

“Remember”

Titus 3:3

November 27, 2016

INTRO:

When was the last time you were reminded of your heritage... your “family history?”

When was the last time someone reminded you of what it means to BE in your family’s bloodline?

When was the last time you were reminded to remain humble & totally committed to your family’s mission?

Today is such a day for the family of God :-)

CONTEXT: Titus 2:11-15 & 3:1-2

¹¹ For the grace of God has appeared, bringing salvation for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works. ¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

¹ Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

BIG IDEA:

The *continuum-of-conversion* within Christ's Church brings God glory by displaying His divine mercy & grace! -JDP

PREVIEW:

- A. Remember
- B. Realize
- C. Respond

T/S: We begin by remembering some simple truths...

I. REMEMBER

VIDEO: *"I Am Second" - Bailee*

Remember these simple truths:

- ALL of your smiles come from God's grace!
- You have to stay humble... "Bailee humble!"
- It's not about me it is about God!
- God is sovereign & God is good – all the time
- Good knows what is best
- I have to stay humble and follow God...
- We get-to joyfully choose God's ways...
- We need God in everyday life...
- God shows & helps us thru the tough times
- God has a plan!
- God works in mysterious ways...
- We need the Lord
- God answers prayers
- If you give yourself to God and commit yourself to him... you need not worry.
- You will have struggles... but no worries!
- You have to have hope, faith & commitment
- My goals... to help & relate to people
- I don't want it to be about me... the most important thing is that our life is all about God
- I want everyone to know that I love everyone & I love God very, very much... I am a Christian and that is what I believe!

***** BE the simple tax-collector vs. the Pharisees!**

BE Humble... & Loving

Humility begets empathy. - JDP

II. REALIZE

VIDEO: *David Wood: Why I Am A Christian*

BE Hope-filled & Empathetic

Realize these gospel truths:

- Realize the Gospel's power to save ANYONE
- Realize the world is filled with confident-lost...
- Realize the power of 1 witness (Randy)...
- Realize *He who the Son sets free is free indeed!*
- Realize the strength of a Biblical Worldview
- Realize the impact of the martyr's witnesses
- Realize the power of Jesus' name & love!
- Realize that spiritual Truth takes down all lies
- Realize that Christians go from dead to alive...
- Realize that Christians get a NEW heart (Ez36)
- There is Someone who can help people like me
- "We get a list of One..." who can change us!
- "I knew it was Jesus or NOTHING!"
- "History is filled with DEAD options."
- "Jesus is the only living Option."
- "The entire world looked different..."
- We are our own worst enemy...
- We have a responsibility...

*** You may not have been a moral-Creten (or David Wood) – maybe you were... But either way, you WERE, at least on an eternal level, a spiritual Creten in need of the Gospel’s promise & power!

Ephesians 2:1-3

¹ *And you were dead in the trespasses and sins*
² *in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—*
³ *among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.*

They are like sheep without a Shepherd... Matthew 9:36

*** Be the “Saul to Paul” story of 1 Corinthians 5:17ff

T/S: When you **REMEMBER** the **PURITY** of the **Gospel...** & **REALIZE** the **POWER** of the **Gospel...** then, and only then will you **RESPOND** & **PRIORITIZE** the **Gospel’s commissioning** & **Christ’s command** to **His Church...**

*** If you don't personally appreciate God's mercy...
you won't personally ADVOCATE God's mercy!" - JDP

*** **Empathy is selfless passion.** - JDP

T/S: We, of all people, should not be surprised when lost
people act like lost people...

TEXT: Titus 3:3

³ *For we ourselves were once foolish, disobedient,
deceived/led astray, (Obadiah 1:3*

The pride of your heart has deceived you...)

*enslaved to/by various lusts/passions and
pleasures, spending our life in malice and envy,
hateful, hating one another.*

*** **Remember & Realize Matthew 18:21-35...**

Parable of the Unmerciful Servant

III. RESPOND!

YOU dear Christian, are your own most prolific proof statement of the gospel's transformative power & truthful promises... -JDP

VIDEO: “IMB – Sailing With Hope”

BE Holy... & Missional

- There were so many things I had to die to..
- I had to realize that I had no power...
- Asking God to do what only He can do...
- We can be overcomers amidst the overwhelming!
- We have a family calling...
- The enemy & battle is REAL (life & death)
- Witchdoctors can become worshippers!
- “When that wall came down...”
- Disciples are making disciples who make...
- God is being faithful
- It is ONLY the work of the Holy Spirit!
- The tide is turning and momentum is building!
- God’s kingdom is coming to _____

***** BE Titus on your own island of Crete!**

CLOSE:

“There but for the grace of God, go I.”

- John Bradford

1 Corinthians 15:1-11 (ESV)

¹ Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand,
² and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.
³ For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴ that he was buried, that he was raised on the third day in accordance with the Scriptures, ⁵ and that he appeared to Cephas, then to the twelve. ⁶ Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. ⁷ Then he appeared to James, then to all the apostles. ⁸ Last of all, as to one untimely born, he appeared also to me. ⁹ For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me. ¹¹ Whether then it was I or they, so we preach and so you believed.

"May WE BE... May WE BE-come... double fisted seed sowers who grow comfortable behind the plow!" - JDP

It's like we have been plucked out of the faithless & frigid, spiritually shark infested waters, in the aftermath of the Titanic's tragic sinking... (and make no mistake, this world IS the Titanic)... And now the western church sits docile & deaf to the gurgling screams of those souls still shivering & sinking into the jaws of an eternally torturous hell. How can this be???

Let us man the lifeboats & get to rescuing! -JDP

Our past mercies DEMAND of us... present and future missional living! -JDP

Let no pettiness or prejudice within us... undo or overshadow the Gospel's purpose & potential which lie before us! -JDP

John 3:16 & Matthew 28:18-20 are crystal clear!

Let's Pray!

Titus 3:3 (ESV/NASB)

³ For we ourselves were once foolish, disobedient, deceived/led astray, enslaved to/by various lusts/passions and pleasures, spending our life in malice and envy, hateful, hating one another.

CONTEXT:

Titus 2:11-15 (ESV)

- ¹¹ For the grace of God has appeared, bringing salvation for all people,
¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,
¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,
¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.
¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Titus 3:1-2 (ESV)

- ¹ Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work,
² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

3:3 Following a life of pleasure and giving in to every sensual desire leads to slavery. Many think freedom consists of doing anything they want. But this path leads to a slavish

addiction to sensual gratification. A person is no longer free but is a slave to what his or her body dictates ([2 Peter 2:19](#)). Christ frees us from the desires and control of sin. Have you been released?

- Life Application Study Bible.

Persons who do not possess wisdom are called “fools”; their behavior is described as “folly.” The picture which emerges from the biblical material is quite simple: folly is the opposite of wisdom, and a fool is the opposite of a wise person... Wisdom leads to victory; folly to defeat. Wisdom belongs to those who fear God... Wisdom is the essence of life. The foolish person is the one who is thoughtless, self-centered, and obviously indifferent to God... In [Matthew 23:17](#), (the fool’s) folly is equated with blindness. The characteristics of folly include thoughtlessness, the pursuit of unbridled aspirations, and a life-style characterized by envy, greed, and pride.

- Holman Bible Dictionary.

Contextual Empathy:

READ Romans 6...

Colossians 3:5-10 (ESV)

⁵ Put to death therefore what is earthly in you: sexual

*immorality, impurity, passion, evil desire, and
covetousness, which is idolatry.*

⁶ On account of these the wrath of God is coming.

