

“Remind”

Titus 3:1-2

November 20, 2016

VIDEO: *“What Is Church?”*

INTRO: Friend... is that your understanding of Church?

- We are the gathered & scattered people of God
- **The gospel’s mandate is not so much about getting people to go to church... as much as it is calling the Church to go to the people!**
- Are you busy or BE-ing?
- **Are you condoning or changing the world?**

CONTEXT:

A. Content:

- a. Ch.1 was **“BE Real”** (Lovers, Leaders, Liars)
- b. Ch.2 was **“BE Righteous”** (Look, Live, Love)
 - i. *“ALL of God’s grace... is ALL for God’s glory!”*
 - ii. *“Declare THESE things, exhort & rebuke with ALL authority; let no one disregard you.”*
- c. **Ch.3 is “BE Ready”**
 - i. v.1-8 = **“Realize”**
 - ii. v.9-11 = **“Respond”**
 - iii. v.12-15 = **“Relate”**

B. Contrast

- a. **Liars...** no good for any good works...
- b. **Lovers...** to be ready for EVERY good work
 - i. Inside the Church...
 - ii. Outside the Church... (today's passage)

BIG IDEA:

To *BE-ready*... you have to *Realize*
that *YOU need to be REMINDED!*

PREVIEW:

- A. Remind the Church
- B. BE the Church
- C. Love the Lost

VIDEO: *“BE-ing the Church₂”*

T/S: See the “salvation sandwich” in Titus 3:1-8

“Salvation is for service! We’ve been saved to serve!” - JDP

“I came to seek and save the lost...” - Jesus

“I did not come to be served but to serve...” - Jesus

God's investment of grace (in you) was given, in part, that you would grow Him glory through your grace-sharing & gospel-spreading service – to BOTH saints AND sinners (who are a.k.a. POTENTIAL brothers & sisters in Christ). - JDP

TEXT:

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.*

I. REMINDE the CHURCH

¹ *Remind them...*

(present, imperative tense... perpetuating the verb)

Ephesians 2:10

We'r never saved BY good works but we are ALWAYS saved For good works!

BE-ing requires DO-ing ZEALOUSLY!

➤ 1 John 3:18

Titus 2:13b-15

*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.*

II. To BE the CHURCH

*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...*

A. “to be submissive to rulers & authorities”

The instruction that Christians “be subject to” (*hypotassesthai*) the civil government indicates that such authorities are part of God’s overall order for human society. - NASB Commentary

John MacArthur extended QUOTE:

(“The Christian's Responsibility in a Pagan Society”)

(In Titus 3:1-8) Paul moves from how believers are to live in the church ([chapter 2](#)) to how they are to live in society. This is a crucial section of instruction for today. The United States essentially is now a pagan nation. After being blessed with some 150 years of strong Christian, biblical influence, our country has been rapidly declining...

Millions of Americans still attend church regularly, and many more consider themselves to be Christians. According to polls, most Americans claim to believe in God. But practical atheism and moral relativism have dominated our society for many decades. For the most part, the few vestiges of Christianity still reflected in our culture are weak and compromising. A growing number of those vestiges have become apostate or cultic.

Many observers have referred to this period in the United States, and in Western society in general, as post-Christian. By any measure, it is certainly sub-Christian. Although many parts of our culture still wear some sort of religious mask, in reality it is largely pagan. Through its leaders, its legislative bodies, and its courts it has adopted not simply a non-Christian but a distinctively anti-Christian stance and agenda. Anything and everything that is explicitly Christian and biblical has been swept

away under such guises as separation of church and state, equal rights, and religious and moral tolerance.

The many biblical tenets and standards that once were part of the fabric of our country, and that provided the undeniable cultural benefits of morality, are now gone. Whatever its form or practical benefits may have been, cultural Christianity is dead. Self-expression, moral freedom, materialism, and hedonism are the prevailing gods. Those gods, as clearly pagan as any in the ancient Greek or Roman pantheons, have inevitably spawned the epidemic breakdown of families, illegitimate births, sexual evils of every sort, unequaled growth of drug addiction and crime, and the wanton destruction of unborn babies. In the name of intellectual and scientific progress, godless philosophies have long dominated secular as well as much private education.

Not surprisingly, most of those who have grown up in this standardless society strongly resist any sort of controlled behavior. Consequently, we do not have enough laws to cover the rapidly increasing and more sophisticated forms of crime. Nor do we have enough police to arrest lawbreakers, enough courts to try them, or enough prisons to incarcerate them.

In reaction to the rapid and pervasive escalation of immorality and ungodliness, believers have become both saddened and angered. Hostility among some of them has

been intensified still further when they learn that their taxes are being used to fund ideas and practices that only a few generations ago were condemned even by most secularists. They fear for their children and even more for their grandchildren because of the kind of world into which they will be born, educated, and have to live.

Many well-meaning Christian leaders have founded organizations to counteract anti-Christian influences and assaults. Attempting to fight fire with fire, as it were, Christian organizations, publishers, and broadcasters have sought to counter anti-Christian ideas and programs by using non-Christian tactics. They have decided it is time to stand up for their "rights" and have declared war on the prevailing non-Christian culture, especially the liberal national media. They have become hostile to unbelievers, the very ones God has called them to love and reach with the gospel.

