

Living Redemptively in a Pagan Culture (Part 2)

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[0 : 00] We're looking at chapter 3. That's what we started the week before, I guess.

But I kind of launched out, really didn't launch out into chapter 3 verses 1 through 8. That's the text that we're looking at and looked at it a couple of weeks ago, at least introduced it.

And then tonight we'll look at it again and not really finish it, even tonight. But I have chosen to kind of place these verses and what's taught in these verses under this heading, living redemptively in a pagan culture.

We really are living in a pagan culture. I don't think anybody here would disagree with me or argue with me about that. You know, sometimes we're a little bit shielded because we live, you know, kind of in the Bible Belt.

Some have even said it's the buckle of the Bible Belt. I guess I've lived in the Bible Belt all my life. So it's pretty easy to kind of live in that kind of a bubble. And so we evaluate, you know, the moral condition of our country based upon our surroundings.

[1 : 27] And really, Bartlesville, Oklahoma or Oklahoma itself is not really indicative of the entire country in terms of morality. Although there's plenty of immorality here.

Don't misunderstand me. In fact, all I have to do is look in my little bubble here where we live here in the Bible Belt. And I can still say that we are today living in a very pagan culture, even in Oklahoma.

So how are we to live in that kind of a culture? Well, we're to live redemptively. That is, we are to live with our main goal being to exemplify the life of Christ and to lead people to faith in him.

And so we're to live that way. And this, I think, is Paul's point here in this passage. And so last time I kind of introduced that subject.

And then I may have mentioned point number one, but I really didn't get into it. So here it is again. I think you've got it there at the top of your notes.

[2 : 40] Our Christian manner. Our Christian manner. So Paul first begins by focusing on how we're to live as believers. And tonight, after we look at our Christian manner, then we're going to move to see how Paul focuses on how unbelievers live.

And really what he says is, this is what we all once were, you know. So we can see a contrast or a distinction between those two ways of living.

So we begin then with our Christian manner or what should a Christian look like. And he lists several things here. So we'll just kind of work through these.

The first one he says is be subject. That's A on your outline. Be subject or submissive would be another word that we could use there.

Be subject or submissive to rulers and authorities to obey them. All right. That's pretty straightforward.

[3 : 48] And we might find ourselves, in fact, not just with this passage, but with other passages of the Bible that deal with this subject, we might find ourselves wishing that Paul would kind of qualify that a little bit so that, you know, we could be let off the hook on some things because we don't always want to be submissive to our rulers and our authorities.

And so our nature is to kind of insert in that some conditions, you know. Yeah, I'll obey my rulers and authorities if, if this or if that or if they live this way or work this way or depending on the conditions.

But Paul, what you notice, he does not, in the first place, quantify our subjection. It doesn't quantify it here. That is no limit. There's no limit mentioned here to the level of our subjection.

There are no exceptions given here by Paul. Now we can go other places in Scripture and we do know there is at least, in a broad sense, one exception, and that is if our rulers are requiring, or our law requires us to do something that God forbids, then we have, obviously, a right before the Lord

not to obey, do quietly disobey.

I don't think that means we go out and walk with picket signs and, you know, do other things like that or chain ourselves to trees or whatever, whatever.

[5 : 18] But, so, but notice he doesn't quantify it here. That is, there's no exception, no limit to the level of our subjection. And, as I've already mentioned, Paul did not qualify it, did not qualify the rulers and authorities.

There's a difference between those two words, obviously. That is, there's no word about what kind of government, good or bad, benevolent or malevolent, benevolent, you know, practicing and protecting liberty or being oppressive.

Paul doesn't qualify the kind of government that we're to be in subjection to. And, here again, I've mentioned this many times before and it's so true. We kind of have a hard time understanding this whole concept because, for all of our lives, we have primarily lived in subjection to a government that has been more benevolent than malevolent.

That has been the protector of liberty and freedom rather than being oppressive. Now, we're seeing some of that melt away, you know, in our day.

And, there's great concern about, you know, the future, certainly. But, we've kind of lived in that type of a government. So, it's difficult for us to understand what it would be like to be in subjection to a wicked government, a bad government, an oppressive government.