*⁷ In these you too once walked, when you were living in
them.*

*⁸ But now you must put them all away: anger, wrath,
malice, slander, and obscene talk from your mouth.*

*⁹ Do not lie to one another, seeing that you have put off
the old self with its practices*

*¹⁰ and have put on the new self, which is being renewed
in knowledge after the image of its creator.*

Romans 11:29-31 (ESV)

²⁹ For the gifts and the calling of God are irrevocable.

*³⁰ For just as you were at one time disobedient to God
but now have received mercy because of their
disobedience,*

*³¹ so they too have now been disobedient in order that
by the mercy shown to you they also may now receive
mercy.*

1 Corinthians 6:9-11 (ESV)

*⁹ Or do you not know that the unrighteous will not
inherit the kingdom of God? Do not be deceived: neither
the sexually immoral, nor idolaters, nor adulterers, nor*

men who practice homosexuality,
¹⁰ nor thieves, nor the greedy, nor drunkards, nor
revilers, nor swindlers will inherit the kingdom of God.
¹¹ And such were some of you. But you were washed, you
were sanctified, you were justified in the name of the
Lord Jesus Christ and by the Spirit of our God.

Romans 3:9-20 (ESV)

⁹ What then? Are we Jews any better off? No, not at all.
For we have already charged that all, both Jews and
Greeks, are under sin,
¹⁰ as it is written: “None is righteous, no, not one;
¹¹ no one understands; no one seeks for God.
¹² All have turned aside; together they have become
worthless; no one does good, not even one.”
¹³ “Their throat is an open grave; they use their tongues
to deceive.” “The venom of asps is under their lips.”
¹⁴ “Their mouth is full of curses and bitterness.”
¹⁵ “Their feet are swift to shed blood;
¹⁶ in their paths are ruin and misery,
¹⁷ and the way of peace they have not known.”
¹⁸ “There is no fear of God before their eyes.”
¹⁹ Now we know that whatever the law says it speaks to
those who are under the law, so that every mouth may be
stopped, and the whole world may be held accountable to

God.

²⁰ For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

Ephesians 2:1-3 (ESV)

*¹ And you were dead in the trespasses and sins
² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience—
³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.*

The Theological Basis for Proper Behavior

3:3 Paul then described the degenerate condition of the pagan society in which Christians had to live. Interestingly, his comments focus on the human condition within the society.

Humankind's innate sinful nature and the intensity with which it can manifest itself determines the degradation of all human society. **Identifying himself and all Christians with sinful and degenerate humanity, Paul emphatically asserted, “At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures.”**

The use of “for” (KJV, *gar*) in the Greek text establishes the logical connection between the statements in [3:1–2](#) and [3:3–8](#).

Christians, though at one time degenerate and lost, were objects of God's kindness and love, which resulted in their salvation.

Christians are to demonstrate this same kindness and love to lost individuals and society, making Christianity attractive and resulting in the salvation of others (cf. [2:10](#)).

The verb “were,” placed at the beginning of this sentence, emphatically contrasts the Christian's former degenerate condition (“at one time,” *pote*), which is described in v. [3](#), with the present regenerate condition (“but

when,” hote de), which is described in vv. 4–7.

Paul set forth the unregenerate human condition with eight (8) descriptive characteristics:

1. He stated that *“we too were foolish,”* i.e., unintelligent, senseless. **Our minds did not grasp self-evident truths about God.**
2. We were *“disobedient” to God* and his will for our lives.
3. We were *“deceived,” misled,* perhaps by Satan (cf. [2 Cor 4:4](#)).
4. We were *“enslaved by all kinds of passions and pleasures.”* In [Rom 6:6–23](#), Paul expressly characterized sin in terms of bondage.
5. *“Malice” refers to wickedness,* perhaps characterized by *“ill-will” to others.*
6. *“Envy” denotes a continual dissatisfaction* with one’s own position, possessions, or power as compared to that of another.
7. And finally, Paul concluded that we were *“being hated” and “hating one another.”* These terms, both passive and active, represent the logical results of self-centered, sinful humanity.

There is nothing contained in this description of the depraved human condition that could be characterized as un-Pauline (cf. [Rom 1:18–32](#)). On the contrary, in comparison to other biblical portrayals of the human condition, it is a rather mild expression.

Speaking of man's sinful condition, [Jer 17:9](#) (RSV) succinctly sums up the matter: "The heart is deceitful above all things and desperately corrupt; who can understand it?"

- New American Commentary

Again, Paul linked duty to doctrine. "Don't be too critical of your pagan neighbors," he wrote. "Just remember what you were before God saved you!" [Titus 3:3](#) needs little explanation; we know what it means from our own experience.

- Bible Exposition Commentary

In the Past We Harmed Others ([Titus 3:3](#))

Through the new birth we are a new creation ([2 Cor 5:17](#)).

What a difference Jesus has made! Paul knew this was true for us. He knew it was true for him. **He begins [verse 3](#) with an emphatic "we."** Exactly what has Jesus saved us from besides the fires of hell and eternal separation from God? In one word it is sin. But sin, like the mythological hydra, is a many-headed creature that attacked and subdued us from every

conceivable direction. As we consider these truths, **Charles Spurgeon reminds us: "Do not let me talk about these things this morning while you listen to me without feeling. I want you to be turning over the pages of your old life and joining with Paul and the rest of us in our sad confession of former pleasure in evil"** ("The Maintenance of Good Works," in *Metropolitan Tabernacle*, 34:496).

If we are to see clearly our need for the new birth, we must deeply know the nature of our own sin.

Paul noted six (6) ways in particular that sin enslaved and held us captive.

Sin deceives. We ourselves (all of us with no exceptions) were once "*foolish*" (**we were senseless, ignorant, and without spiritual understanding**) and "*deceived*" (**we were led astray, misled, and guided by another in the wrong direction**). In short, **sin makes you stupid!**

Sin disobeys. We were "disobedient." **Our natural bent was to disobey and seek our own way:** disobedient to God (cf. [1:16](#)), authorities, parents—everyone and everything. **We were self-centered, self-deceived, Satan-deceived rebels.**

Sin dictates. We were "***enslaved by various passions and pleasures.***" Professing to be liberated and free, **we were in actuality in bondage and slavery to a cruel and never-satisfied taskmaster: ourselves.** Lust and pleasure controlled us. We flirted with both beauties only to discover no matter how much we gave them, they were never satisfied, it was never, never enough. What fools we truly were to give ourselves to two mistresses who promised so much but gave so little of any real value.

Sin detests. We were "***living in malice.***" We lived with "***an evil attitude of mind which manifest itself in ill-will and desire to injure***" (Hiebert, *Titus and Philemon*, 88). This describes one with **a vicious character** who desires to bring good to no one.

Sin desires. We lived in "***envy,***" **an unquenchable desire to possess what we do not have.** John MacArthur with great insight notes, "Envy is a sin that carries its own reward: it guarantees its own frustration and disappointment. **By definition, the envious person cannot be satisfied with what he has and will always crave for more**" (*Titus*, 149). Sexual sin illustrates this perfectly, wanting more until it goes "all the way," only to find even this is not enough.

Sin destroys. We were "**hateful**" and were continually "**detesting**" or **hating one another**. "**Hateful**" was our nature and attitude, a natural outgrowth of envy. "**Detesting**" was our character and action. **In contrast to living a life of love that characterizes the disciples of Jesus (John 13:35), we lived a life of hate that gave evidence we were disciples of the Devil.**

This is a picture of who we were but not of who we are. The gospel changed everything!

We are now a new creation and are ever ready for good works.

- Christ-Centered Exposition

Verse 3 is joined to the preceding by the word *gar* ("for," untranslated in NIV). In other words, this section provides foundational or exemplary information pertinent to verses 1-2. The reason for this may not immediately be apparent, since verses 1-2 simply give instructions about functioning well in society. Underneath, however, is the fact that a first-generation Christian, like those still not Christians, can live dysfunctionally. These instructions are, therefore, far from being mere moral platitudes. They indicate a contrasting life to that in society around them.

