

## Whatever It Takes

Series: GRAY AREAS: Following Jesus when Things aren't Black and White #3

### 1 Corinthians 9:1-23

**Introduction:** No doubt, you've heard the phrase many times, '**Do as I say, not as I do**'. That expression did not originate with your grandparents or your mom and dad. Believe it or not, a British legal scholar named John Seldon coined that phrase all the way back in 1654.

Interestingly, Seldon used that phrase to mock the preachers of his day. Apparently, the words and lives of the preachers in England that he observed didn't match. They were saying one thing but doing another. Their hypocrisy was so revolting to Seldon that he created the idiom '**Do as I say, not as a I do**' to accuse these ministers of their less than exemplary lives.

Fortunately, the Apostle Paul was no such preacher. He not only **taught** the truth to the Corinthians, but he **lived** the truth in front of them.

#### Recap 1 Corinthians 8

Corinth was an ancient city in Greece, probably the most prominent Greek metropolis of Paul's time. Paul had planted a church there...it was growing...had lots of problems...wrote to Paul asking for guidance, and so 1 Corinthians is the most problem-centered letter in the NT.

Two weeks ago, we looked at 1 Corinthians 8, where Paul, talked about surrendering their rights, limiting their spiritual liberty, for the sake of others. He told them to be sensitive to the spiritual conscience of others who may not understand Christian freedom and liberty in connection to the gray areas of life. In their case it was meat sacrificed to idols. Not an issue we have.

The culture of the WORLD is perpetually changing. As new options are added questions are raised concerning issues that are not directly talked about in the bible. That is where I get the title for this series: GRAY AREAS: Following Jesus when Things aren't Black and White.

Believers have tended toward one of two extremes...

- SECTARIAN Christians - tend to answer the questions from the LEGALISTIC perspective...*rules*.

- SYNCRETISTIC Christians - tend to answer the questions from a LICENSE perspective...*no rules it's alright*.

Consider an issue like: MODESTY - Scripture calls us to be modest, but there are various cultural norms that effect the definition. If we were in a Muslim country, you ladies would be considered immodest, but for our culture, you look great.

Even within a culture, modesty changes from place to place. What is perfectly acceptable and modest on the beach, would be inappropriate in a formal church setting.

Jesus vs. rules

Paul cut to the chase...mature believers grow in love...weaker believers grow in knowledge.

Here is where I am for myself and where you should be if you've been a Christian for any length of time. [Explain]

1 Cor. 8:1, 13: ***"...But knowledge puffs up while love builds up...Therefore, if what causes my brother or sister to fall into sin, I will never eat meat again, so that I will not cause them to fall."***

There are lots of ways to show love, but nothing displays genuine love for others like self-sacrifice. **Godly LOVE is most genuinely demonstrated through willing SACRIFICE.**

Of course, that is the heart of the Gospel of Jesus Christ, isn't it?

Romans 5:8: ***"But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us."***

Philippians 2:5-8: ***"Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in***

*the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross."*

God's love for us is most vividly seen in His sacrifice for us. Christ sacrificed His freedoms so that we could be free. We need to follow his example.

**1 Cor. 8 is Paul's 'Do as I SAY' chapter.**

**1 Cor. 9 is Paul's 'Do as I DO' chapter.**

**READ 1 Corinthians 9:1-18**

*1Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? 2Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.*

*3This is my defense to those who sit in judgment on me. 4Don't we have the right to food and drink? 5Don't we have the right to take a believing wife along with us, as do the other apostles and the Lord's brothers and Cephas? 6Or is it only I and Barnabas who lack the right to not work for a living?*

*7Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its grapes? Who tends a flock and does not drink the milk? 8Do I say this merely on human authority? Doesn't the Law say the same thing? 9For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the grain." Is it about oxen that God is concerned? 10Surely he says this for us, doesn't he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. 11If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? 12If others have this right of support from you, shouldn't we have it all the more?*

*But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ.*

*13Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? 14In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel.*

