power. The slave’s Christliness __________________ the validity and power of the saving truth of Jesus Christ.

Closing: Let us not discount these verses as any less the Word of God then every other Word of God. Let us pay strict attention to what we have ______ today for it is the will of God that what we have heard is taught and preached to us! These principles are the _______ _______ for us in Christ Jesus!

No matter our station of life, as we serve others, being under their authority, we have the heavenly opportunity to __________ the name of _______ and live an exemplary Gospel-filled life.

Let us honor God by being obedient _______ ______ Christ, and for our Lord’s name sake and the Gospel of the Lord Jesus ___________ let us honor those in authority over us.

Heritage Christian Fellowship
11104 Menaul Blvd., NE, Albuquerque, New Mexico 87112
505.323.0557 – www.heritgaeabq.org