The next word in [verse 3](#) is *pote* ("once"; NIV, "at one time"); it is paired with *hote* ("when") in [verse 4](#). This is a before-and-after pattern (cf. also [Eph. 2:11, 13](#); [5:8](#); [Col. 1:21-22](#)). The next words, "we too," serve to identify the Christians' preconversion experience with that of those around them in Crete. The effect of all this is to keep the Christians humble (cf. [Titus 3:2](#)), to offer hope to the present unbelievers, and to allow the use of strong words describing the unbelievers, since these characteristics had at one time been true of the converts: "foolish" (see [Rom. 1:14](#)), "disobedient" (see "obedient" in [Titus 3:1](#)), "deceived" (see [1 Tim. 4:1](#); [2 Tim. 3:13](#)), and "enslaved." The reference to slavery directs attention to the identity of the masters, which are "all kinds of passions and pleasures," as well as to the character degeneration that this involved: "malice," "envy," "hated," and "hating."

Fee observes that while grammatically [verse 3](#) provides a reason for the appeal made in [verses 1-2](#), it is like a "vice" list in its form. Likewise in its form [verses 1-2](#) look like a "virtue" list. Given this structure, it is natural to look for corresponding positive and negative characteristics. This cannot be demonstrated at each point, but certainly the good attitude to others that [verses 1-2](#) encourage has a terrible counterpart in the last part of [verse 3](#).

The descriptive words in [verse 3](#) reveal several facts about unbelievers. Being "foolish" is being without understanding, in a state of folly—a deliberate, rebellious choice, and not the state of a person merely lacking intelligence. This not only recalls the unbelieving fool of [Psalm 14:1](#); [53:1](#), the people who lack the wisdom of God throughout Proverbs and Ecclesiastes, and those

whom God calls "fool" in [Luke 12:20](#), but also those described in [Romans 1:21](#) and its context. The "disobedient" likewise reject God's sovereignty over them. Those who are "deceived" are led astray by Satan (cf. [2 Tim. 3:13](#); cf. [1 Tim. 4:1](#) ["deceiving spirits"]). We know from [2 Corinthians 4:4](#) and [11:2](#) that Satan is active in blinding people and deceiving Christians ([2 Cor. 11:3](#)). Thus, these unbelievers reject God's wisdom and lordship, deceived by Satan and enslaved by their own passions and pleasures. Their attitude toward others is an natural outcome of this spirit.

Looking to the mercy of God. Having said that, Paul launches into another list, this time describing life before Christianity in highly negative terms. He focuses on disobedience to regulations, enslavement by personal passions, and hostile behavior to other people. This list is easier to accept because Paul includes himself as an example of pre-Christian behavior, but it does raise the question as to how severely one should characterize those who are not yet believers. After all, while we know that "all have sinned and fall short of the glory of God" ([Rom. 3:23](#)), it is also true that God has not left humanity without standards or without the remnants of morality and kindness. Christians are not the only ones who volunteer for charitable service. While it can be said that there is at least a little selfishness even in the things people do for others, unbelievers are capable of heroic sacrifices for the good of others.

C. S. Lewis once dealt with the question as to why some non-Christians are nicer than Christians. Postulating a Christian

woman he calls "Miss Bates," who "may have an unkind tongue than unbelieving Dick Firkin," he says the question is "what Miss Bates's tongue would be like if she were not a Christian." Further, "Dick's placid temper and friendly disposition ... result from natural causes which God himself creates." As regards behavior, this is the substance of [verses 3-8](#), though Lewis was dealing more with character and personality. No one can be saved by natural goodness, and those who have "trusted in God" should do "what is good," and that includes "Miss Bates's" use of her tongue.

There is a touch of sarcasm, though probably not intended, in Paul's words in [3:5](#) that God saved us "not because of righteous things we had done." Since this immediately follows the description of the miserable behavior of non-Christians, it is clear that such people cannot claim "righteous things" as a basis for salvation. But in the larger context, and especially recalling such passages as [Philippians 3:4-6](#), where Paul describes his own religious accomplishments before conversion, the significance of this passage becomes more clear. Religious people can do bad things, and evil people can do good things. For *any* of us to be saved requires the mercy of God.

[Titus 3:3-8](#) and [Ephesians 2:1-10](#) manifest a point-by-point similarity. Both deal with the sinful life before salvation (cf. [Eph. 2:2-3](#)), the intrusion of God's love (cf. [2:4-5](#)), God's saving of us not by our good works (cf. [2:8-9](#)), and our having been raised to new life and hope, with the desired result that we devote ourselves to "good works" ([2:10](#)) and do "what is good" ([Titus 3:8](#)). In Ephesians Paul shows us the heavenly perspective on the purposes of God in the church, in that the good works are

related to that display of God's wisdom made known to supernatural beings ([Eph. 3:10-11](#)). In Titus doing good is related to the display of a changed life over against the character of opponents of the gospel.

**- NIV Application Commentary,
The – 1 & 2 Timothy and Titus:
From biblical text...to
contemporary life.**

Verse 3. *For we ourselves.* We who are Christians. There is no reason for supposing, as Benson does, that this is to be understood as confined to Paul himself. There are some things mentioned here which were not probably true of him before his conversion, and the connexion does not require us to suppose that he referred particularly to himself. He is stating a reason why those to whom Titus was appointed to preach should be urged to lead holy lives, and especially to manifest a spirit of order, peace, kindness, and due subordination to law. In enforcing this, he says, that those who were now Christians had formerly been wicked, disorderly, and sensual, but that under the influence of the gospel, they had been induced to lead better lives. The same gospel which had been effectual in their case, might be in others. To others it would be an encouragement to show that there were cases in which the gospel had been thus efficacious, and those who were appointed to preach it might refer to their own example as a reason why others should be persuaded to lead holy lives. In preaching to others, also, they were not to be proud or arrogant. They were to remember that

they were formerly in the same condition with those whom they addressed, and whom they exhorted to reformation. They were not to forget that what they had that was superior to others they owed to the grace of God, and not to any native goodness. He will exhort the wicked to repentance most effectually who remembers that his own former life was wicked; he will evince most of the proper spirit in doing it who has the deepest sense of the errors and folly of his own past ways.

Foolish. See this word explained in [Luke 24:26](#), where it is rendered *fools*. Comp. [Romans 1:14](#), where it is rendered *unwise*; and [Galatians 3:1,3](#), [1 Timothy 6:9](#), where it is rendered *foolish*.

Disobedient. To law, to parents, to civil authority, to God. This is the natural character of the human heart. See [Luke 1:17](#), [Romans 1:30](#) [2 Timothy 3:2](#), [Titus 1:16](#), where the same word occurs.

Deceived. By the great enemy, by false teachers, by our own hearts, and by the flattery of others. It is a characteristic of man by nature that he sees nothing in its true light, but walks along amidst constant, though changing and very beautiful illusions. Comp. [Matthew 24:4,6,11](#); [2 Timothy 3:13](#), [1 Peter 2:25](#), [Revelation 12:9](#), [18:23](#), where the same word occurs. See also [Revelation 20:3,8,10](#), where the same word is applied to that great deceiver who has led the world astray. Every one who is converted feels, and is ready to confess, that before conversion he was deceived as to the comparative value of things, as to the

enjoyment which he expected to find in scenes of pleasure and riot, and often in what seemed to him well-formed plans.

Serving divers lusts and pleasures. Indulging in the various corrupt passions and propensities of the soul. We were so under their influence that it might be said we were their servants, or were slaves to them (*δουλευοντες*;) that is, we implicitly obeyed them. [Romans 6:16,17](#).