*15But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me, for I would rather die than allow anyone to deprive me of this boast. 16For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel! 17If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. 18What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel."* **Let's PRAV**

Here are the two main points for today:

**We Need to Relinquish our Rights to Advance the Gospel. [vs 1-18]**

**We Need to be Intentional in our Relationships to Advance the Gospel [vs 19-23]**

## **I. We Need to Relinquish our Rights to Advance the Gospel.**

**Paul gives a personal illustration, a profound concern, and a practical contribution...**

### **A. PERSONAL ILLUSTRATIONS: 'I have the right to be a paid minister.'**

Paul was a bi-vocational pastor. A bi-vocational pastor doesn't make enough money in ministry to support his family, so he has a second job. That was Paul. What was Paul's other job? A tentmaker. He was a pastor by day, and a tentmaker by night; or vice versa. Paul wants them to know that it's not that he didn't have the right to ask them to support his ministry; it's that he refused to exercise that right for their benefit.

He gives four biblical reasons as to why it was within his God-given right to be paid for ministry. He says I had the right to be paid...

#### **1. Because of APOSTOLIC WORK. [vs 1-2]**

***“Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not the result of my work in the Lord? 2Even though I may not be an apostle to others, surely I am to you! For you are the seal of my apostleship in the Lord.”***

None of the Corinthians could have argued with any of that. Paul says, "Think about all the work and blessings you received through my ministry to you. Didn't I have a right to be paid?"

Secondly, Paul says...I had the right to be paid...

## **2. Because of SIMILAR EXAMPLES. [vs 3-7]**

***“3This is my defense to those who sit in judgment on me. 4Don’t we have the right to food and drink?”***

In other words, as we attend to your spiritual needs, don't we have the right to ask you to care for our basic physical needs like food and drink?

***“5Don’t we have the right to take a believing wife along with us, as do the other apostles and the Lord’s brothers and Cephas? 6Or is it only I and Barnabas who lack the right to not work for a living?”***

He says, "All the other Apostles not only get paid for their spiritual ministry, but they even have wives and families that are supported financially by the church. Can all the other pastors and apostles receive a salary from Gospel ministry, but not me and Barnabas?" Of course not.

***“7Who serves as a soldier at his own expense? Who plants a vineyard and does not eat its grapes? Who tends a flock and does not drink the milk?”***

Soldiers get paid for their service. Farmers get to eat their crops. Shepherds get to drink milk from the sheep. Likewise, those who labor in ministry have the right to be cared for. This is common sense. He continues to build his case.

Paul had the right to be paid...

## **3. Because of SCRIPTURAL COMMANDS. [vs 8-12a]**

***“8Do I say this merely on human authority? Doesn’t the Law say the same thing? 9For it is written in the Law of Moses: “Do not muzzle an ox while it is treading***

***out the grain." Is it about oxen that God is concerned? 10 Surely he says this for us, doesn't he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. 11 If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? 12 If others have this right of support from you, shouldn't we have it all the more?***

Paul moves from human reasoning to God's Word. He quotes Deut. 25:4, "Do not muzzle the ox while it's treading out the grain." They would put the grain on a threshing floor or a large open area, strap a heavy, round stone to an ox, and that ox walk around and around and around for hours dragging that large stone, crushing the grain so that the cornel would come out of its husk. The command was not to put a muzzle on his mouth so that he couldn't bend down occasionally to get a mouthful of grain to eat.

The ox was doing the work; let him eat of his labor. But since most oxen can't read this, it wasn't really written for them. This is a metaphor. Paul says, "Just as oxen deserve to be rewarded for their labor, so too spiritual workers deserve to be paid for his work."

As an adult, I've had jobs inside the church and outside the church. I'm telling you ministry is hard! I'm not saying my job is harder than yours...but it in some ways it is. Paul is making the case he has have the right to paid, because of his Apostolic Work, similar examples, scriptural commands, and ***lastly...***

#### **4. Because of JESUS' WORDS. [vs 13-14]**

***13 Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? 14 In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel."***

Paul reminds them of what Jesus said in Luke 10 and Matthew 10 that His church should provide financially for their ministers.

