**

*“Follow my example as I follow the example of Christ” 1 Corinthians 11:1*

**Open with prayer**

**Introduction**

Goals of presentation:

Mentoring teaching method

Focus on using Scripture as a tool in making all decisions in life – passages in this part of the presentation are not written out so there will be opportunity to become more familiar with God’s Word in the format used in your daily life

Part 1 before the break

See parallels between the struggles of Christian women in Corinth and struggles of Christian women today

Listen as Paul instructs the Christian women of Corinth

Part 2 after the break

Study/discuss/apply how Paul mentored the Christians in Corinth

“Follow my example as I follow the example of Christ”

Jesus takes the form of a slave to save us

Paul’s mindset as a slave of Jesus Christ for the sake of the Gospel message

Christ’s love for us compels us–2 Corinthians 5:14-21

**Part 1**

Life in Corinth at the time of Paul

*Description of the city*

Corinth was a large multicultural city located just off the Corinthian isthmus. It was a crossroads for travelers and traders. Its two harbors made it a natural settling place for people from all over the world as jobs were plentiful. Someone had to portage the goods from one side of the isthmus to the other. Estimates of the population are close to 650,000 with 250,000 being free and the rest slaves. (The second part of this presentation will be taking a close look at slavery as understood by the people of the day, and put into practice by Paul who was following the example of Jesus.)

*Religion/s of the city*

The people were very “spiritual” or religious. They faced lives of danger filled with

uncertainty with so many being involved with trade on the open seas. They were looking for help, security, and guidance from some worthy being. There were 12 temples to Greco-

Roman gods from various cultures. The most prominent was the temple to Aphrodite. But there were also temples to Asclepius, the god of healing, and to Apollo, the ever-young athletic god of music, poetry, art, oracles (visions), archery, and medicine, among other things. The pantheism of the day provided gods who were very human in their failings and yet provided an example the people followed.

All worship, it appears, included feasting together after animal sacrifices had been offered to gain favor from the god. Aphrodite worship included feasting together and use of 1000 priestess prostitutes, according to Strabo, a Greek geographer, historian, and philosopher who lived just before Christ. The exact nature of how prostitution could be seen as worship is unclear. However, the practice led to Corinth being noted for its open and unbridled immorality, to the point that the verb “to Corinthianize” came to mean “to practice sexual immorality” according to the introductory notes to 1 Corinthians in the Concordia Study Bible.

Aphrodite was the goddess of love, beauty, and sexuality. She had at least 7 male

consorts, some gods and some merely human, with whom she had relationships. One of at least a couple of beliefs was that she originated after one god cut off another’s genitals and threw them into the sea. She then rose from the sea foam from which her name is derived. She is also known as Venus in Roman mythology. This promiscuous, self-centered, and ill-tempered pagan god who wielded power over men was the example women of Corinth had to look to for their own lives.

There was also a Jewish synagogue in Corinth, a reflection of the extent of the

cosmopolitan nature of the city.

*Culture of Corinth*

Typical of Greek culture of the time, the Corinthians placed high value on philosophy and wisdom, each being considered better than another depending on the philosopher or teacher whom one chose to follow. Frequent discussions and arguments would have occurred as each was “proving” the superiority of their own beliefs and wisdom. They also placed high value on athletics, music, and physical appearance.

These were the new Christians to whom Paul was writing, Christians who didn’t know what it meant to be a follower of Christ but who nonetheless had been called by the Holy Spirit to know Jesus as their Redeemer and Savior. It was to these brothers and sisters in Christ that Paul wrote, “Follow my example as I follow the example of Christ.”

For the remainder of this presentation, you will be discovering what that meant to the Christian Corinthians and what it means to us today. The rest of the presentations in this conference will then be taking a closer look at what Jesus did, the examples godly women of Scripture set for us, and what it means to mentor all of this for those around us, fellow Christians, especially women, seeking to know Jesus better and serve Him and glorify Him with their lives.

SEARCH THE SCRIPTURES–IN THIS CASE PRIMARILY PAUL’S LETTER TO THE CHRISTIAN CONGREGATIONS IN CORINTH

**Divisions in the church**

*The problem*

Read 1 Cor 1:10-26, 3:3-4

Discuss and note the problem as Paul identifies it.