Living in malice. Gr., *in evil* *ενκακια*; that is, in all kinds of evil. [Romans 1:29](#), where the word is rendered maliciousness.

And envy. Displeasure at the happiness and prosperity of others. [Romans 1:29](#).

Hateful. *στυγητοι*. This word does not elsewhere occur in the New Testament. It means, that our conduct was such as to be worthy of the hatred of others. Of whom, before his conversion, is not this true?

And hating one another. There was no brotherly love; no true affection for others. There was ill-will felt in the heart, and it was evinced in the life. This is an apt description of the state of the heathen world before the gospel shines on it, and it may be regarded as the characteristic of all men before conversion. They have no true love for one another, such as they ought to cherish, and they are liable constantly to give indulgence to feelings which evince hatred. In contentions, and strifes, and litigations, and wars, this feeling is constantly breaking out. All this is

suggested here as a *reason* why Christians should now be gentle and mild toward those who are evil. Let us remember what we were, and we shall not be disposed to treat others harshly. When a Christian is tempted to unkind thoughts or words towards others, nothing is more appropriate for him than to reflect on his own past life.

(*) "we ourselves" [1 Corinthians 6:11](#), [1 Peter 4:3](#)

- Barnes' Notes on the New Testament.

Their past natural condition is set forth in divers particulars. We ourselves also were sometimes,

(1.) Foolish; without true spiritual understanding and knowledge, ignorant of heavenly things. Observe, Those should be most disposed to bear with others' follies who may remember many of their own; those should be meek and gentle, and patient towards others, who once needed and doubtless then expected the same. We ourselves also were sometimes foolish. And,

(2.) Disobedient; heady and unpersuadable, resisting the word, and rebellious even against the natural laws of God, and those which human society requires. Well are these set together, foolish and obedient. For what folly like this, to disobey God and his laws, natural or revealed? This is contrary to right reason, and men's true and greatest interests; and what so foolish as to violate and go counter to these?

(3.) Deceived, or wandering; namely, out of the ways of truth and holiness. Man in this his degenerate state is of a straying nature, thence compared to a lost sheep; this must be sought and brought back, and guided in the right way, [Psa. 119:176](#). He is weak, and ready to be imposed upon by the wiles and subtleties of Satan, and of men lying in wait to seduce and mislead.

(4.) Serving divers lusts and pleasures; namely, as vassals and slaves under them. Observe, Men deceived are easily entangled and ensnared; they would not serve divers lusts and pleasures as they do, were they not blinded and beguiled into them. See here too what a different notion the word gives of a sensual and fleshly life from what the world generally has of it. Carnal people think they enjoy their pleasures; the word calls it servitude and vassalage: they are very drudges and bond slaves under them; so far are they from freedom and felicity in them that they are captivated by them, and serve them as taskmasters and tyrants. Observe further, It is the misery of the servants of sin that they have many masters, one lust hurrying them one way, and another; pride commands one thing, covetousness another, and often a contrary. What vile slaves are sinners, while they conceit themselves free! the lusts that tempt them promise them liberty, but in yielding they become the servants of corruption; for of whom a man is overcome of the same is he brought into bondage.

(5.) Living in malice, one of those lusts that bear rule in them. Malice desires hurt to another and rejoices in it.

(6.) And envy, which grudges and repines at another's good, frets at his prosperity and success in any thing: both are roots of bitterness, whence many evils spring: evil

thoughts and speeches, tongues set on fire of hell, detracting from and impairing the just and due praises of others. Their words are swords, wherewith they slay the good name and honour of their neighbour. This was the sin of Satan, and of Cain who was of that evil one, and slew his brother; for wherefore slew he him, but of this envy and malice, because his own works were evil, and his brother's righteous? These were some of the sins in which we lived in our natural state. And,

(7.) Hateful, or odious-deserving to be hated.

(8.) And hating one another. Observe, Those that are sinful, living and allowing themselves in sin, are hateful to God and all good men. Their temper and ways are so, though not simply their persons. It is the misery of sinners that they hate one another, as it is the duty and happiness of saints to love one another. What contentions and quarrels flow from men's corruptions, such as were in the nature of those who by conversion are now good, but in their unconverted state made them ready to run like furious wild beasts one upon another! The consideration of its having been thus with us should moderate our spirits, and dispose us to be more equal and gentle, meek and tenderhearted, towards those who are such. This is the argument from their own past condition here described. And he reasons,

2. From their present state. "We are delivered out of that our miserable condition by no merit nor strength of our own; but only by the mercy and free grace of God, and merit of Christ, and operation of his Spirit. Therefore we have no ground, in respect of ourselves, to condemn those who are yet unconverted, but rather to pity them, and cherish hope concerning them, that they, though in themselves as

unworthy and unmeet as we were, yet may obtain mercy, as we have

- **Matthew Henry's Commentary on the Whole Bible.**

Remember Your Former Condition

For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. (3:3)

Rather than resent and slander unbelieving leaders, educators, the media, and people in the entertainment industry, and rather than becoming incensed and venomous in our attacks on the immoral agendas of various organizations and movements, we should remember that **we also once were** like those whom we now are inclined to defame and condemn. We were once just like them and would still be like them if it were not for the saving grace of God, which alone delivered us.

Paul frequently gives lists of sins that typify unbelievers. Speaking of those "who suppress the truth in unrighteousness,... [who] knew God, [but] did not honor Him as God, or give thanks," he points out that "they became futile in their speculations, and their foolish heart was darkened.... They did not see fit to acknowledge God any longer, God gave them over to a depraved mind, to do those things which are not proper, being filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips,

slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful; and, although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them" ([Rom. 1:18, 21, 28-32](#)).

The apostle gives similar lists in his letters to the church at Corinth ([1 Cor. 6:9-11](#)), the churches of Galatia ([Gal. 5:19-21](#)), and the church at Ephesus ([Eph. 4:17-19](#); cf. [2:1-3](#)). He does not exempt himself, confessing that before his conversion he "was formerly a blasphemer and a persecutor and a violent aggressor" ([1 Tim. 1:13](#); cf. [Acts 8:3](#); [Phil. 3:6](#)).

It is not that every believer once lived in or advocated the most extreme sin. If we were converted as a child, we perhaps had not even heard of some of the sins that Paul mentions. Even if we became a believer as an older adult, we may have lived a relatively moral and socially responsible life. But as unsaved human beings, we *all* were depraved in our very nature and were at enmity with God ([Rom. 5:10](#); [Eph. 2:3](#); [Col. 1:21](#)), no matter how outwardly moral, respectable, and religious we may have been.

As we grow in the things of the Lord, it is difficult not to be enraged at the unbelievably rapid growth and acceptance of such things as homosexuality, pornography, gratuitous sex, New Age philosophy, abortion on demand, and school sex education that promotes almost everything but chastity. Those and many other such beliefs and practices are unquestionably evil, corrupt, destructive, and ungodly. They ravage individual lives and society as a whole and they dishonor our holy God.

But that has always been true and will continue to be true until the Lord returns. As his lists of sins indicate, Paul was well acquainted with the most extreme evils. The very name of Corinth, a Greek city where the apostle ministered for some eighteen months ([Acts 18:1-17](#); [1 Cor. 2:3](#)), was a byword for gross sexual immorality even in the pagan world of that day.

In order for us as believers to give a godly testimony in a pagan culture, we must remember that such is to be expected from the ungodly. In our former condition, **we also once were foolish ourselves**, just like the unbelievers among whom we now live and witness and by whom we are so agitated. To reinforce his point, Paul lists seven vices that characterize the unsaved, vices in which we ourselves were once engaged.