Some of you might be saying to yourself, "Pastor wants a raise." That's not the case. This church is generous to me and my family. Thank you.

Paul takes 14 verses to clearly show he had every right and freedom to be paid as a Gospel preacher when he was with them in Corinth. But he gave up that right. He surrendered that freedom. Why?

**B. A PROFOUND CONCERN: 'I refuse payment to prevent Obstacles to the Gospel.**

***V12b: "But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ."*** Paul says, "We had the right/freedom to get paid for Gospel work, but we denied ourselves that right so that nothing would 'hinder' the progress of the Gospel in you."

That word 'hinder' is interesting. In the Greek, it's ***enkope***, and it means to cut off, or totally obstruct. It was a strong military word used for breaking up a road to keep an enemy from using it. Paul was saying, 'I don't want to do anything that might hinder, or obstruct the road that would lead you to Jesus.

And if getting paid would block the way for people to be saved...I'd rather work night and day to support myself, because ***godly love is most genuinely demonstrated through willing sacrifice.***

Why would it be an obstacle to the Gospel work if Paul received a salary?

In that day, the Greek cities were filled with all kinds of itinerant teachers and of various philosophies. They would buzz into town, teach their stuff, and when the money ran out, they moved on. Paul wanted it to be obvious that he and the Gospel were not for sale.

But Paul still needed to eat, right? How did he survive? He did two things: 1) He supported himself through tentmaking. 2) He had other churches support him financially while he was working as a missionary to Corinth. We ALSO follow this pattern with missionaries and ministries we support.

Paul refused to let money be an obstacle to the spread of the Gospel. ***Paul didn't want to be accused of being a PROPHET for PROFIT.***

The main idea Paul conveys is, "I had the right to receive payment for ministry among you, but I sacrificed it for your benefit to further of the Gospel.

Lastly, we see...

**C. A PRACTICAL CONTRIBUTION: 'Preaching the Gospel is his Reward'**

***"15But I have not used any of these rights. And I am not writing this in the hope that you will do such things for me, for I would rather die than allow anyone to deprive me of this boast."***

It sounds like Paul is saying, "I don't want you to pay me, that way I can brag that I preached for free." But the word **'boast'** in the Greek, sometimes communicates pride or self-glorifying, but it also can communicate rejoicing or celebration. And that's what Paul is getting at.

***"16For when I preach the gospel, I cannot boast, since I am compelled to preach. Woe to me if I do not preach the gospel!"***

What does Paul mean here? He means that Jesus created him, called him, and then compelled him to preach the gospel. He can't not do that.

He says, "If I don't preach the Gospel, I know I would not be happy or joyful." Paul is saying that preaching the Gospel isn't a sacrifice, it's his service to the Lord.

***"17If I preach voluntarily, I have a reward; if not voluntarily, I am simply discharging the trust committed to me. 18What then is my reward? Just this: that in preaching the gospel I may offer it free of charge, and so not make full use of my rights as a preacher of the gospel."***

Paul is saying, "When I preach, I'm just doing what I'm called to do. I have the very words of Jesus who says I have freedom to be supported by the church as I do Gospel work, but I freely and willingly give up that freedom."

**Godly love is most genuinely demonstrated through willing sacrifice.** Preaching the Gospel for free is his reward.

Let me try to illustrate this. Look at this picture (Harvey Ball and Smiley face).

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All of us have seen the famous yellow smiley face. JSYK, that's not Forest Gump, that's Harvey Ball who created it and received a whopping \$45 for it.

Harvey Ball created the simple yellow face in 1963 as a morale-boosting campaign for an insurance company, but he never copyrighted his design, so he received no proceeds from the countless billions of times it's been used. In 1971 alone, 50 million buttons were sold.