*The guidance*

Read 1 Cor 2:6-13, 3:5-9, 12:12-31

*Note the use of pronouns by Paul as well as his appeal, the necessity of unity among Christians, and the means to that unity.*

*Mentoring the focus in Jesus and the Gospel message*

Read 1 Cor 1:2-9, 2:1-5, 14:3-4, 17, 15:1-11, 16:5-20

*Note how Paul lives unity with co-workers and the Corinthian Christians. Note too the purpose of that unity and the foundation of it.*

**Friction among Christians in the secular world**

*The problem*

Read 1 Cor 6:1-6

*These lawsuits were over civil matters such as land ownership and boundary lines: Judge Judy type cases.*

*The guidance*

Read 1 Cor 6:7-11

*What’s different for the Corinthian Christian now that he’s no longer a slave to sin?*

**Sexual immorality**

*The problem*

Read 1 Cor 5:1-5, 6:12-20, 7:1-4, 8-9, 7:10-16

*Describe the problems facing the Christian women in Corinth on this issue.*

*The guidance*

Read 1 Cor 5:9-13, see again 6:12-20, 7:1-4, 8-9, and 10-16, 7:17-24, 25-28

*Note the latitude and variability in godly choices Christians can make.*

Mentoring the thought process in Christian decision making

Read 1 Cor 7:6-7, 7:7, 7:32-40

*What is it that’s always the motivator for whatever decision is made when it comes to sexuality in God’s world?*

**Food offered to idols (actions that could appear to others to be a worship of the pagan gods)**

*The problem*

Read 1 Cor 8:1-7, 11:3-16, 17-22, 14:26-35

*Go back to the description of the religious practices of the people of Corinth to identify the problems facing the Corinthian Christian women.*

*The guidance*

Read again 1 Cor 8:1-7, 11:3-16, 17-22, 14:26-35.

Read also 1 Cor 9:1-6, 10:14-22, 23-30

*Discuss the foundational thought in making decisions regarding what’s right and wrong in any circumstance.*

*Mentoring living a life following Christ rather than the world and its values*

Read 1 Cor 9:11-18, 19-27, 1 Cor 10:31-11:1

*This is the context of the conference theme passage. Discuss the application of it for Paul. You may include references from his other epistles and Acts if you choose. Just identify things he did. Part 2 after break will delve into motivation and power to live a life which will follow Paul’s example which is following Christ’s example. Part 2 will focus on attitude and mindset. The remaining presentations will include guidance and many examples from Scripture on which to base discussion of the application of God’s Word in your own life and circumstance.*

**Part 2—A look at covenants and slavery as Scripture defines them, Jesus lived them, and Paul mentored them.**

Study/discuss/apply how Paul mentored the Christians in Corinth

“Follow my example as I follow the example of Christ”

Jesus takes the form of a slave to save us

Paul’s mindset as a slave of Jesus Christ for the sake of the Gospel message

Christ’s love for us compels us—2 Corinthians 5:14-21

*A different teaching style will be used for this part. The change is dictated by the content.*

Not only Jews understood covenants and slavery but the people of the day all understood them. Covenants and slavery were part of the lives of the people to whom Paul was

writing. He assumed he would have to teach the new Christians as well as mentor the

attitude which propelled the actions of the new Christians in Corinth. The Holy Spirit renews them and us in the image of Jesus Christ. This is when the “attitude adjustment” takes place. Just as when Jesus preached on this very same attitude adjustment in the Sermon on the Mount (Matthew chapters 5-7), Paul puts it into terms and illustrations the Christians to whom he’s writing will understand.

*Covenants*

Before dwelling on slavery we need to have a good understanding of covenants. It’s difficult to understand fully the blessing and privilege of being someone’s slave without understanding the blessing of being either under a royal grant or within a suzerain-vassal covenant agreement.

The word **“covenant”** used in the OT means “fettered” or tied. When the word is translated into the Greek, the Greek word used actually means “last will and testament.” We’ve come to separate Scripture into the “old” testament (covenant) which is still accepted in its entirety by Jews today, and the “new” testament (covenant), in which Christ is seen to fulfill the old testament and establish a new one.