First, Paul reminds us, **we also once were foolish ourselves**, ignorant and uninformed. *Anoētos* (**foolish**) denotes complete lack of understanding, total ignorance in regard to a particular area of knowledge. Paul's point here is that, no matter how advanced a person's education and intellectual accomplishments may be, if he does not recognize God and trust in Him for deliverance from sin, he is **foolish** concerning the most important truth regarding himself. With God, even the wisdom of men is foolishness (cf. [1 Cor. 1:20](#), [25](#)).

In his fascinating book *The Intellectuals*, Paul Johnson, one of the foremost contemporary historians of Western civilization, documents the morass of unspeakable moral filth and ungodliness that has characterized most of the leading intellectual architects of modern Western culture. Their astounding mental capacities and their profound impact on modern society are incontestable. Yet they are precisely those

whom Paul described nearly two thousand years ago, whom, because "they did not see fit to acknowledge God any longer, God gave... over to a depraved mind" ([Rom. 1:28](#)). Their biographies are studies in wretchedness. A brilliant mind not only is capable of gross evil, but, because of that very brilliance, is capable of the most heinous evils. The appalling atrocities of the Nazis, for example, were conceived and perpetrated by brilliant men in arguably the most intellectually, scientifically, and culturally advanced nation of modern times.

That should not surprise us. It was Lucifer, after all, the most brilliant of archangels, the "star of the morning, son of the dawn," who opposed God and was cast out of heaven with his fellow rebellious angels ([Isa. 14:12](#); cf. [Rev. 12:9](#)) and who became Satan, the prince of demons.

Second, we should be patient and gracious to the unsaved of our society because, as unbelievers, we too were once by nature **disobedient** to all authority instituted by God. Through Jeremiah the Lord revealed that "the heart is more deceitful than all else and is desperately sick; who can understand it?" ([Jer. 17:9](#)). Jesus declared that "out of the heart come evil thoughts, murders, adulteries, fornications, thefts, false witness, slanders," and everything else that defiles a man ([Matt. 15:19-20](#)). It is for that reason that, although human laws and powers are ordained by God to help restrain and punish evil behavior and maintain a certain amount of social order and safety, they have no power to change the human heart, from which every evil, every sin, every defilement, every debauchery emanates.

Third, as unbelievers we were once, by our very nature, **deceived**. *Planaō* (**deceived**) has the basic idea of being

purposely led astray. Satan's objective is to lead sinners into ever greater sin and ungodliness. John refers to him as "the great dragon [who] was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world" ([Rev. 12:9](#)). Whether they acknowledge it or not—and the vast majority do not—all unbelievers are children of their "father the devil, and... want to do the desires of [their] father,... [who] was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature; for he is a liar, and the father of lies" ([John 8:44](#)). Reflecting the nature and following the example of their spiritual father, "evil men and impostors will proceed from bad to worse, deceiving and being deceived" ([2 Tim. 3:13](#)). In the end times, "false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, *if possible*, even the elect" ([Matt. 24:24](#), emphasis added).

Fourth, as unbelievers we were once, by our very nature, **enslaved to various lusts and pleasures**. Although the unsaved, natural man willfully chooses to sin, he does so because his very constitution is sinful, and he has neither the desire nor the ability to be anything but sinful. He is therefore both willingly and inevitably **enslaved** to sin in its many and **various** forms.

In [Romans 3:10-18](#), Paul graphically depicts the sad state of sinners: *As it is written, "There is none righteous, not even one; there is none who understands, there is none who seeks for God; all have turned aside, together they have become useless; there is none who does good, there is not even one. Their throat is an open grave, with their tongues they keep deceiving, the poison of*

asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood, destruction and misery are in their paths, and the path of peace have they not known. There is no fear of God before their eyes."

Therefore, although we cannot help being dismayed when we see evil flourishing, we should not be surprised. Apart from saving trust in Jesus Christ, a person has no alternative to sin. Paul reminded believers in Rome that before salvation, "you presented your members as slaves to impurity and to lawlessness... resulting in further lawlessness" ([Rom. 6:19](#)).

Lusts refers to sinful desires and **pleasures** to sinful satisfactions. The apostle is speaking of the full gamut of things that fallen men naturally pursue and enjoy. **Pleasures** is from *hēdonē*, from which we derive *hedonism*, the insatiable pursuit of self-satisfaction that so characterizes modern society.

Whether the particular **lusts and pleasures** involve misuse of good things that the Lord provides or are intrinsically evil, the natural man desires and enjoys them for purely selfish and sinful reasons.

Fifth, as unbelievers we were once, by our very nature, **spending our life in malice**. **Spending** translates a form of *diagō*, which has the basic meaning simply of living. But this present active participle carries the further idea of a normal, typical manner of life and is therefore here rendered as **spending our life**. **Malice** translates *kakia*, meaning "evil" or, as one Greek scholar refers to it, "the vicious character generally." To varying degrees, but inevitably, the unsaved person spends his life maliciously.

Sixth, as unbelievers we were once, by our very nature, living in **envy**. **Envy** is a sin that carries its own reward: it guarantees its own frustration and disappointment. By definition, the envious person cannot be satisfied with what he has and will always crave for more. His evil desires and pleasures are insatiable, and he cannot abide any other person's having something that he himself does not have or having more of something than he himself has.

Seventh, as unbelievers we were once, by our very nature, **hateful**. Hate is a natural fruit of envy, but it is also produced by many other things. It often has no rational base and simply is expressed for its own sake. It does not need a reason. **Hateful** persons despise anyone or anything that stands in their way or displeases them. They find themselves **hating one another** and eventually hating everyone, including those who are most like them. Hatred is not an appealing sin, even to the **hateful**.

Husbands and wives divorce because their egos clash, each wanting his or her own way, even at the cost of their marriage and the welfare of their children. Children raised by hateful parents will themselves likely become hateful, of each other, of their parents, of their teachers, of any person who threatens their freedom and self-will, and eventually of their friends. Hatred is perhaps the loneliest of sins.

Blind to God's truth, God's standards, God's will, and all spiritual reality, unbelievers generate exactly the kind of world that is ours today. They can do nothing else. But although we despise the sins that characterize, motivate, and drive them, we must constantly keep in mind Paul's point in this verse: All of us, without exception, were ourselves once characterized,

motivated, and driven by the same sins that are repulsive to us now. That awareness should humble us and be a guard against hating those who are sinful and who need salvation through Jesus Christ, just as we did.

We must look at the unsaved as our Lord looked at them during His incarnation and still looks at them now — with grief and tears over their lostness and a compassionate desire to see them repent, believe in Jesus Christ, and be saved.

- MacArthur New Testament Commentary – Titus

Compassion, COMPASSion and ComPASSION

I had an insightful conversation with a friend who explained to me why compassion was an important value for him and essential in his journey of living a meaningful life. He pointed out that the first part of the word “compassion” is *compass*. So I took a closer look at the word and realized that there are actually two words embedded in it. The other is *passion*. Which lead to an epiphany:

I checked the definition of “compassion” at dictionary.com and found what I consider a rather narrow definition:

A feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate the suffering.

Other sources defined it as:

1. *The humane quality of understanding the suffering of others and wanting to do something about it.*
2. *Deep awareness of the suffering of another, coupled with the wish to relieve it.*
3. *A disposition to be kind and forgiving.*

On ucadia.com I found a broader discussion of the word, including:

It is an emotion bursting with contradictions – of crying and laughing, hurting and healing, receiving and giving.

Compassion . . . is a quality that brings people together. It is in effect “divine respect.”

In my mind, all of these seem to be missing a broader and more compelling meaning – one that reflects the way the word “compassion” seems to be used today, which also may better reflect its origins. The word has two parts:

Com – meaning together or in association with; and

Passion – meaning a powerful feeling or emotion such as love, enthusiasm, or a desire for something, including to intensely embrace, aid, solve, improve, drive or advance.