After Ball's death in April 2001, his son Charles said that his father was never bitter about the small amount of money he earned from the smiley face and never regretted foregoing a copyright. And the reason was he considered his greatest achievement in life was not his famous logo, but the bronze star he received for his heroism during the Battle of Okinawa.

Harvey Ball didn't want to be remembered for his smiley face, but for his sacrifice. He loved his country, and he gladly sacrificed for her. **You can sacrifice without love. But you cannot love without sacrifice.**

And the question is: Is that true for you? If godly love is most genuinely demonstrated through willing sacrifice...what are you sacrificing? What right/freedom are you surrendering for the benefit of your brothers and sisters in Christ and for the spread of the Gospel?

**I. We Need to Relinquish our Rights to Advance the Gospel.**

**II. We Need to be Intentional in our Relationships to Advance the Gospel [vs 19-23]**

***“19Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible. 20To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21To those not***

*having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all people so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings." (NIV)*

Six times in five verses he talks about winning.

**Illustration:** Michael Jordan is considered one of the greatest basketball players of all time. He could score at will, his defense was smothering, his leadership was contagious, and he was probably the most clutch player in the history of the game. People who knew him would say Michael Jordan was the most competitive person they ever met.

One story that exemplifies that aspect of Jordan was a day the Chicago Bulls were scrimmaging 5-on-5 in an ordinary practice, and one of the assistant coaches was keeping score. At one point, Jordan stopped the game and asked the coach what the score was. The coach admitted that he'd lost track, and didn't know. Jordan slammed the ball down, stomped off the court, and sat down in the bleachers. The coach went over and asked him what was going on. Jordan's response was classic. He said, "If you don't know what the score is, then I can't win. And if I can't win, there's no reason to play."

Michael Jordan probably didn't win many sportsmanship awards, but when it came to basketball there was one mission...winning. Nothing else mattered. And if you would have asked Michael Jordan what he was willing to do to win, he would have said, 'Whatever it takes.'

The Apostle Paul had that same vigor and attitude. He was all about winning. Not basketball games, but unsaved people. His singular focus and mission were winning people to Jesus Christ with the Gospel. And if you could have asked Paul what he would do to win people to Christ, you know what he would have said? 'Whatever it takes.' You can call it passion, you can call it zeal, you can call it a fire, and you can even call it obsession. But Paul's focus and daily concern was to do whatever it takes for people to be saved through the Gospel.

Paul is making it clear, **"I'll do anything, go anywhere, pay any price, endure any cost, make any sacrifice and give up what is necessary to win anyone I can at any time to Jesus Christ."**

Let me ask you...is that your attitude? You might question if it even should be. "I mean, Paul felt that way because he was an Apostle. Of course, he did whatever it took. That was his job. Soul winners win souls, preachers preach, deacons deac, plumbers plumb, roofers roof, accountants count, farmers farm...we all do our job. Winning souls for Christ isn't my job. That's for pastors, evangelists and missionaries."

Are you willing to sacrifice, to suffer, and to do whatever it takes?

**Well, what exactly does that look like? I see three things; we need to do to be Intentional in our Relationships to Advance the Gospel.**

#### **A. I NEED TO WAIVE MY RIGHTS IN ORDER TO WIN THE LOST.**

***"19Though I am free and belong to no one, I have made myself a slave to everyone, to win as many as possible.***

He's talked a lot about freedoms and rights. But, Paul says, I'm willing to waive those rights/freedoms if they hinder the mission. Paul decided to sacrifice anything and everything in his life if it meant he could win more people to Christ. We are not free to live however we want and let the world go to hell. We are not slaves to religious rules; we are slaves to people who are perishing.

What was Paul's purpose for waiving his rights? ***'To win as many as possible.'*** **We don't give up rights and freedoms for people to see us, we give up rights and freedoms so people can see Jesus.**

Paul was what old-timers call a soul-winner. Some Christians don't like that term. I've even heard some say, 'It's not our job to win the lost.' And yet, did you notice how many times Paul used the word 'win'? V19, 'to win as many as possible'. V20, 'to win Jews'. V20, 'to win those under the law.' V21, 'to win those not having the law'. V22, 'to win the weak'.