[6 : 51] But, we do have some sense, don't we, that most people in the world live under that kind of a government, those kinds of rulers.

And so, you know, we've been blessed, haven't we? We really have. But, if all that were to change tomorrow and suddenly, say, we're invaded and we're now under a communist government, or maybe something more believable in our day would be suddenly we're under a government that requires institute Sharia law and, you know, the law of Islam.

So, still, Paul says, be subject, be submissive to the rulers and authorities to obey them. So, you know, you can see how that would become much tougher to do, wouldn't it?

Right now, it's not all that hard for us to do. But, again, Paul does not qualify it. And so, it would apply regardless of what government we were living under.

Then, the next part of the passage is he kind of lists several things. Our Christian manner, the way we're to live, what Christianity ought to look like.

[8 : 08] To be ready for every good work. To be ready for every good work. And that is to be overtly good. This is what he's saying to believers.

To be overtly, outwardly good in how we deal with people in our society. That's what he's talking about. Galatians chapter 6, verse 10.

I'm not sure that I give you that verse there. Galatians 6, 10. You can jot it down, look at it, add it on your own. But here's what Paul said to the Galatians. He said, while we have opportunity, do good to all men.

And especially to those who are of the household of faith. All right, so there's two groups mentioned there. We can't, you know, say, well, you know, I'll be good to those who are good to me.

Or I'll be good to those who are part of my church. Those who profess to be Christians. The household of faith. But I don't really want to be good to those unbelievers. Those pagans out there.

[9 : 09] But he says, while we have opportunity, based on our opportunity, we're to have to do good to all. To all.

And especially to those who are of the household of faith. You know, thinking about this current kind of political climate we're in. And, you know, the elections over and still.

There's all kinds of really ugly things going on out there. And even between Christians. And it's a shame. We could be so, sometimes be so dogmatic in the context of politics.

That we're not even kind to one another. That's a shame. Very much a shame. And it is a violation of God's word. Then that leads to the next part of it.

To speak evil of no one. To speak evil of no one. Think about. And, you know, I'm looking at a group in here that very likely this is not so much true of the majority of you.

[10 : 17] Because we're of an older generation. And, you know, though you may be. Some of you may be, you know, connected in some way to social media.

And maybe that's something you do every day. Like Facebook and things like that. But, you know, it's appalling to me. Some of the things that people will write.

And I mean Christians. Will write or post on their Facebook page. That's not even really Christian. Or, and this has happened to Sherry.

I'm not a Facebook person. But she is. And sometimes she'll write something. Very thoughtful. And you'd be surprised some of the responses that she gets from those who profess to be believers. And it just seems like with, you know, the advent of blogs and Facebook and other social media outlets and even email.

[11 : 26] That a person, their inhibitions seem to go out the window when they're writing in some of these mediums.

And it's a shame. I mean it's sinful. The speaking of evil that goes on in social media is tragic. And it's not Christian. Now a Christian can do that. I'm not judging a person's heart. But that activity is not Christian. And so it's a big, huge problem.

It really is. And so what does Paul say? He's talking about a Christian manner. How we are to live in this culture. Live in this world. We're to speak evil of no one.

And that's not always easy to do. Especially with those that we disagree with. And especially with those who maybe from our perspective are destroying people and destroying families and destroying our country perhaps even.

[12 : 26] It's awfully tempting and awfully easy to speak evil of them when we ought to really just be praying for them. Then the next phrase in these couple of verses.

To be peaceable. Peaceable. Meaning uncontentious. Uncontentious. You know. We're to be peaceable.

Rather than being argumentative. Or belligerent. Or quarrelsome. Have you known people like that who just like to quarrel?

They just like to disagree. You know. They don't really care that much about the issue. It's just if you say one thing they're going to say another. You say potato they say patata.

You know. You say tomato. They say tomato. You know what I'm talking about. We're not to be that way. We're to be peacemakers. Now that doesn't mean that God is calling upon us to compromise theology.

[13 : 36] But you can be uncompromising in the clear teaching of the scripture and not be belligerent about it. And quarrelsome about it.