But neither the New Testament nor the example of the early church justifies such a mentality. The cause of Christ cannot be protected or expanded by social intimidation any more than by government decree or military conquest. Ours is a spiritual warfare against human ideologies and beliefs that are set up against God and that can only be successfully conquered with the weapon of the Word (see [2 Cor. 10:3-5](#)).

In his book *The Evangelical Pulpit*, John Seel writes:

A politicized faith not only blurs our priorities, but weakens our loyalties. Our primary citizenship is not on earth but in heaven.... Though few evangelicals would deny this truth in theory, the language of our spiritual citizenship frequently gets wrapped in the red, white and blue. Rather than acting as resident aliens of a heavenly kingdom, too often we sound [and act] like resident apologists for a Christian America.... Unless we reject the false reliance on the illusion of Christian America, evangelicalism will continue to distort the gospel and thwart a genuine biblical identity.... American evangelicalism is now covered by layers and layers of historically shaped attitudes that obscure our original biblical core.

We must repudiate our confused loyalties and concerns for the passing world and put aside our misguided efforts to change culture externally. To allow our thoughts, plans, time, money, and energy to be spent trying to make a superficially Christian America, or to put a veneer of morality over the world, is to distort the gospel, misconstrue our divine calling, and squander our God-given resources. We must not weaken our spiritual mission, obscure our priority of proclaiming the gospel of salvation, or become confused about our spiritual citizenship, loyalties, and obligations. We ARE to change society, **BUT by faithfully proclaiming the gospel,** which changes lives on the inside.

As this passage in Titus and many others in the New Testament make clear, we must not become so engulfed in trying to force social behavior to conform to our standards that we become enemies of those our Lord has called us to win to Himself. We must reject sin and never compromise God's standards of righteousness. But we also must never engage in defamation and denigration of the lost sinners who make up our corrupt culture. When Christians become political, sinners become the enemy instead of the mission field.

Paul obviously was consumed with the divine mandate to evangelize when he wrote this letter to Titus. It was not his desire for Christians living in the pagan culture of Crete to turn on the unbelievers and try to force changes in cultural standards and personal behavior in order to be less offended by their society.

No Christian can help wishing that the moral standards of society were better. We do grieve over the rampant lewdness, indecency, deceitfulness, vulgarity, unchastity, extreme self-indulgence, and every other form of depravity that is corroding our society. But, as noble as the desire to reform culture may be, God does not call the church to impact society by promoting laws and judicial decisions that support biblical standards of behavior.

The single divine calling of the church is to bring sinful people to salvation through Christ.

Like ancient Israel, we are to be "a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ,... a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" ([1 Pet. 2:5, 9](#); cf. [Ex. 19:6](#)).

The purpose of a priest is to bring God to people and people to God. If we do not lead the lost to salvation, nothing else we do for them, no matter how beneficial at the time, is of any eternal consequence. Whether a person is an atheist or a theist, a hooligan or a model citizen, a criminal or a policeman, a sexual pervert or a paragon of virtue, a brutal tyrant or a gracious benefactor—if he does not have a saving relationship to Jesus Christ, his destiny is hell. Whether he is a militant pro-abortionist or a militant anti-abortionist, if he is not saved, he will spend eternity apart from God. It makes no difference whether a person goes to hell as a policeman, a junkie, or a judge. The end is the same.

When the church adopts a moralizing approach, its energy and resources are diverted and evangelization suffers...

We cannot afford to weaken our spiritual mission or our priority of gospel proclamation and kingdom consciousness by getting involved in efforts to change cultural behavior.

Even more important, we cannot become enemies of the very ones we seek to win to Christ -- our potential brothers and sisters in the Lord. When people come to Christ, **HE changes them** and they change the sphere that they influence...

It is righteous living that makes the saving message of the gospel believable to the lost. If we claim to be saved from sin but still live sinful lives, our preaching and teaching, no matter how orthodox, is likely to fall on deaf ears.

Jesus said in [Matthew 22:21](#), "*Therefore give back to Caesar the things that are Caesar's, and to God the things that are God's.*"

Paul adds in [Romans 13:1](#), "*Everyone must submit to the governing authorities, for there is no authority except from God, and those that exist are instituted by God.*"

Peter also says in [1 Peter 2:13-14](#), "*Submit to every human authority because of the Lord, whether to the Emperor as the supreme authority or to governors as those sent out by him to punish those who do what is evil and to praise those who do what is good.*"

T/S: NOTE - Biblical teaching is clear that blind, unquestioning obedience to the state in opposition to God's law is not required (**cf.** [Acts 5:29](#)).

B. “...to be obedient...”

“If you love Me you will obey My commandments” – Jesus

- *“Obedience without action is an oxymoron.”* - JDP
- *“Faith without faithfulness is fake faith.”* - JDP

VIDEO: “Chan on James 2”

C. “...to be ready for every good work...”

“ready” means **EAGER**

“every” means **ALL**

“God’s work is the good work here.” - JDP

Jesus said: **“BE”** *“salt... and... light of the world ... that they may see your good deeds and praise your Father in heaven”* ([Matt 5:13–16](#)).

VIDEO: “Change...”

“Changed” for “every good work” means...

- **church** changes to **CHURCH!**
- **Cancers** change to **CURES...**
- **Corruption** changes to **CORRECTION...**
- **Complacency** changes to **COMPETENCY...**
- **Compromise** changes to **COMMITMENT!**

Changed LIVING & LOVING like our LORD =

- **BE-coming the Beatitudes**
- **Aroma of Christ**
 - Fruit of the Spirit
 - 1 Corinthians 13

D. “...to speak evil of no one...”

The Church has zero tolerance for toxic tongues! - JDP

E. “...to avoid quarreling...”

You'll never argue anyone into the faith...