I noticed that when I broke the word “compassion” down into its component parts, it took on a greater and more robust meaning. It was much more than benevolence and sympathy, words that can be used to define it. Compassion can also include positive, optimistic feelings. It can describe an excitement and fervor for realizing possibilities. The “passion” part implies direction, as well, especially when we consider that passion can be focused

on achieving a worthy goal. And the “com” prefix implies a sense of oneness with others, a moving together in common cause to pursue objectives.

With all this in mind, I now have a much greater appreciation and deeper understanding of *compassion*.

The word “compass” may not be a part of its etymology; however, the idea of establishing direction fits well with the broader essence of the concept – one of having strong feelings and a sense of togetherness, coupled with direction and action.

Where is your compassion taking you? - *Steve Weitzenkorn*

com- (Word Origin) a prefix meaning “with,” “together,” “in association,” and (with intensive force) “completely,” occurring in loanwords from Latin (commit): used in the formation of compound words before b, p, m: combine; compare; commingle.

GotQuestions.com

Question: "What is the meaning of the Parable of the Pharisee and the Tax Collector?"

Answer: The Parable of the Pharisee and the Tax Collector in the Temple (Luke 18:9-14) is rich with spiritual

truth. In fact, it contains the very essence of the gospel of Jesus Christ. As verse 9 tells us, Jesus spoke this parable to those who “trusted in themselves that they were righteous and despised others” (NKJV). Jesus spoke often of the issue of righteousness, pleading with His hearers to understand their utter inability to be righteous enough to attain the kingdom of heaven. This knowledge was essential if they were to understand His mission on earth, which was to save sinners—those who knew they could not save themselves.

The Pharisees, on the other hand, thought their own goodness was so impressive that it could not fail to make them acceptable to God. They held rigorously to the ceremonies and traditions of the law, making a public show of their religiosity, all to be seen by other men, many of whom they despised as being beneath them. The Pharisee in the story is the epitome of one who is self-justifying. Notice that his prayer has no elements of confession. He does not ask forgiveness for his sins, perhaps because he believes he has nothing to confess. Nor is there any word of praise or thanksgiving to God. His prayer is all about him. Even the thanks he does offer is designed to exalt himself and place himself above others whom he treats with disdain. Going to the temple to pray with the condition of his heart as it was, he might as well have stayed home. Such a “prayer” is not heard by God.

Unlike the Pharisee, who stands boldly in the temple reciting his prayers of self-congratulation, the tax collector stood “afar off” or “at a distance,” perhaps in an outer

room, but certainly far from the Pharisee who would have been offended by the nearness of this man. Tax collectors, because of their association with the hated Romans, were seen as traitors to Israel and were loathed and treated as outcasts. This man's posture spoke of his unworthiness before God. Unable to even lift his eyes to heaven, the burden of his guilt and shame weighed heavily upon him, and the load he carried had become unbearable. Overcome by his transgressions, he beats his breast in sorrow and repentance and appeals to God for mercy. The prayer he speaks is the very one God is waiting to hear, and his attitude is exactly what God wants from all who come to Him.

The tax collector exhibits precisely what Jesus spoke about in the Sermon on the Mount: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3). Being poor in spirit means admitting we have nothing to offer to God to atone for our sin. We come to God as empty, impoverished, despised, bankrupt, pitiable, desperate beggars. The tax collector recognizes his sinful condition and seeks the only thing that can bridge the gap between himself and God. "Have mercy on me," he cries, and we know from the end of the parable that God heard his prayer for mercy and answered it. Jesus tells us in verse 14 that the tax collector went away justified (made righteous) because he had humbled himself before God, confessing that no amount of works could save him from his sin and that only God's mercy could.

If we are truly broken-hearted over our sin, we can be

assured of God's boundless love and forgiveness in Christ. He has promised in His word to accept us, love us, and make us alive again through His Son (Colossians 2:13). No amount of good works, church attendance, tithes, community service, loving our neighbor or anything else we do is sufficient to take away the blot of sin and enable us to stand before a holy God on our own. That is why God sent Jesus to die on the cross. His death is the only "work" that is able to cleanse us and make us acceptable to God.

In addition, we must not make the mistake of comparing ourselves with others and gaining confidence from what we see in that comparison. In fact, Jesus specifically warns us against this attitude at the beginning of the parable. When we try to justify ourselves by comparing ourselves to others, we naturally end up despising them. Our standard for comparison is God Himself, and we all fall short of His glory (Romans 3:23).

Recommended Resource: Parables of Jesus by James Montgomery Boice

cf. [Colossians 3:7](#)
[Romans 6:6 & 12](#)
[Romans 11:30](#)
[1 Corinthians 6:11](#)

Romans 3:9-20
Ephesians 2:1-3
1 Peter 4:1-3
Romans 6:17 & 22

Deceived:

- Isaiah 44:20
- Obediah 1:3a
- Luke 21:8
- Galatians 6:3

Living:

- 2 Timothy 3:2-3

Temperate vs. Tolerance

Parable of Empathetic Mercy

If you don't get grace you won't give grace

If you don't get mercy you won't be merciful

Good Samaritan principle

Humility begets empathy. - JDP

They are like sheep without a Shepherd... Matthew 9:36

Luke 12:48 - to whom much has been given...

Empathy is selfless passion. - JDP

Capacity to feel another's feeling

1 Pt 3:8

Rom 15:15

Hebrews 4:15

Ps 56:8

1 Pt 5:7

Comapassion, ssympathy, empathy = passion

Empathy is the key that unlocks

7 helpful & 7 humble & 7 hope-filled

7 memories for humility:

A. Humble... & loving (Bailee)

B. Hope-filled... & empathetic (David Wood)

C. (Commit to) Heading-out... & overcoming! (IMB)

May we BE... May WE BE seed SOWERS and NEVER seed "sifters" - out of our loving humility, our hope-filled empathy, and our MISSIONAL commitment to overcome any & all challenges, be they internal or external.

Let no pettiness or prejudice within us... undo or overshadow the purposes & potential before us!

YOU dear Christian, if you are in fact a Christian, are your own most prolific proof statement of the gospel's transformative power & truthful promises...

- You cannot say...

* Well, I deserved grace... & they do not...

* Well, they're just too far gone for grace...

* Well, it's not my job to BE Acts 1:8...

Your past mercies DEMAND of you... present and future missions!

You have been plucked out of the frigid, shark infested waters in the aftermath of the tragic Titanic's sinking... (this world IS the Titanic)... and now you sit docile & deaf to gurgling screams of those still shivering, sinking, and screaming in the spiritually shark infested, tributaries of hell. How can this be???

"May WE BE... May WE BE-come... double fisted seed sowers who grow comfortable behind the plow!"

4 God's glory/by His grace

100 Bible Verses about Non-Believers

2 John 1:9-11 ESV / 462 helpful votes

Everyone who goes on ahead and does not abide in the teaching of Christ, does not have God. Whoever abides in the teaching has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house or give him any greeting, for whoever greets him takes part in his wicked works.

2 Corinthians 6:14 ESV / 265 helpful votes

Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness?

1 Corinthians 7:13-14 ESV / 259 helpful votes

If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy.

1 Corinthians 15:33 ESV / 258 helpful votes

Do not be deceived: "Bad company ruins good morals."

Proverbs 3:5-7 ESV / 196 helpful votes

Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make

straight your paths. Be not wise in your own eyes; fear the LORD, and turn away from evil.

[Matthew 7:21-23](#) ESV / 193 helpful votes

“Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’”

[1 Corinthians 5:9-13](#) ESV / 159 helpful votes

I wrote to you in my letter not to associate with sexually immoral people—not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world. But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge? God judges those outside. “Purge the evil person from among you.”