Romans chapter 12 verse 18. If possible. So far as it depends on you. Be at peace with all men. I like the way that's put. Because sometimes it's not possible.

But for my part. I'm going to be peaceful. Now if it depends on me. I'm going to be peaceful. Others have a different idea.

A different desire. And so you can't always avoid it. But don't let it be your fault. Or your decision. And then gentle. That is actually it's kind of a strange word in the New King James. Or the way they've translated. It really just means to be fair with people.

[14 : 32] Now gentle. You know. In our way of thinking. In the way of usage. The way we use the word. We think of something different. But actually the Greek word here means to be fair.

To be fair with people. To. And really it applies. In the context. It applies to giving people the benefit of the doubt. You know. Of course the.

The negative side of that. Is don't judge. People. Don't judge their heart. Give them the benefit of the doubt. Be fair with them. And then showing all humility to all men.

Showing all humility to all men. And this actually means to be considerate. Be considerate. Be gracious. With all people. Even people that you don't necessarily like.

You know. There's some people you don't like. Anybody that you've run across. And you just have a hard time liking them. I'm not talking about loving them. So maybe we're splitting the hair here. But some people you just have to be cordial with.

[15 : 39] And you know. I. Tipped Wes off with this. And now I can't even get away with it. Because he knows what I. What I'm doing. But.

Because he's been with me. You know. Especially in China. Where. Where you'll meet someone. And they'll. They'll. Start sharing with you. You know. Their belief about something.

And it's just as cockeyed. As it could possibly be. And. You know. If I have the opportunity. To. To. You know. Actually. Say what I believe. The scripture says.

You don't always have that opportunity. I. Usually say. Well that's interesting. That's. That's why. I. I had a guy. At the prison. Ministry. Last week.

Or. Two weeks ago. And. He came up. And was talking about. Some of the weirdest stuff. I mean. The weirdest stuff. And I said. Well that's. Interesting. You know.

[16:33] I don't. I don't agree with you. Interesting thought. So if you ever. Overhear me. Talking with someone. I said. Well that's interesting. Then you. You already know. That means. I don't necessarily agree with you.

But. But I'm not going to be ugly with you. You know. And. Pick a fight. Every time somebody. Says something. That. Disagrees. That I disagree with.

Now if it's. You know. Core beliefs. And scripture. Then I'm going to try. Every way possible. I can. To. In a peaceful way. A gentle way. Share with them.

What I believe the Bible says. But. We're talking about. How we relate to people here. And we need to show. Humility. Humility. Be gracious. Regardless.

By the way. Of. That person's lifestyle. You know. Some people have a different lifestyle. Than I have. I happen to be. Considerate. To them.

[17:28] Even if they have a different lifestyle. Different political views. Maybe the way they dress. Maybe the way they smell. Maybe the way they talk. And so forth. All right. So. That's our Christian manner.

Now obviously. Quick to notice. That Paul's not. Listing everything. That pertains to. Christian living. How we ought to.

To live. But. He is listing some. And mentioning some major categories. And most of these. Have to do with our relationship.

With other people. How we relate to them. And eventually. In this passage. He's going to. Get right down. To the gospel. And give us. All the specific. Some of the major.

Specifics. Major elements. Of the gospel. So that. We can live redemptively. We have a message. And. If we don't. Relate to people.

[18:23] In the right way. Then we have no opportunity. Really. To give them. The message. Because. They won't give us. A hearing. We have to have. The right kind of relationship.

With people. If we're belligerent. Dogmatic. To a fault. Ugly with people. Impatient with people. Critical of people. Then.

How can we. Suddenly. Just turn from that. And share with them. The good news. Of Jesus Christ. Well. We can. So. That's where he's going.

With all of this. So that's the Christian manner. Now second. Our Christian motive. Our motive. And. That is.

Motive. For. Living in. This certain way. Relating people. To people. In this certain way. So what's our motive. And I guess we. You know. When it comes to.

[19:16] Christian living. Living. In a biblical way. Even. When. All around us. People are living. Contrary to that. I guess we could.

Paul could have. Named. A number of different. Motives. For living that way. And yet Paul. Chose. I think one of the most powerful. Motives.