Do your best to do no damage. - JDP

T/S: As far as it is possible, on our part, we seek to
"live at peace with everyone" ([Rom 12:18](#)).

F. “...to be gentle...”

"an attitude of moderation & sweet reasonableness."

(see 1 Corinthians 13:4-8)

If you're right without being righteous, you're wrong! JDP

III. Love the Lost!

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.***

A. “show perfect courtesy”

Grammatically... a summary phrase... It embraces some aspect of each of the... preceding... *This rich New Testament term is used descriptively of Jesus ([Matt 11:29](#); [21:5](#); [2 Cor 10:1](#)), included as a “fruit of the Spirit” ([Gal 5:23](#)), and is repeatedly encouraged as a desirable personal Christian quality ([1 Cor 4:21](#); [Gal 6:1](#); [Eph 4:2](#); [Col 3:12](#); [1 Tim 6:11](#); [Jas 3:13](#); [1 Pet 3:4](#), [15](#)).*

It is the essence of the mind of Christ ([Phil 2:5](#)).

VIDEO: *“A Work-In-Progress...”*

B. *“toward ALL people.”*

1. John 3:16

You're not the only one worth dying for! -JDP

2. John 20:21

The Church CANNOT become a cocoon! -JDP

(see Parable of the Talents)

3. Acts 1:8

The Church CANNOT go into a prevent-defense. -JDP

4. Matthew 28:18-20

The Church is NOT the waiting room for heaven! -JDP

5. Mark 12:28-31

29 Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. *30* And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ *31* The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

*May we, the Church, realize that we need to be constantly reminded to love the Lord AND the lost!
All for His glory and All by His grace!*

Let's Pray!

NOTES:

CONTEXT: Ch. 3 **BE Ready! (*Warfare*)**

> “REMIND”	v.1-2	<i>Obey</i>
> “REMEMBER”	v.3	<i>Empathize</i>
> “REDEEMED”	v.4-7	<i>Gospel</i>
> “REINFORCE”	v.8	<i>Bold</i>
> “RESPOND”	v.9-11	<i>Reject</i>
> “RELATIONSHIPS”	v.12-15	<i>Family</i>

Good works form a sandwich or *inclusio* for our text as they begin the discussion in verse 1 and conclude it in verse 8. Regeneration is the apex of the text appearing in the middle of the passage in verses 5-6. Thus the two are essentially related to each other as we consider the full dimension of our salvation. Paul divides his analysis of the relationship between regeneration and good works into three parts.

- Christ-Centered Exposition

We Must Be Ready for Good Works

Titus 3:1-3

God saved us in order that we would do good works. Ephesians 2:10 reminds us we were created in Christ Jesus for good works.

Good works never save, but good works flow from those who are saved.

The order is crucially important. **Living in a culture that was hostile to the gospel and corrupted by moral sin at every turn, Paul admonishes those in Crete to live distinctively different lives.**

He does so by giving them and us principles to live by in **verses 1-2**, principles that stand in stark contrast to how we used to live as described in **verse 3**.

In the Present We Can Help Others

(Titus 3:1-2)

"Remind them" calls to remembrance ***those things*** that they were previously taught.

Flowing naturally out of the previous section (2:11-15), verses 1-2 show the application of the gospel to the believer's life in this world.

Paul provides seven (7) commands that fall roughly into four categories.

1. We submit obediently ([3:1](#)).

We are "*to be submissive to rulers and authorities, to obey.*"

Jesus said in [Matthew 22:21](#), "*Therefore give back to Caesar the things that are Caesar's, and to God the things that are God's.*"

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Christians are not anarchist or rebels. We do not subvert the government or disobey the government unless it brings us into direct conflict with the commands of God ([Acts 5:29](#)). And even

then our disobedience is passive not active, and we willingly accept the consequences of our actions. This submission is evidence of submission to and trust in God.

2. We serve eagerly (3:1).

We are to "be ready for every good work."

The word "every" indicates the command is comprehensive.

Complementing this command is [Galatians 6:10](#):

"Therefore, as we have opportunity, we must work for the good of all, especially for those who belong to the household of faith."

[Titus 2:14](#) reminds us that Christ has redeemed us to create a people for Himself who are "eager to do good works." We look to aid others, assist others, help others in any and every opportunity.

3. We speak gently (3:2).

We are to "*slander no one*" and "*avoid fighting.*"

Again the scope is comprehensive.

We malign or curse no one with our words, stirring up strife, ill will, and trouble. No, **we are peaceable and gentle, un-contentious and forbearing, friendly and considerate.**

We exercise sweet reasonableness out of a life of wisdom that refuses to hold a grudge and that also gives others the benefit of the doubt
(cf. [1 Cor 13:4-8](#)).

The regenerate person refuses to cultivate and then exercise verbal or physical abuse.

As far as it is possible, on our part, we seek to "live at peace with everyone" ([Rom 12:18](#)).

4. We show humility (3:2).

We are "to be kind, always showing gentleness to all people." This is the **exact opposite of** the **slandering and fighting** Paul just warned against.

In fact...

the call to show "gentleness" or "humility" sums up well the prior six commands. It is a conscious placing of others ahead of ourselves. It is in attitude and action esteeming others better than ourselves ([Phil 2:3](#)). It is the essence of the mind of Christ ([Phil 2:5](#)).