There were three types of covenants in wide use in the secular world in Old Testament times. Only two, the “royal grant” and the “suzerain-vassal” covenants will be considered here today. The people of the world at that time knew and understood what was involved in a covenant agreement. By the time of the New Testament, the Romans had turned the word “covenant” into something that meant a secret sect. Therefore, the word translated as “testament” was used by the inspired NT writers to more accurately communicate the important aspects of the covenant concept in the NT context.

Although secular definitions are written out here, this was the concept God used as he accommodated himself to the people of the day. He used what the people were familiar with to reveal himself to them.

***Brief discussion point:***

The Holy Spirit also inspired four Gospel writers to cover the same period of time; the time of Jesus’ life, suffering, death, and resurrection. Matthew writes in terms the Jews especially will understand. Of the four writers, he points to Old Testament promises and prophecies as proof that Jesus is the Christ. Mark puts Jesus into terms the Romans will relate to and emphasizes the power of Jesus over all aspects of life and creation. Luke, probably a Gentile, records the most incidents of Jesus interacting with Gentiles, women, and sinners. One can’t read Luke’s Gospel and not come away with the reassurance that Jesus loves me, a sinner, and died for me. John writes from the perspective of one who was with Jesus and walked with him but in retrospect sees how much he and the other disciples missed while Jesus was among them.

Seeing how the Gospel writers and God himself varied the emphasis without varying the message, what impact will this have on how you will follow Paul’s example of following Jesus in the way you mentor other Christian women?

**SECULAR PROTOTYPES OF TWO OLD TESTAMENT COVENANTS**

*The royal grant (an unconditional covenant)*

“A king’s grant (of land or some other benefit) to a loyal servant for faithful or exceptional service. The grant was normally perpetual and unconditional, but the servant’s heirs

benefitted from it only as they continued their father’s loyalty and service.” (Table-Major

Covenants in the Old Testament, page 18, Concordia Self-Study Bible)

Each of the following is a royal grant type of covenant, with a gracious God granting awesome benefits for faithful service. In the case of the Jeremiah prophecy, the LORD God promises to “write (the law) on their hearts,” among other marvelous promises. This is the new covenant Jesus speaks of on Maundy Thursday as he institutes the Lord’s Supper and when he also promises the Holy Spirit who will bring it to pass.

Read the following accounts at home when you have time to meditate on them.

Genesis 9:8-17 with Noah

Genesis 15:9-21 with Abraham

Numbers 25:10-31 with Phinehas the high priest

2 Samuel 7:5-16 with David

Jeremiah 31:31-34 promise to establish this new covenant with New Testament believers

***Brief awesome God break:***

Read Jeremiah 31:31-34.

Keep in mind that “Israel” would be referring to all of God’s people, both Jew and Gentile. Who is the “loyal servant” who will be receiving the grant, in this case eternal life with the LORD Almighty?

According to Galatians 3:29, what makes you and me heirs of the loyal, faithful, and exceptional servant?

According to Romans 8:38-39, what is unable to separate us from the love of God through Jesus Christ?

What is the only thing then able to separate me from the love of God?

*Suzerain-vassal (a conditional covenant)*

“A covenant regulating the relationship between a great king and one of his subject kings. The great king claimed absolute right of sovereignty, demanded total loyalty and service (the vassal must ‘love’ his suzerain) and pledged protection of the subject’s realm and dynasty, conditional on the vassal’s faithfulness and loyalty to him. The vassal pledged absolute loyalty to his suzerain – whatever service his suzerain demanded – and exclusive reliance on the suzerain’s protection. Participants called each other ‘lord’ and ‘servant’ or ‘father’ and ‘son’.” (Table-Major Covenants in the Old Testament, page 18, Concordia Self-Study Bible)

*Note that lord and slave are synonyms for father and son. Discuss the significance of these lord/slave and father/son synonyms for Jesus, God’s OT people and us today.*

The following are the suzerain-vassal covenants of the Old Testament. In each, note who initiates and what precedes the sealing of the covenant. Also note the entirely voluntary nature of being in a bilateral covenant relationship with the LORD.

Read the following accounts at home when you have time to meditate on them.