And it is this. That we. All. Were. Once lost in sin. Just like the world. Around us is right now. That's interesting. That he would.

Would. Do it this way. And that's what he says. Here in verse three. For we. We. Ourselves. Were also. Once.

And then he lists. Several things there. So. This is our motivation. It's only by the grace of God. That we're not. Even now. Just like the world. It's only by the grace of God.

[20:09] We're not like the world. Around us. And so. How quickly. We forget. That. The only difference. Between. Us.

And. The unbelieving world. Is. The grace of God. The grace of God. And so. We. We don't need to. Quickly forget. That we once were. Like they are.

Now. And. And so. We just need to remember. That we too. Were. We're lost. And that should be. A strong motive. To live redemptively. In this pagan culture. We can.

You know. Sometimes. I don't know. Maybe this is not your problem. Not one of your problems. But we can. Sometimes. Become so. Disgusted. With the sin.

Around us. You know. Lost people. And the things that they do. Around us. We watch the news. And we see. Some of the stuff. That happens in the world. Or we. You know. We.

[21 : 06] We. Even observe it. Ourselves. We know about it. And we can become so disgusted. With the way lost people act. That. We forget. That we could be just like them.

We could be just like them. And we could. That potential was in every one of us. And it's. It's all because of the grace of God. That we're not. Now.

When we look deeply. Into. The. Verse three. And we'll just focus on verse three. Because there's a whole lot there. When we look deeply into it.

We. We'll discover. That there are four. What we call. Couplets. Four pairs. Of words. And these pairs.

Go together. And so. It's not just a list of things. In some translations. Really all of our English versions. Just make it look like a list of things. That are unrelated. But there are actually.

[21 : 59] Four couplets here. And I'll go ahead and name them. And then we'll look at each one. Separately. First you have. Foolish. And disobedient. That's a couplet. They go together.

Then we have. Deceived. And enslaved. Serving various lusts. And pleasures. This is all there in verse three. Then third. We have malice. And envy.

Those two go together. And then finally. Hateful and hating. Hateful and hating. One another. So there are four couplets. Four pairs of words.

That really go together. And we need to take them together. And so I want to. Do that. Look at each one of these. And kind of give a word.

That describes. What each couplet. Is saying to us. And so here's the first one. We were once rebellious.

[22 : 55] Every one of us. We were rebellious. Foolish. And disobedient. That's the first couplet. We were once foolish and disobedient.

And that describes rebellion. We were rebellious. And so here's what we need to understand. That without the saving grace of God.

Without our salvation. We too would be. Would continue to be depraved. Both mentally and also morally.

That's the idea here. As. All sinners are now. Depraved both mentally and morally. All sinners are depraved.

Both mentally and morally. And we once were as well. Before God saved us. All right. So let's think about those two. Mentally. Foolish.

[23 : 52] We were mentally foolish. Apart from Christ. We were mentally foolish. That is. We had a complete lack of understanding.

Concerning the truth about God. The truth about ourselves. Our true condition before God. Completely ignorant.

Of the truth about our future. If we remain separated from God. That's indicative true of all unbelievers. And it's only by the grace of God.

That our eyes are open. To these realities. These truths. And if. You had not been saved. You would be mentally foolish. You would be.

Even now. As much of the world is today. Completely. Ignorant. Of spiritual things. But not only. Mentally.

[24 : 53] Foolish. But the second part of that couplet. Morally disobedient. Morally disobedient. And that is.

We were. Before God saved us. We were by nature. Disobedient. To all authority. Especially. The authority of God. Which would include his word.

We were. Morally disobedient. To his word. Lord. But not just. The authority of God. But also. All other authorities.

That. Have been instituted. By God. I mean. Why do we have. So. So. So much. Civil disobedience. In our world today. It's because.

Of unsavedness. It's lostness. It's a. Depravity. Of moral disobedience. To God's authority. His authority.

[25 : 51] As he has. Expressed it in his word. All right. So. We were once rebellious. That's the first. Couplet. Second. We were once.

Licentious. That's not a word you use every day. Deceived. And enslaved. By various lusts. And pleasures. Pleasures.