Paul knew that one way to appreciate who we are now is to remember who we used to be, to draw a contrast between how we now cannot act with how we then had to act before we met Jesus Christ.

([Titus 3:1-8](#)) Main Idea: We have been born again to live a new life of good works.

- I. We Must Be Ready for Good Works ([3:1-3](#)).
 - A. In the present we can help others ([3:1-2](#)).
 1. We submit obediently ([3:1](#)).
 2. We serve eagerly ([3:1](#)).
 3. We speak gently ([3:2](#)).
 4. We show humility ([3:2](#)).
 - B. In the past we harmed others ([3:3](#)).
 1. Sin deceives.
 2. Sin disobeys.
 3. Sin dictates.
 4. Sin detests.
 5. Sin desires.

6. Sin destroys.
- II. We Have Been Regenerated for Good Works ([3:4-7](#)).
 - A. God cares for us ([3:4](#)).
 - B. God changes us ([3:5](#)).
 - C. God has come for us ([3:6](#)).
 - D. God comforts us ([3:7](#)).
- III. We Will Be Rewarded for Good Works ([3:8](#)).
 - A. We should affirm good works.
 - B. We should be active in good works.

- Christ-Centered Exposition

The Christian's Responsibility in a Pagan Society ([Titus 3:1-8](#))

Here Paul moves from how believers are to live in the church ([chapter 2](#)) to how they are to live in society. This is a crucial section of instruction for today. The United States essentially is now a pagan nation. After being blessed with some 150 years of strong Christian, biblical influence, our country has been rapidly declining...

Millions of Americans still attend church regularly, and many more consider themselves to be Christians. According to polls, most

Americans claim to believe in God. But practical atheism and moral relativism have dominated our society for many decades. For the most part, the few vestiges of Christianity still reflected in our culture are weak and compromising. A growing number of those vestiges have become apostate or cultic.

Many observers have referred to this period in the United States, and in Western society in general, as post-Christian. By any measure, it is certainly sub-Christian. Although many parts of our culture still wear some sort of religious mask, in reality it is largely pagan. Through its leaders, its legislative bodies, and its courts it has adopted not simply a non-Christian but a distinctively anti-Christian stance and agenda. Anything and everything that is explicitly Christian and biblical has been swept away under such guises as separation of church and state, equal rights, and religious and moral tolerance.

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among some of them has been intensified still further when they learn that their taxes are being used to fund ideas and practices that only a few generations ago were condemned even by most secularists. They fear for their children and even more for their grandchildren because of the kind of world into which they will be born, educated, and have to live.

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corrupt culture. When Christians become political, sinners become the enemy instead of the mission field.

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It is righteous living that makes the saving message of the gospel believable to the lost. If we claim to be saved from sin but still live sinful lives, our preaching and teaching, no matter how orthodox, is likely to fall on deaf ears.

*** Hence, 1 John 3:18 has been our reminder... ***

Because of his wide-ranging education before his conversion, Paul was particularly familiar with both superficial Judaism and established paganism.

He knew what it was like to live in a world of murderous tyrants, gross inequality and injustice, and sexual looseness and perversion. The Roman Empire, which in that day comprised all of the known Western world and some of the eastern, was engulfed by idolatry, ritual prostitution, slavery, extortion, and exorbitant taxation. Only Roman citizens had reasonable protection under the law, and even that privileged status could easily be forfeited.

There was plenty to make believers angry at their society.

Yet Paul, like Jesus, did not spend his time condemning pagan beliefs and practices. He did not admonish believers to impact pagan

culture by trying to reform its idolatry, immorality, and corruption. Nor did he call for nonviolent, much less violent, resistance against unjust laws or inhuman punishments. He called rather for believers to preach, teach, and witness to the transforming power of salvation through the Lord Jesus Christ and to live lives that gave clear evidence of that power.

And particularly **he did not want believers to resent unbelievers, but rather to show them love and compassion. To excite such love toward the wicked who corrupt the world, Paul urges Titus to help believers remember several essential realities.**

In the first eight verses of [chapter 3](#), Paul admonishes Titus to remind Christians on Crete of realities they had heard many times before.

The four major areas of remembrance pertain to **our duties as Christians** ([vv. 1b-2](#)), to **our former condition of unbelief and sin** ([v. 3](#)), to **our salvation through Jesus Christ** ([vv. 4-7](#)), and to **our mission to an unbelieving, lost world** ([v. 8](#)).

Remind is from *hupomimnēskō* and **is here an imperative of command that applies to all of the admonitions in this passage. The present tense gives this verb the additional connotations of continuity and persistence.** Reminding Christians of these truths should keep them from feeling hostile toward and superior to the unconverted.

- MacArthur New Testament Commentary

Christians as Citizens (Titus 3:1-8)

Christians were often looked on with suspicion in the Roman Empire because their conduct was so different and they met in private meetings for worship (see [1 Peter 2:11-25](#); [3:13-4:5](#)). It was **important** that they **be good citizens without compromising the faith.** Their pagan neighbors might

disobey the law but Christians must submit to the authority of the state (see [Rom. 13](#)). "Ready to every good work" ([Titus 3:1](#)) means "cooperating in those matters that involve the whole community." Our heavenly citizenship ([Phil. 3:20](#)) does not absolve us from responsibilities as citizens on earth.