[2 Corinthians 4:4](#) ESV / 152 helpful votes

In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.

[2 Chronicles 15:12-13](#) ESV / 142 helpful votes

And they entered into a covenant to seek the LORD, the God of their fathers, with all their heart and with all their soul, but that whoever would not seek the LORD, the God of Israel, should be put to death, whether young or old, man or woman.

[John 3:16](#) ESV / 102 helpful votes

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.

[Psalm 14:1](#) ESV / 69 helpful votes

To the choirmaster. Of David. The fool says in his heart, “There is no God.” They are corrupt, they do abominable deeds, there is none who does good.

[1 Corinthians 7:12-16:24](#) ESV / 65 helpful votes

To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is made holy because of his wife, and the unbelieving wife is made holy because of her husband. Otherwise your children would be unclean, but as it is, they are holy. But if the unbelieving partner separates, let it be so. In such cases the brother or sister is not enslaved. God has called you to peace. For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? ...

[John 9:30-33](#) ESV / 60 helpful votes

The man answered, “Why, this is an amazing thing! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing.”

[James 1:22-25](#) ESV / 59 helpful votes

But be doers of the word, and not hearers only, deceiving yourselves. For if anyone is a hearer of the word and not a doer, he is like a man who looks intently at his natural face in a mirror. For he looks at himself

and goes away and at once forgets what he was like. But the one who looks into the perfect law, the law of liberty, and perseveres, being no hearer who forgets but a doer who acts, he will be blessed in his doing.

[2 Thessalonians 3:6](#) ESV / 52 helpful votes

Now we command you, brothers, in the name of our Lord Jesus Christ, that you keep away from any brother who is walking in idleness and not in accord with the tradition that you received from us.

[1 Corinthians 7:12](#) ESV / 51 helpful votes

To the rest I say (I, not the Lord) that if any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her.

[John 1:1-51](#) ESV / 50 helpful votes

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not any thing made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. ...

[James 4:7-10](#) ESV / 46 helpful votes

Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. Humble yourselves before the Lord, and he will exalt you.

[John 6:50-71](#) ESV / 45 helpful votes

This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh." The Jews then disputed

among themselves, saying, "How can this man give us his flesh to eat?" So Jesus said to them, "Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. Whoever feeds on my flesh and drinks my blood has eternal life, and I will raise him up on the last day. ...

[John 14:12](#) ESV / 42 helpful votes

"Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.

[Revelation 20:11-15](#) ESV / 36 helpful votes

Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.

[2 Timothy 3:16-17](#) ESV / 35 helpful votes

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work.

[John 15:19](#) ESV / 34 helpful votes

If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

[1 John 4:10](#) ESV / 32 helpful votes

In this is love, not that we have loved God but that he loved us and sent his Son to be the propitiation for our sins.

[Romans 11:17](#) ESV / 30 helpful votes

But if some of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree,

[Deuteronomy 7:3-4](#) ESV / 27 helpful votes

You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly.

[1 Thessalonians 4:11-12](#) ESV / 24 helpful votes

And to aspire to live quietly, and to mind your own affairs, and to work with your hands, as we instructed you, so that you may walk properly before outsiders and be dependent on no one.

[1 Corinthians 10:15-17](#) ESV / 23 helpful votes

I speak as to sensible people; judge for yourselves what I say. The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

[Romans 1:19](#) ESV / 23 helpful votes

For what can be known about God is plain to them, because God has shown it to them.

[Hebrews 11:6](#) ESV / 21 helpful votes

And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.

[John 6:67-71](#) ESV / 21 helpful votes

So Jesus said to the Twelve, "Do you want to go away as well?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life, and we have believed, and have come to know, that you are the Holy One of God." Jesus answered them, "Did I not choose you, the Twelve? And yet one of you is a devil." He spoke of Judas the son of Simon Iscariot, for he, one of the Twelve, was going to betray him.

[1 John 1:6](#) ESV / 20 helpful votes

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

[1 Corinthians 11:27-30](#) ESV / 20 helpful votes

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, and some have died.

[1 Corinthians 5:12](#) ESV / 20 helpful votes

For what have I to do with judging outsiders? Is it not those inside the church whom you are to judge?

[John 3:16-17](#) ESV / 20 helpful votes

"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

[Hebrews 12:14](#) ESV / 19 helpful votes

Strive for peace with everyone, and for the holiness without which no one will see the Lord.

[Romans 9:1-33](#) ESV / 18 helpful votes

I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—that I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ who is God over all, blessed forever. Amen. ...

[John 6:55-59](#) ESV / 18 helpful votes

For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me. This is the bread that came down from heaven, not like the bread the fathers ate and died. Whoever feeds on this bread will live forever.” Jesus said these things in the synagogue, as he taught at Capernaum.

[2 Peter 2:22](#) ESV / 17 helpful votes

What the true proverb says has happened to them: “The dog returns to its own vomit, and the sow, after washing herself, returns to wallow in the mire.”

[Romans 2:14-16](#) ESV / 17 helpful votes

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting

thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.

[James 2:19](#) ESV / 16 helpful votes

You believe that God is one; you do well. Even the demons believe—and shudder!

[2 Timothy 2:24-26](#) ESV / 16 helpful votes

And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.

[Romans 3:11](#) ESV / 14 helpful votes

No one understands; no one seeks for God.

[John 8:47](#) ESV / 14 helpful votes

Whoever is of God hears the words of God. The reason why you do not hear them is that you are not of God.”

[Galatians 3:24](#) ESV / 13 helpful votes

So then, the law was our guardian until Christ came, in order that we might be justified by faith.

[Romans 5:18](#) ESV / 13 helpful votes

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

[John 13:7](#) ESV / 13 helpful votes

Jesus answered him, “What I am doing you do not understand now, but afterward you will understand.”

[John 10:37](#) ESV / 13 helpful votes

If I am not doing the works of my Father, then do not believe me;

[John 10:26](#) ESV / 13 helpful votes

But you do not believe because you are not part of my flock.

[John 3:16-19](#) ESV / 13 helpful votes

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil.

[1 Timothy 4:1-3](#) ESV / 12 helpful votes

Now the Spirit expressly says that in later times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons, through the insincerity of liars whose consciences are seared, who forbid marriage and require abstinence from foods that God created to be received with thanksgiving by those who believe and know the truth.

[John 3:16-18](#) ESV / 12 helpful votes

“For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God.

[2 Peter 1:4](#) ESV / 11 helpful votes

By which he has granted to us his precious and very great promises, so that through them you may become partakers of the divine nature, having escaped from the corruption that is in the world because of sinful desire.

[Colossians 4:5-6](#) ESV / 11 helpful votes

Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer each person.

[Romans 3:1-31](#) ESV / 11 helpful votes

Then what advantage has the Jew? Or what is the value of circumcision? Much in every way. To begin with, the Jews were entrusted with the oracles of God. What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? By no means! Let God be true though every one were a liar, as it is written, "That you may be justified in your words, and prevail when you are judged." But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) ...

[John 14:17](#) ESV / 11 helpful votes

Even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

[John 10:26-29](#) ESV / 11 helpful votes

But you do not believe because you are not part of my flock. My sheep hear my voice, and I know them, and they follow me. I give them eternal life, and they will never perish, and no one will snatch them out of my hand. My Father, who has given them to me, is greater than all, and no one is able to snatch them out of the Father's hand.

[Matthew 12:39](#) ESV / 11 helpful votes

But he answered them, "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah.