Deceived. And enslaved. This is the lost condition. That's being described here. That we once. Were. And would be today. Apart from the grace of God.

Licentiousness. That's a good old. Old English. Term. And it has great meaning. So although. And just. Thinking about. The condition of the lost.

Man. Or woman. Although the unsaved. Willfully choose to sin. And they do. They willfully choose. They're not just sinning. Because it's just.

[26 : 49] They're just. Robotic. Lost. The lost. The unsaved. They willfully sin. And even though that's true. They do so. Because they have neither. The desire.

Nor even the ability. To be anything. Other than a sinner. To be anything. Other than sinful. We need to understand that. About. The lost condition.

And so. There is. With that in mind. And thinking about. This couplet. Deceived and enslaved. There is. When it comes to sin. Both willingness.

And. Inevitability. There's willingness. Willingness. Is sin. Because. The unsaved. Are deceived. You see.

You know. Sometimes we. You know. We'll think about. A certain kind of. Sin activity. That's going on. And it just. Bewilders us. How could these people. Not know. I mean. You just take.

[27 : 50] The sin of homosexuality. The. Ramifications. Of that. And what. You know. Going down that path. Will ultimately. Lead to. And we say. Don't they have any sins.

Yes. And the answer is. They don't. Don't have any sense. Of the morality. Of that. And so. They willingly. Choose that. Because they're deceived. Deceived.

Deceived. Deceived. Deceived. By the wicked one. And so. They're just doing. What comes natural. You see. So. Don't try to make sense. Of that. You know. Say. Well. You know.

They must be mentally ill. Well. In one sense. All lost people. Are insane. There is the insanity. Of losses. But. But. See. It's never a part of the.

Intellect. Anyway. It's all. Part of the moral. The. The morality. The heart. That's been deceived. By the wicked one. So there. So. We're talking about.

[28 : 45] Unsaved people. Willfully sin. They. They certainly do. So there is a willingness. Of sin. And they do so. According to. What Paul is saying here. They do so. Because they've been deceived. And.

It's not education. That will. Help them. It's not even. And. And. Here's where I. Kind of. Take issue. With. Those who are really involved. In Christian apologetics. You understand. Apologetics. Are not apologizing. That is. They're. Defending the faith. So they try.

Try to. You know. Turn a person. From their sin. By. Using. The intellect. You know. And. There is a place. For apologetics. To defend the faith.

That's only an entry point. The only way. That someone. Can be. Rescued. From this. Deception. Of the wicked. One. Is. For there to be. A heart change.

[29 : 41] And that is. That is through salvation. Through generation. So. It's. The work of God. So. But Paul's describing. What we once were. And would be today.

If it had not been for the grace of God. And we too. Would have a willingness to sin. Because we're deceived. But not only willingness. But inevitability. It's an inevitability.

Because. The. That is. Sin is inevitable. And a path of sin. And the direction of sin. And to go deeper into sin. Is inevitable. For the unsaved person.

Because. They're enslaved. So that's the other side. Other part. Of the. Of the couplet. Deceived. And. Enslaved.

So not just simply. Deceived. To go a certain path. But the wicked one. Is actually. Enslaved. The lost person. So that there's no possible.

[30 : 36] No possible way. That. In and of themselves. They can get out of it. Can free themselves. This is a description. Of depravity. It's the description. Of lostness.

And I gave you. The Romans 3. Famous Romans 3 passage. At least part of chapter 3. As it is written. There is none righteous. No not one. There's none who understands.

There's none who seeks after God. They have all turned aside. They have together become unprofitable. There's none who does good. No. Not one. Their throat.

Is an open tomb. What an image of that. That that is. With their tongues. They have practiced deceit. 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 ways. And the way of peace. They have not known. There is no fear of God. [31 : 32] Before their eyes. It's the condition of lostness. Instead of causing us to say. Well. They should just burn. You know.

Why doesn't God just destroy them. It ought to actually. Motivate us. To live redemptively. Because we once were. In this same condition.

And by the way. He adds a little bit more. To this second couplet. That really. Kind of. Defines it. Better for us. The unsaved. Are deceived and enslaved.