The believer should not have a bad attitude toward the government and show it by slanderous accusations and pugnacious actions.

The word *gentle* ([Titus 3:2](#)) means "an attitude of moderation, a sweet reasonableness."

Christians with this quality do not insist on the letter of the law, but are willing to compromise where no moral issue is at stake.

Again, **Paul linked duty to doctrine.**

- Bible Exposition Commentary

The Need for Christian Behavioral Standards

[3:1-2](#)

Paul then took up the matter of standards for Christian conduct with regard to pagan society in general.

Whereas his exhortations in **2:1–10** appear to relate more directly to Christian behavior among believers and the impact that such behavior would have on the nonbeliever, Paul then addressed the direct relationship the Cretan Christians were to have with the pagan world.

(1) Respect for Governmental Authorities

3:1

3:1 Paul’s instruction to Titus is expressed with the present tense and **imperative mood of the verb “remind”** and **means keep reminding them.**

The choice of this term “remind” suggests that Paul may already have taught the Cretans concerning their obligations and standards of behavior within a pagan culture. **Although his instructions begin by referring specifically to civil authorities (v. 1), this quickly evolves to include “all men” in general.**

The statement in **3:1–2** **constitutes one complete sentence containing a list of behavioral expectations that are delineated grammatically by the use of verbal infinitives**

(usually expressed in English with “to,” e.g., “to be subject,” “to be obedient”).

Paul said, “Remind the people to be subject to rulers and authorities.” The Greek terms for **“rulers and authorities”** (*archais* and *exousiais*) **refer in this context to the secular, governmental authorities** (cf. [Luke 12:11](#)). However, elsewhere in the New Testament, the meaning is expanded to include spiritual, supernatural powers (e.g., [Eph 6:12](#)).

The instruction that Christians “be subject to” (*hypotassesthai*) the civil government indicates that such authorities are part of God’s overall order for human society.

Christians are not exempt from reasonable and appropriate obligations toward the governmental authorities ([Rom 13:1–7](#); [1 Pet 2:13–17](#)).

Paul’s apparent concern for the Christian’s attitude toward the state may reflect the possibility that **some Christians wrongly interpreted their allegiance to Christ as being contrary to any allegiance to the state.**

A proper Christian attitude toward the state requires the Christians “to be obedient” (*peitharchein*). It is not likely that the Roman state was promoting emperor worship at this time; otherwise Paul surely would not have added this requirement.

Biblical teaching is clear that blind, unquestioning obedience to the state in opposition to God's law is not required (cf. [Acts 5:29](#)).

Yet not only are Christians “to be subject” (in attitude) and “to be obedient” (in actions), but they are also “to be ready to do whatever is good.”

Literally, Christians are *“to be ready for [or to do] every good work”* (*pros pan ergon agathon etoimous einai*). This extends the Christian's responsibilities from a mere passive posture (obeying laws) to an active, positive involvement in society.

This idea is a practical outworking of Jesus' teaching concerning being *“the salt of the earth ... and the light of the world ... that they may see your good deeds and praise your Father in heaven”* ([Matt 5:13–16](#)).

(2) Respect for All

3:2 In v. 2 there is an obvious shift in the object of the verb forms from civil authorities to the people in a secular society in general.

The objects are stated as “no one” and “all men.” Christians are “to slander no one.” **The Greek term for “slander” is *blasphemein*, from which the English term “to blaspheme” is derived.**

Essentially, blasphemy is the verbal expression of evil and malicious thoughts directed toward a person who is held in contempt. Whereas the Scriptures speak of the absolute seriousness of blasphemy toward deity, specifically toward God the Father, Jesus Christ, and the Holy Spirit, it equally recognizes and condemns blasphemy toward celestial beings and humans (**Lev 24:15–16; Matt 12:31; Luke 22:65; Acts 23:4–5; 1 Pet 4:14; Jude 8**). Christians should be careful not to speak evil of or verbally abuse others, who are created in God’s own image and the object of his saving grace (**Jas 3:9**).

Christians are “to be peaceable,” not contentious or quarrelsome. Christians are “to be considerate” (gentle, kind, forbearing). They should be willing to defer to others, although it may require them to relinquish some of their own rights. And finally, Christians are “to show true humility toward all men.” The Greek term rendered “true humility” in the NIV is *prautēta* (**meekness**). **Grammatically, this final characteristic appears to constitute a summary**

phrase. This is supported by the use of the term “true humility” (*prautēta*), whose definition embraces some aspect of each of the verbal infinitives preceding it in this context (i.e., “in subjection,” “obedient,” “ready to do good works,” “speaking no evil,” “peaceable,” and “considerate” [author's translations]).

This rich New Testament term is used descriptively of Jesus ([Matt 11:29](#); [21:5](#); [2 Cor 10:1](#)), included as a “fruit of the Spirit” ([Gal 5:23](#)), and is repeatedly encouraged as a desirable personal Christian quality ([1 Cor 4:21](#); [Gal 6:1](#); [Eph 4:2](#); [Col 3:12](#); [1 Tim 6:11](#); [Jas 3:13](#); [1 Pet 3:4, 15](#)).

Paul used the combination of *prautetos* and *epieikeias* (“meekness” and “gentleness”) in a compound phrase to describe Christ in [2 Cor 10:1](#). His use of these two terms together within [Titus 3:2](#) may indicate his expectation that the same attitude and behavior exhibited by Jesus be the standard for the Christian’s relationship toward “rulers and authorities” and toward “all men.”