[Jeremiah 6:16](#) ESV / 11 helpful votes

Thus says the LORD: "Stand by the roads, and look, and ask for the ancient paths, where the good way is; and walk in it, and find rest for your souls. But they said, 'We will not walk in it.'

[Ecclesiastes 3:11](#) ESV / 11 helpful votes

He has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end.

[Ephesians 2:1-22](#) ESV / 10 helpful votes

And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved— ...

[1 John 4:1-21](#) ESV / 9 helpful votes

Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. They are from the world; therefore they speak from the world, and the world listens to them. ...

[1 John 2:19](#) ESV / 9 helpful votes

They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us.

[Romans 5:8](#) ESV / 9 helpful votes

But God shows his love for us in that while we were still sinners, Christ died for us.

[John 14:6](#) ESV / 9 helpful votes

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

[Jude 1:1-25](#) ESV / 8 helpful votes

Jude, a servant of Jesus Christ and brother of James, To those who are called, beloved in God the Father and kept for Jesus Christ: May mercy, peace, and love be multiplied to you. Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Christ. Now I want to remind you, although you once fully knew it, that Jesus, who saved a people out of the land of Egypt, afterward destroyed those who did not believe. ...

[2 Peter 3:16](#) ESV / 8 helpful votes

As he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures.

[**James 2:1-26**](#) ESV / 8 helpful votes

My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory. For if a man wearing a gold ring and fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and if you pay attention to the one who wears the fine clothing and say, "You sit here in a good place," while you say to the poor man, "You stand over there," or, "Sit down at my feet," have you not then made distinctions among yourselves and become judges with evil thoughts? Listen, my beloved brothers, has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom, which he has promised to those who love him? ...

[**1 Corinthians 10:27**](#) ESV / 8 helpful votes

If one of the unbelievers invites you to dinner and you are disposed to go, eat whatever is set before you without raising any question on the ground of conscience.

[**Romans 2:14-15**](#) ESV / 8 helpful votes

For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them

[**John 10:1-42**](#) ESV / 8 helpful votes

"Truly, truly, I say to you, he who does not enter the sheepfold by the door but climbs in by another way, that man is a thief and a robber. But he who enters by the door is the shepherd of the sheep. To him the gatekeeper opens. The sheep hear his voice, and he calls his own sheep by name and leads them out. When he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers." ...

[John 4:42](#) ESV / 8 helpful votes

They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."

[Luke 18:8](#) ESV / 8 helpful votes

I tell you, he will give justice to them speedily. Nevertheless, when the Son of Man comes, will he find faith on earth?"

[Luke 10:10](#) ESV / 8 helpful votes

But whenever you enter a town and they do not receive you, go into its streets and say,

[Luke 10:1-42](#) ESV / 8 helpful votes

After this the Lord appointed seventy-two others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I am sending you out as lambs in the midst of wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, 'Peace be to this house!' ...

[Matthew 10:14](#) ESV / 8 helpful votes

And if anyone will not receive you or listen to your words, shake off the dust from your feet when you leave that house or town.

[Isaiah 8:20](#) ESV / 8 helpful votes

To the teaching and to the testimony! If they will not speak according to this word, it is because they have no dawn.

[Numbers 14:11](#) ESV / 8 helpful votes

And the LORD said to Moses, "How long will this people despise me? And how long will they not believe in me, in spite of all the signs that I have done among them?"

[Exodus 33:20](#) ESV / 8 helpful votes

But," he said, "you cannot see my face, for man shall not see me and live."

[2 Peter 3:9](#) ESV / 7 helpful votes

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

[Hebrews 11:1](#) ESV / 7 helpful votes

Now faith is the assurance of things hoped for, the conviction of things not seen.

[1 Timothy 5:8](#) ESV / 7 helpful votes

But if anyone does not provide for his relatives, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

[1 Timothy 2:3-4](#) ESV / 7 helpful votes

This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth.

[John 4:48](#) ESV / 7 helpful votes

So Jesus said to him, "Unless you see signs and wonders you will not believe."

[3 John 1:1-15](#) ESV / 6 helpful votes

The elder to the beloved Gaius, whom I love in truth. Beloved, I pray that all may go well with you and that you may be in good health, as it

goes well with your soul. For I rejoiced greatly when the brothers came and testified to your truth, as indeed you are walking in the truth. I have no greater joy than to hear that my children are walking in the truth. Beloved, it is a faithful thing you do in all your efforts for these brothers, strangers as they are, ...

[2 Peter 2:1-22](#) ESV / 6 helpful votes

But false prophets also arose among the people, just as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Master who bought them, bringing upon themselves swift destruction. And many will follow their sensuality, and because of them the way of truth will be blasphemed. And in their greed they will exploit you with false words. Their condemnation from long ago is not idle, and their destruction is not asleep. For if God did not spare angels when they sinned, but cast them into hell and committed them to chains of gloomy darkness to be kept until the judgment; if he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven others, when he brought a flood upon the world of the ungodly; ...

[Titus 1:15](#) ESV / 6 helpful votes

To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.

[1 Corinthians 9:7](#) ESV / 6 helpful votes

Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Or who tends a flock without getting some of the milk?

[Matthew 25:14-29](#) ESV / 6 helpful votes

“For it will be like a man going on a journey, who called his servants and entrusted to them his property. To one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and

traded with them, and he made five talents more. So also he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. ...

[Matthew 10:1-42](#) ESV / 6 helpful votes

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every affliction. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him. These twelve Jesus sent out, instructing them, "Go nowhere among the Gentiles and enter no town of the Samaritans, ...

[Jeremiah 17:1-27](#) ESV / 6 helpful votes

"The sin of Judah is written with a pen of iron; with a point of diamond it is engraved on the tablet of their heart, and on the horns of their altars, while their children remember their altars and their Asherim, beside every green tree and on the high hills, on the mountains in the open country. Your wealth and all your treasures I will give for spoil as the price of your high places for sin throughout all your territory. You shall loosen your hand from your heritage that I gave to you, and I will make you serve your enemies in a land that you do not know, for in my anger a fire is kindled that shall burn forever." Thus says the LORD: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD. ...

[Psalm 53:1-6](#) ESV / 6 helpful votes

To the choirmaster: according to Mahalath. A Maskil of David. The fool says in his heart, "There is no God." They are corrupt, doing abominable iniquity; there is none who does good. God looks down from heaven on the children of man to see if there are any who understand, who seek after God. They have all fallen away; together

they have become corrupt; there is none who does good, not even one. Have those who work evil no knowledge, who eat up my people as they eat bread, and do not call upon God? There they are, in great terror, where there is no terror! For God scatters the bones of him who encamps against you; you put them to shame, for God has rejected them. ...

[2 Corinthians 6:17](#) ESV / 5 helpful votes

Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,

[Romans 1:18-32](#) ESV / 5 helpful votes

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, ...

[John 9:1-41](#) ESV / 5 helpful votes

As he passed by, he saw a man blind from birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him. We must work the works of him who sent me while it is day; night is coming, when no one can work. As long as I am in the world, I am the light of the world."

...

[2 Thessalonians 1:8-9](#) ESV / 4 helpful votes

In flaming fire, inflicting vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus. They will suffer the punishment of eternal destruction, away from the presence of the Lord and from the glory of his might,

[Colossians 1:1-29](#) ESV / 4 helpful votes

Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father. We always thank God, the Father of our Lord Jesus Christ, when we pray for you, since we heard of your faith in Christ Jesus and of the love that you have for all the saints, because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel, ...

[Romans 5:1](#) ESV / 4 helpful votes

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.

[Matthew 11:28](#) ESV / 4 helpful votes

Come to me, all who labor and are heavy laden, and I will give you rest.

[Job 20:5](#) ESV / 4 helpful votes

That the exulting of the wicked is short, and the joy of the godless but for a moment?