That's the couplet. But they're deceived and enslaved. By lust. He mentions two words. Lust. And pleasures. Now.

Those sound like the same. And they are. But there's. A slight difference. Lust. Is the Greek word. Epithumia. And it has as its root.

[32 : 30] A burning. Lust. Lust. Speaks of sinful cravings. It's part of our flesh. Sinful cravings.

Things we crave. Crave to have. To do. It's the. Lustfulness of the flesh. And we're not just talking about. Sexual immorality. That's the first thing we always think of.

Pornography or something like that. But it's. It's. It's. Far reaching. In every. Everything. From. From sexual immorality. To the love of money.

And materialism. And. And. You know. Just. Everything. Our flesh craves. Sinfulness. And this is. What he's talking about.

Lusts. Pleasures. Is. Is. From. A. Word. In the Greek. It's. Hedone. Hedone. We. Get our word. Hedonism.

[33 : 25] Probably. You've. Probably. Heard that term before. Hedonistic. A hedonistic society. That word. Speaks of sinful satisfactions.

Sinful satisfaction. So we have cravings. The things. We want. And. Pleasures are. Self satisfaction. You know.

Or self gratification. Kind of an insatiable appetite. For those things that will satisfy the cravings of our flesh. So the two are closely related.

Lusts. Sinful cravings. Pleasures. Hedonism. Is sinful satisfaction. To be self satisfied.

Self gratified. Self gratified. All right. That leads us then to a third. The third couplet. We were once malicious. Living in malice.

[34 : 24] And envy. Those are the two words that are put together there. Malice. And envy. Someone has called these the two ugly twins. And they are.

Malice. And malice and envy. How do they go together? Well malice. Kakia. In the Greek. Malice. Is wishing a person's evil.

Evil on a person. It's malice. I wish evil on this person. Wish bad things would happen to this person. That's malice.

Envy. In the. Is kind of on. On the other side. Though not on a positive side. It is resenting. And even coveting.

After. Good things that a person has. Now we understand the word coveting. Don't we? But. It's not just. I want what they have. I resent that they have it.

[35 : 21] I resent. They have this. And I don't. Or. Even. Going a step further. I wish. They didn't have it. And I had it. What they have.

I want it. I don't want them to have it. See it's not just simply. You know. Lee goes out and buys a new. Red Corvette. I can't imagine Lee.

Driving a red Corvette. And. And so. You know. I like red Corvettes. Never have one. Never will have one. But I've always liked red Corvettes. I think all Corvettes ought to be red.

And so. Lee has one. And so. It's not just simply. I wish I had one too. No. It's more than that. I resent that he has it. And I don't.

And it's even more than that. I. Want his. I don't want him to have it. I want to have it. Okay. It's not. It's not good enough. That we can both have one.

[36 : 18] All right. That's still. Envious. I don't think Lee deserves a red Corvette. Maybe. Not a place for an Amy.

Oh. And for recording purpose. That was Mike Dershowitz. Anyway.

You understand the. The. The. The couplet there. Maliciousness. Wishes a person's evil. Envy. Wishes.

Or resents. And covets. A person's good. The good things that they have. And. I don't know if I gave you this quote. I mean. I even forgot. Who said it.

But envy. Is a sin. That carries. Its own reward. It guarantees. Its own. Frustration. And disappointment. And it does.

[37 : 14] A malicious. Maliciousness. And envy. It. It. It. It. Guarantees. If you go that path. It guarantees. Frustration. Disappointment. Why is that?

Well. By definition. The envious person. Cannot be satisfied. With what he has. And will always crave. For more. So it never ends there. It always.

Keeps going. So his desire. His evil desires. And pleasures. Are insatiable. And he cannot abide. Any other person. Having something. That he himself.

Does not have. Yeah. It's just diabolical. And again. You know. The idea here.

Is not for us. To just. Be aghast. At this kind of thing. That anybody would. Act like this. The idea is. For us to realize. That apart from. Christ.

[38 : 08] We would be that way. We would be that way. And as believers. We can't even allow ourselves. To be that way. For a season. And we don't want any part of that.