- New American Commentary

3:1 As Christians, our first allegiance is to Jesus as Lord, but we must obey our government and its leaders as well.

Christians are not above the law. Obeying the civil law is only the beginning of our Christian responsibility; we must do what we can to be good citizens. (See [Acts 5:29](#) and [Romans 13:1ff](#) for more on the Christian's attitude toward government.)

3:2 How does one "show true humility"? Humility is a very elusive character trait, yet the Bible regards it as a highly important quality. **Jesus referred to himself as "humble and gentle at heart" ([Matthew 11:29](#)). In [Romans 12:3](#), Paul wrote the clearest definition of humility apart from Jesus' own example: "Don't think you are better than you really are. Be honest in you revaluation of yourselves, measuring yourselves by the faith God has given us."**

Humility, then, boils down to having an honest estimate of ourselves before God. We show false humility when we project negative worth on our abilities and efforts. We show pride when we inflate the value of our efforts or look down on others. True humility seeks to view our character and accomplishments honestly.

- Life Application Study Bible.

Truth is needed so that pooled ignorance does not win the day in the discipleship process.

As leaders, we must live at the intersection of the four ideas of truth, vulnerability, love, and a multiplying attitude. Leaders have the ridiculously great blessing of taking God's truth and infusing it into others' lives after we've integrated it into our own. For that reason, we must constantly evaluate how we are leading. Is it toward people merely mimicking neat religious lives? Or, are we witnessing transformation because of what they learn and witness from gospel-centered disciple-making? Leaders are in the position to irrigate what was once a desert with the living water of the gospel. It is introducing a dry and parched person to the streams of living waters that flow within him because of Christ.

Titus 3:1-8 (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 *For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.*

⁴ *But when the goodness and loving kindness of God our Savior appeared,*

⁵ *he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,*

⁶ *whom he poured out on us richly through Jesus Christ our Savior,*

⁷ *so that being justified by his grace we might become heirs according to the hope of eternal life.*

⁸ *The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.*

“Remind”

Titus 3:1-2
November 20, 2016

VIDEO: ***“BE-ing the Church”***

INTRO:

T/S:

BIG IDEA:

***To **BE-ready**... you have to Realize
that you need to be **REMINDED!*****

PREVIEW:

- D. Remind the Church**
- E. How to BE the Church**
- F. Amongst the non-Church**

T/S:

CONTEXT:

- C. Currently... ch. 3 “BE Ready!”
 - a. Ch.1 was “BE Real” (Lovers, Leaders, Liars)
 - b. Ch.2 was “BE Righteous”
 - i. “As for you... teach what is in accord with sound doctrine...”
 - ii. Look like Christ... (inside the Church)
 - iii. Live like Christ... (inside the Church)
 - iv. Love like Christ... (inside the Church)
 - v. “If you don’t truly get God’s grace... you won’t truly give God glory.”
 - vi. “ALL of God’s grace... is ALL for God’s glory!”
 - vii. “Declare THESE things, exhort & rebuke with ALL authority; let no one disregard you.”
- D. Contrast
 - a. Liars... no good for any good works...
 - b. Lovers... to be ready for EVERY good work
 - i. Inside the Church...
 - ii. Outside the Church... (today’s passage)
- E. Content:
 - a. v.1-8 = “Realize”
 - 1. v.1-2 = Engage
 - 2. v.3 = Empathize
 - 3. v.4-7 = Explain
 - 4. v.8 = Exemplify

b. v.9-11 = "Respond"
c. v.12-15 = "Relationships"

VIDEO: *"BE-ing the Church #2"*

T/S: You've got to see the "sandwich" that IS vv.1-8 of Titus 3... "Salvation is for service!"

"We've been saved to serve!"

"I came to seek and save the lost..."

"I did not come to be served but to serve..."

God's investment of grace (in you) was given, in part, that you would grow Him glory through your glorifying, gospel sharing, grace spreading service – to BOTH saints AND sinners (who are a.k.a. POTENTIAL brothers & sisters in Christ).

Ephesians 2:10 reminds us we were created in Christ Jesus for good works.

Good works never save, but good works flow from those who are saved.

TEXT:

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.

III. REMINDE the CHURCH

¹ Remind them...

The present tense gives this verb the additional connotations of continuity and persistence.

BE-ing requires DO-ing...

- 1 John 3:18
- Ephesians 2:8-10
- 2 Corinthians 13:5
- Titus 2:13b-15!

*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.*

IV. HOW TO BE the CHURCH

*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...*

G. “to be submissive to rulers & authorities”

**The instruction that Christians “be subject
to” (*hypotassesthai*) the civil government
indicates that such authorities are part of
God’s overall order for human society.**

John MacArthur extended QUOTE:

The Christian's Responsibility in a Pagan Society ([Titus 3:1-8](#))

(In Titus 3:1-8) Paul moves from how believers are to live in the church ([chapter 2](#)) to how they are to live in society. This is a crucial section of instruction for today. The United States essentially is now a pagan nation. After being blessed with some 150 years of strong Christian, biblical influence, our country has been rapidly declining...

Millions of Americans still attend church regularly, and many more consider themselves to be Christians. According to polls, most Americans claim to believe in God. But practical atheism and moral relativism have dominated our society for many decades. For the most part, the few vestiges of Christianity still reflected in our culture are weak and compromising. A growing number of those vestiges have become apostate or cultic.