Genesis 17:1-14 with Abraham

Exodus chapters 19-24, especially chapter 20, with the nation of Israel

*“Commitments made in these covenants were accompanied by self-maledictory oaths (made orally, ceremonially or both).*

The gods were called upon to witness the covenants and implement the curse or the oaths if the covenants were violated.” (Table-Major Covenants in the Old Testament, page 18,

Concordia Self-Study Bible)

Covenants were unbreakable promises with no expiration date – ever. The consequence of breaking a covenant relationship was the self-maledictory oath had to occur. In the case of the Israelites the LORD God would implement the oath or curse. King David at the LORD’s command had 7 sons of Saul killed to stop the famine that had been in process for three years. The reason for the famine was that Saul when King had tried to annihilate the Gibeonites in violation of the treaty Joshua and the Israelites had made with them about 400 years earlier. *(See 2 Samuel 21 and Joshua 9)* In the Sinaitic Covenant, the conditional

covenant Moses records in Exodus chapters 19-24, the laws that will mark the children of

Israel as God’s people are clearly explained. Their behavior toward their God and toward each other was a reflection of who their God was. The neighboring nations were to get to know who the God of Israel was, his power, justice, and mercy by looking at his covenant people. They declared they would be faithful to this all powerful and most gracious God and choose to enter into a covenant agreement with the LORD at Mount Sinai. However,

breaking that covenant would have the consequences God promised.

Sadly, the Israelites break the covenant by worshipping the golden calf before Moses even comes down the mountain. The consequence of breaking the covenant is immediate and severe: some are killed with the sword and a plague follows. Moses intercedes for the

people when the LORD declares he will no longer be their God. Now in his grace and mercy the LORD establishes a means for the payment for breaking the covenant. Priests who are to be his representatives on earth are chosen and designated as substitutes for the firstborn sons who all belong to him. Perfect animal sacrifices are allowed as substitutionary blood shedding for the breaking of the covenant agreement. The Sinaitic covenant is

reestablished.

***Brief let-it-sink-in break:***

Discuss at your table the picture the Sinaitic covenant is painting of what the Christ would have to do and be about 1600 years later in order to satisfy the covenant agreement. List as many of the requirements as come to mind.

*The discussion and presentation will return to this shortly.*

**SLAVERY ACCORDING TO SCRIPTURE**

Paul, in all of his epistles and four other New Testament writers refer to themselves as slaves. It’s helpful at this point to look briefly at the words “slave” and “servant” as they appear in current Bible translations. The translators have in this case clouded the issue a bit. The word translated as slave is the same word in the original which is in other places translated as servant. In Paul’s day “servant” and “slave” were synonyms. In Paul’s epistles, note how frequently he refers to himself as a servant or slave of Christ. The Messiah in the Old Testament is routinely referred to as a “servant” or “slave” of the LORD. Isaiah has four “Servant Songs,” the fourth being Isaiah 52:13 – Isaiah 53, which begins, “See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any man and his form marred beyond human likeness—so will he sprinkle many nations and kings will shut their mouths

because of him.” Reading these passages, would you say a servant/slave is honored or abused as he does his “master’s” bidding?

In the next half hour let’s take a closer look, as this so shapes the attitude of one who is

following Paul’s example as he follows the example of Christ.

Study/discuss/apply how Paul mentored the Christians in Corinth

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There are examples of two types of slavery in Scripture. Both are illustrations of realities of our lives here on earth. That’s where the similarities end. The one type of slavery is one with which we are most familiar, perhaps the only one with which we’re familiar in our day and age. This is the type of slavery which a master imposes on another human being. God condemns this type of slavery in no uncertain terms.

*1 Timothy 1:9-10* We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and

perjurers – and for whatever else is contrary to the sound doctrine that conforms to the

glorious gospel of the blessed God,…

*In this passage Paul by inspiration includes slave traders with all the other examples of breaking the Ten Commandments.*

*Exodus 21:16* Anyone who kidnaps another and either sells him or still has him when he is caught must be put to death.