All right. So we were once. Rebellious. Licentious. Malicious. And then. You'll love this word. We were once. Acrimonious. I'm such a slave.

To alliteration. I just can't help myself. Hateful. And hating. That's the. The cup with the two words. That Paul uses. Hateful.

And hating. But as I've noted. Put in your notes there. The word. Hateful. Would be better translated. Being hated. That's.

Quite different. Isn't it? I think the King James. King James. New King James. Just didn't get this one right. Hateful and hating. Are the same thing. In a sense.

[39 : 02] But the idea is. To. Being hated. Or hated. By others. That's how the ESV. Translates this.

So what's the idea? It's passing it on. You know. Passing on. Hate for hate. Hate. You know. Somebody hates you. And so you're going to hate others. Not just hating. You're giving hate back to the one that hates you.

I mean. You're. You're. You're just going to be a hateful person to everyone. You just pass it on. Passing on. You know. Spite for spite. Someone spites you. And so you. You know.

Somebody treats you bad at work. And you get home. You kick the dog. You know. That kind of thing. Though it's much worse than that. Hurt for hurt. You know. Just passing it on. And you know. Many unsaved people are so full of hate. I mean. Just so full of it. That's poisoned. You ever met anybody like that? Poisoned.

[40 : 03] Poisoned them. Poisoned. All of their relationships. Because. Because. You know. Someone did them dirty. And they're just going to.

Pass that on to everybody they meet. It's really tragic. And I would say. Hatefulness also. Just poisons. A person's outlook on life.

Alright. So when we look around. And we see this kind of stuff. Happening all around us. And it is happening all around us. We must remember that we. Were it not for the grace of God. We very likely would be doing.

Some of that same stuff. And again. I would add. The fact is. Even as believers. Because we're. We still sin. As believers.

We can sometimes slip back. Into this kind of. Of. Kind of. Sinful behavior. And we need to repent of it. We can't. Stay there very long. We.

[41 : 01] We can act. Lost. Sometimes. Act like lost people. Or we're going to act. Un-Christian. I've said that to people. And. You know. They take offense.

You know. I'm not. Judging a person's heart. But I can say. What you're saying. What you're doing. Is not Christian. It's not Christian. You mean. I'm not a Christian. I didn't say that.

But what you're doing. Is not Christian. And. So even believers. Can. Can do. Some of the. These same things. All right. All right. So you see. First Paul.

Begins with. Christian manner. How we ought to live. In this. This sinful culture. Which we live. Which we are. And.

Then. After that. What we once were. Any means. For those things. To correspond. Come together. In fact. It's interesting.

[41 : 53] And I. Gave this to you. In your notes. It's interesting. When you discover. How verse three. This passage. We've just been looking at. Is connected. To verses one and two. Almost. You know. Word for word. Or. There's a pattern here. Correspondence. So verse three. Really. Is. An antithesis.

Of. Verses one and two. Well. There's that connection. Between. Verses one and two. And verse three. That is. The kind of people. As Christians.

We are to be. That's verses one and two. As opposed to the kind of people. We once were. And would be today. Were it not for the grace of God.

And you can see. The comparison. In verse one. Submissiveness. Rather than foolishness. Verse three. Obedience.

[42 : 49] Verse one. Obedience. Obedience to authority. Specifically. God's authority. Rather than disobedience. Verse three. See the direct correlation. Between the two. One is antithesis.

Antithesis of the other. Readiness to do good works. Verse one. Rather than enslavement to evil. Evil works. Verse three. Kindness and peaceableness.

Verse two. Rather than malice and envy. Verse three. And humility and gentleness. Rather than hatefulness. Verse three.

So our Christian manner. Our Christian motive. And then we have one more. That we'll take up next time. Our Christian message. And this is. What it's all coming to. And.

Paul means for us to. Understand. What our message should be. This. Here's how we ought to live. And we're motivated to live this way.

[43 : 46] Because of what we once were. And. To live redemptively. In light of all of that. Then. We have a message. A message that we are to live out.

A message that we are to proclaim. To people. And so he gets right down to the. All the basic elements of the gospel. In the next several verses. And we'll take that up next time.

Thank you.