Many observers have referred to this period in the United States, and in Western society in general, as post-Christian. By any measure, it is certainly sub-Christian. Although many parts of our culture still wear some sort of

religious mask, in reality it is largely pagan. Through its leaders, its legislative bodies, and its courts it has adopted not simply a non-Christian but a distinctively anti-Christian stance and agenda. Anything and everything that is explicitly Christian and biblical has been swept away under such guises as separation of church and state, equal rights, and religious and moral tolerance.

The many biblical tenets and standards that once were part of the fabric of our country, and that provided the undeniable cultural benefits of morality, are now gone. Whatever its form or practical benefits may have been, cultural Christianity is dead. Self-expression, moral freedom, materialism, and hedonism are the prevailing gods. Those gods, as clearly pagan as any in the ancient Greek or Roman pantheons, have inevitably spawned the epidemic breakdown of families, illegitimate births, sexual evils of every sort, unequaled growth of drug addiction and crime, and the wanton destruction of unborn babies. In the name of intellectual and scientific progress, godless philosophies have long dominated secular as well as much private education.

Not surprisingly, most of those who have grown up in this standardless society strongly resist any sort of controlled behavior. Consequently, we do not have enough laws to cover the rapidly increasing and more sophisticated forms of crime. Nor do we have enough police to arrest

lawbreakers, enough courts to try them, or enough prisons to incarcerate them.

In reaction to the rapid and pervasive escalation of immorality and ungodliness, believers have become both saddened and angered. Hostility among some of them has been intensified still further when they learn that their taxes are being used to fund ideas and practices that only a few generations ago were condemned even by most secularists. They fear for their children and even more for their grandchildren because of the kind of world into which they will be born, educated, and have to live.

Many well-meaning Christian leaders have founded organizations to counteract anti-Christian influences and assaults. Attempting to fight fire with fire, as it were, Christian organizations, publishers, and broadcasters have sought to counter anti-Christian ideas and programs by using non-Christian tactics. They have decided it is time to stand up for their "rights" and have declared war on the prevailing non-Christian culture, especially the liberal national media. They have become hostile to unbelievers, the very ones God has called them to love and reach with the gospel.

But neither the New Testament nor the example of the early church justifies such a mentality. The cause of Christ cannot be protected or expanded by social intimidation any more than by government decree or

military conquest. Ours is a spiritual warfare against human ideologies and beliefs that are set up against God and that can only be successfully conquered with the weapon of the Word (see [2 Cor. 10:3-5](#)).

In his book *The Evangelical Pulpit*, John Seel writes:

A politicized faith not only blurs our priorities, but weakens our loyalties. Our primary citizenship is not on earth but in heaven.... Though few evangelicals would deny this truth in theory, the language of our spiritual citizenship frequently gets wrapped in the red, white and blue. Rather than acting as resident aliens of a heavenly kingdom, too often we sound [and act] like resident apologists for a Christian America.... Unless we reject the false reliance on the illusion of Christian America, evangelicalism will continue to distort the gospel and thwart a genuine biblical identity....

American evangelicalism is now covered by layers and layers of historically shaped attitudes that obscure our original biblical core. ([**Grand Rapids: Baker, 1993**], pp. 106-7)

We must repudiate our confused loyalties and concerns for the passing world and put aside our misguided efforts to change culture externally. To allow our thoughts, plans,

time, money, and energy to be spent trying to make a superficially Christian America, or to put a veneer of morality over the world, is to distort the gospel, misconstrue our divine calling, and squander our God-given resources. We must not weaken our spiritual mission, obscure our priority of proclaiming the gospel of salvation, or become confused about our spiritual citizenship, loyalties, and obligations. We ARE to change society, **BUT by faithfully proclaiming the gospel, which changes lives on the inside.**

As this passage in Titus and many others in the New Testament make clear, we must not become so engulfed in trying to force social behavior to conform to our standards that we become enemies of those our Lord has called us to win to Himself. We must reject sin and never compromise God's standards of righteousness. But we also must never engage in defamation and denigration of the lost sinners who make up our corrupt culture. When Christians become political, sinners become the enemy instead of the mission field.

Paul obviously was consumed with the divine mandate to evangelize when he wrote this letter to Titus. It was not his desire for Christians living in the pagan culture of Crete to turn on the unbelievers and try to force changes in cultural standards and personal behavior in order to be less offended by their society.

No Christian can help wishing that the moral standards of society were better. We do grieve over the rampant lewdness, indecency, deceitfulness, vulgarity, unchastity, extreme self-indulgence, and every other form of depravity that is corroding our society. But, as noble as the desire to reform culture may be, God does not call the church to impact society by promoting laws and judicial decisions that support biblical standards of behavior.

The single divine calling of the church is to bring sinful people to salvation through Christ.

Like ancient Israel, we are to be "a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ,... a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (1 Pet. 2:5, 9; cf. Ex. 19:6).

The purpose of a priest is to bring God to people and people to God. If we do not lead the lost to salvation, nothing else we do for them, no matter how beneficial at the time, is of any eternal consequence. Whether a person is an atheist or a theist, a hooligan or a model citizen, a criminal or a policeman, a sexual pervert or a paragon of virtue, a brutal tyrant or a gracious benefactor—if he does not have a saving relationship to Jesus Christ, his destiny is hell. Whether he is a militant pro-abortionist or a

militant anti-abortionist, if he is not saved, he will spend eternity apart from God. It makes no difference whether a person goes to hell as a policeman, a junkie, or a judge. The end is the same.