*Notice the death penalty for kidnapping and enslaving another human being by force.*

**THE “HONOR AND SUBJUGATION” IT COULD BE TO BE SOMEONE’S SLAVE BOTH IN OLD TESTAMENT TIMES AND AT THE TIME OF PAUL**

However, the second type of slavery in Scripture is one in which the individual chooses to enter into slavery to another human being, usually for economic or security reasons. This type of slavery was God’s gift to his people. The examples we have in Scripture when it is being considered are situations in which for some reason someone was unable to take care of oneself. It is reported that in the early Christian church, one Christian might choose to sell himself to have the resources to support a brother or sister in Christ.

This second type of slavery is a choice made by the person and was limited among God’s people to seven years by God’s Old Testament moral law expansion of the Ten Commandments. At that time, the master had to give the slave the option to go free.

If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free, without paying anything. If he comes alone, he is to go free alone; but if he has a wife when he comes, she is to go with him. If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free, (Exodus 21:2-4).

That passage goes on, “But if the servant declares, ‘I love my master and my wife and

children and do not want to go free,’ then his master must take him before the judges. He shall take him to the door of the doorpost and pierce his ear with an awl. Then he will be his servant for life,” (Exodus 21:5-6).

Christians today don’t pierce their ear with an awl. What’s the “mark” we “wear” to

demonstrate to all those around us how great Jesus is?

Job, in his conversation with God toward the end of the book, records the LORD’s question using the same picture. As the LORD is pointing out how superior he is to everything else on earth that’s seen as powerful or perhaps regarded by some as a god, he asks, “Will he make an agreement with you for you to take him as your slave for life?” as the LORD has done in love with his people.

King David too uses this very picture to describe his relationship with the LORD God in Psalm 40:6-8. Following is Professor John Brug’s translation of Psalms from his commentary, A Commentary on Psalms 1-72, NPH, 2004, pages 415-417.

*6 Many are your wonders you have done, O LORD my God;*

*and your thoughts for us no one can explain to you;*

*(if) I (try to) declare and speak them, they would be too many to count.*

*7 Sacrifice and offering you did not desire.*

*Ears you have dug out for me; burnt offering and sin offering you did not ask for.*

*8 Then I said, “Look, I have come; in the scroll of the book it is written about me.*

*I desire to do your will, O my God; your law is within my heart.”*

While David is recording these words in reference to himself, the writer to the Hebrews in 10:5-10 quotes in part verses 6-7 and applies them to Jesus. All of Psalm 40 is a picture of waiting for the LORD’s deliverance so confident in the love and provision of the LORD that the psalmist responds by proclaiming all the LORD has already graciously done for him. According to Professor Brug, much of Psalm 40 is “Messianic,” that is, it refers to David but is pointing ahead to what the Messiah would do. At some time in the near future, read that Psalm in its entirety and ponder what Jesus did for you as well as David’s description of what David was compelled to do in response.

…the example of Christ—Jesus takes the form of a slave to save us

Paul in his letter to the congregation at Philippi writes that we are to have an attitude the same as that of Jesus Christ. The word translated “servant” is the same word also translated “slave.”

Read Philippians 2:6-8.

Knowing what you do now about what a slave is, discuss how Jesus, setting aside the glory that was his, took on a slave’s form. Point to ponder: The cost of a slave was 30 pieces of silver. It’s also what was paid for Joseph when he was sold by his brothers into slavery in Egypt. Remember how his descendants were finally freed from that slavery 400 years later? What was the role of Judas in God’s plan of salvation?

Why did Jesus go through all of this? He was already God. Jesus also put himself under the Sinaitic covenant. Why?

Once freed from the bonds of sin and death in the slavery of Satan, which 2 options are open to us?

How many options were open to us before having been redeemed by the perfect Lamb?

Read the following accounts at home when you have time to meditate on them.

Isaiah 42:1-9

Isaiah 49:1-13

Isaiah 50:4-11

Isaiah 52:13-53:12

What would it cost the servant?

Why did Jesus pay that cost for us, for me?

*Paul’s mindset as a slave of Jesus Christ for the sake of the Gospel message*

*Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews.… To the weak I became weak, to win the weak. I have become all things to all men 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 9:19-20, 22-23).*

*So whether you eat or drink or whatever you do, do it all for the glory of God. Do not cause anyone to stumble, whether Jews, Greeks or the church of God—even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of Christ,” (1 Corinthians 10:31-11:1).*

*Paul and Timothy, servants of Christ Jesus… (Philippians 1:1).*

*For to me to live is Christ… (Philippians 1:21).*

The list could go on and on and on and on…

Paul, however, was not the perfect Christ, not God. Paul was a human being you are, like I am. He struggled with his sinful nature, with the original slavery to sin, death, and Satan, throughout his earthly life just as we do. How can you and I as sinful human beings be mentors to others who desire to follow Christ? Here Paul’s letter to the Christians in Rome is very helpful for you and me today. He has a very accurate view of reality.

***Romans 7:17-8:17*** *As it is it is no longer I myself who do it (sin), but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing. Now if I do what I do not want to do it is no longer I who do it, but it is sin living in me that does it.*

*So I find this law at work: When I want to do good, evil is right there with me. For in my inner being, I delight in God’s law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. What a wretched man I am! Who will rescue me from this body of death?*

Paul answers his own question for us, “Thanks be to God—through Jesus Christ our Lord.”

He then summarizes the reality of the life of every Christian: “So then, I myself in my mind am a slave to God’s law (the good master with blessing) but in the sinful nature a slave to the law of sin (the evil master bringing only sorrow and pain).”

Notice and contemplate all the covenant and slavery language that Paul uses in this entire section of his letter to the Romans to describe our walk through life as Christians.

Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death. For what the law was powerless to do in that it was weakened by the sinful nature, God did by sending his own Son in the likeness of sinful man to be a sin offering. And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.

Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. The mind of sinful man is death, but the mind controlled by the Spirit is life and peace; the sinful mind is hostile to God. It does not submit to God’s law, nor can it do so. Those controlled by the sinful nature cannot please God.

However, you and I are no longer controlled by the sinful nature, we’re no longer slaves to sin, death, and the devil and that changes everything. We have a new master who is all powerful and by his own grace uses that power on our behalf! He can even raise us from the dead to live with him for all eternity.

You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you.…but if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you

What a marvelous, awesome God and master we now have! He even goes so far as to grant us all the rights and blessings reserved for the firstborn son if only we don’t walk away from him and return to the old master.

Therefore brothers (and sisters), we have an obligation—but it is not to the sinful nature, to live according to it. For if you live according to the sinful nature, you will die, but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, “Abba, Father.” The Spirit himself testifies with our spirit that we are God’s children.

It’s not going to be an easy road.

Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.

The sufferings can take on many shapes and forms from persecution and rejection, to hardship and poverty, to illness and pain. So what’s the point? Wouldn’t life be easier if we just went with the flow, if we could just learn to be “tolerant” as our culture uses the word and “co-exist” with all the other beliefs and value systems around us? These are just the thoughts Satan plants in our hearts and minds to lure us back to being his slaves, and he’s a horrible master.

What then can be the motivation for continuing the race, for being so persistent and convinced that we want to dedicate our entire lives to following Jesus and influencing others to do the same?

*Christ’s love for us compels us*

Go to 2 Corinthians 5:14-21. Let’s read it together.

*Conclusion or maybe just the beginning…*

“Follow my example as I follow the example of Christ”

Jesus takes the form of a slave to save us

Paul’s mindset as a slave of Jesus Christ for the sake of the Gospel message

Christ’s love for us compels us—2 Corinthians 5:14-21

*I’m sure many questions remain. For the remainder of the conference, the following, among other things, will be addressed.*

What is it exactly I should be doing? What did Christ do in his earthly life that I can look to as an example to guide my thoughts, attitudes, and actions?

*Dawn Schulz’s Bible study will address this question.*

What examples do I have of women who are reliable to follow as they “follow the example of Christ?”

*Naomi Schmidt’s Bible study will focus on this question.*

How can I possibly be Christ-like in my thoughts, attitudes, and actions in the world in which I live today?

*The panelists and discussions on Saturday will help us pull it all together with concrete*

*examples. Jill Schultz’s Bible study will be focusing on the reality of life today, the challenges of mentoring Christ, and the power to carry on.*

*Close this morning with praise – sing together In Christ Alone.*

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