When the church adopts a moralizing approach, its energy and resources are diverted and evangelization suffers...

We cannot afford to weaken our spiritual mission or our priority of gospel proclamation and kingdom consciousness by getting involved in efforts to change cultural behavior.

Even more important, we cannot become enemies of the very ones we seek to win to Christ -- our potential brothers and sisters in the Lord. When people come to Christ, **HE changes them** and they change the sphere that they influence...

It is righteous living that makes the saving message of the gospel believable to the lost. If we claim to be saved from sin but still live sinful lives, our preaching and teaching, no matter how orthodox, is likely to fall on deaf ears.

Jesus said in [Matthew 22:21](#), "*Therefore give back to Caesar the things that are Caesar's, and to God the things that are God's.*"

Paul adds in [Romans 13:1](#), "*Everyone must submit to the governing authorities, for there is no authority except from God, and those that exist are instituted by God.*"

Peter also says in [1 Peter 2:13-14](#), "*Submit to every human authority because of the Lord, whether to the Emperor as the supreme authority or to governors as those sent out by him to punish those who do what is evil and to praise those who do what is good.*"

Christians are not anarchist or rebels. We do not subvert the government or disobey the government unless it brings us into direct conflict with the commands of God ([Acts 5:29](#)). And even then our disobedience is passive not active, and we willingly accept the consequences of our actions. This submission is evidence of submission to and trust in God.

T/S: Biblical teaching is clear that blind, unquestioning obedience to the state in opposition to God's law is not required (cf. [Acts 5:29](#)).

H. “...to be obedient...”

- **“Obedience without action is an oxymoron.”** - JDP
- **“Faith without faithfulness is fake faith.”** - JDP

VIDEO: [“Francis Chan on James 2”](#)

I. “...to be ready for every good work...”

Yet not only are Christians “to be subject” (in attitude) and “to be obedient” (in actions), but they are also “to be ready to do whatever is good.”

Literally, Christians are ***“to be ready for [or to do] every good work”*** (*pros pan ergon agathon etoimous einai*). **This extends the Christian’s responsibilities from a mere passive posture (obeying laws) to an active, positive involvement in society.**

This idea is a practical outworking of Jesus' teaching concerning being *“the salt of the earth ... and the light of the world ... that they may see your good deeds and praise your Father in heaven”* (Matt 5:13–16).

VIDEO: “Change...”

When you've been “changed” for “every good work”

- church changes to CHURCH!
- Cancer changes to CURE...
- Corruption changes to CORRECTION...
- Complacency changes to COMPETENCY...
- Compromise changes to COMMITMENT!

You start LIVING & LOVING like our LORD:

- BE-coming the Beattitudes
- Aroma of Christ
 - Fruit of the Spirit
 - 1 Corinthians 13

J. *“...to speak evil of no one...”*

K. *“...to avoid quarreling...”*

L. *“...to be gentle...”*

We exercise sweet reasonableness out of a life of wisdom that refuses to hold a grudge and that also gives others the benefit of the doubt
(cf. [1 Cor 13:4-8](#)).

The regenerate person refuses to cultivate and then exercise verbal or physical abuse.

As far as it is possible, on our part, we seek to *"live at peace with everyone"* ([Rom 12:18](#)).

"an attitude of moderation, a sweet reasonableness."

Christians with this quality do not insist on the letter of the law, but are willing to compromise where no moral issue is at stake.

III. AMONGST the NON-CHURCH

*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.***

C. “show perfect courtesy”

the call to show "gentleness" or "humility" sums up well the prior six commands. It is a conscious placing of others ahead of ourselves. It is in attitude and action esteeming others

better than ourselves ([Phil 2:3](#)). It is the essence of the mind of Christ ([Phil 2:5](#)).

VIDEO: [“A Work-In-Progress...”](#)

Grammatically, this final characteristic appears to constitute a summary phrase. This is supported by the use of the term “true humility” (*prautēta*), whose definition embraces some aspect of each of the verbal infinitives preceding it in this context (i.e., “in subjection,” “obedient,” “ready to do good works,” “speaking no evil,” “peaceable,” and “considerate” [author's translations]).

This rich New Testament term is used descriptively of Jesus ([Matt 11:29](#); [21:5](#); [2 Cor 10:1](#)), included as a “fruit of the Spirit” ([Gal 5:23](#)), and is repeatedly encouraged as a desirable personal Christian quality ([1 Cor 4:21](#); [Gal 6:1](#); [Eph 4:2](#); [Col 3:12](#); [1 Tim 6:11](#); [Jas 3:13](#); [1 Pet 3:4, 15](#)).

D. “toward ALL people.”

1. John 3:16

You’re not the only one worth dying for! - JDP

2. John 20:21

The Church CANNOT become a cocoon! - JDP
(see Parable of the Talents)

3. Acts 1:8

The Church CANNOT go into a prevent-defense. - JDP

4. Matthew 28:18-20

The Church is NOT the waiting room for heaven! - JDP

5. Mark 12:28-31

The Great Commandment

...one of the scribes came up and... asked Jesus, “Which commandment is the most important of all?” [29](#) Jesus answered, “The most important is,

*'Hear, O Israel: The Lord our God, the Lord is one. **30**And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.' **31**The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."*