What does it mean 'to win people'? It's the Greek word 'kerdaino': *to gain by investment, or to win over by pleading or persuasion*. If you've read the NT you've seen this word other times without realizing it.

Matthew 16:26, ***"For what profit is it to a man if he gains (wins) the whole world, and loses his own soul?"***

Matthew 18:15, ***"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained (won) your brother."***

Philippians 3:8, ***"What is more, I consider everything a loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them garbage, that I may gain (win) Christ."***

1 Peter 3:1, ***"Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives."***

Using the same word, Paul says, "My whole purpose and focus in life is leading people to Jesus." He preached the Gospel with Spirit empowered persuasion.

**A. I NEED TO WAIVE MY RIGHTS IN ORDER TO WIN THE LOST...[Secondly](#).**

**B. I MUST CONNECT WITH CULTURE WITHOUT COMPROMISING MY CONVICTIONS.**

***"20To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22To the weak I became weak, to win the weak."***

**Paul is not telling Christians to lay aside their biblical principles, but to lay aside their personal preferences.** We don't live like unbelievers to win unbelievers. He doesn't say, "To the adulterers, I became like an adulterer to win adulterers. To the

drunkards, I became like a drunkard to win drunkards. No, Paul was not talking about adjusting right and wrong for others. We're never called to compromise truth.

**A QUICK LESSON ON THE LAW:** To better understand the purpose of these laws, Jews and Christians categorize them as *moral law*, *ceremonial law*, and *judicial law*.

**Moral Law** relates to justice and judgment and are often translated as "ordinances," and are said to be based on God's holy nature.

**Ceremonial Law** called hukkim or chuqqah in Hebrew, literally means "custom of the nation". Galatians 3:23-25 explains that since Jesus has come, Christians are not required to keep these laws.

**Judicial/Civil Law** were specifically given for the culture and place of the Israelites and encompass all the moral law except the Ten Commandments.

When Jesus died on the cross, He put an end to the Old Testament law (Romans 10:4; Galatians 3:23–25; Ephesians 2:15).

In place of the Old Testament law, Christians are under the law of Christ (Galatians 6:2), which is to *"love the Lord your God with all your heart and with all your soul and with all your mind...and to love your neighbor as yourself"* (Matthew 22:37-39).

*"All the Law and the Prophets hang on these two commandments"* (vs 40).

Now, this does not mean the Old Testament law is irrelevant today. Many of the commands in the Old Testament law fall into the categories of "loving God" and "loving your neighbor."

Obviously, if we are loving God, we will not be worshiping false gods or bowing down before idols. If we are loving our neighbors, we will not be murdering them, lying to them, committing adultery against them, or coveting what belongs to them.

The purpose of the Old Testament law is to convict people of our inability to keep the law and point us to our need for Jesus Christ as Savior (Romans 7:7-9; Galatians 3:24).

Jesus fulfilled the law, thus abolishing the difference between Jew and Gentile ***"so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross..."*** (Ephesians 2:15-16).

The moral law is for everyone for all time. But it's impossible for us to obey apart from the Spirit of God living in us. Your righteousness does not depend on your behavior or performance. Your righteousness depends on the finished work of Jesus Christ, applied to you by grace through faith. Then the Spirit moves in and empowers us with the ability to obey the moral law of God.

Understanding this is huge today because many don't get this. That's why you'll hear people say, "Well, the OT says homosexuality is wrong, but it also says we shouldn't eat pork, catfish or shrimp. So how can you say one is wrong and the other is not?" Well, that's very clear. One has to do with the moral law of God that is for everyone for all time, and the other ceremonial purity laws that were for the nation of Israel.

The moral law of the OT is reinforced for us in the NT, while the ceremonial law is not. We are free from the ceremonial law, but not the moral law. In fact, Jesus takes the Ten Commandments and replaces them with two: Love the Lord your God with all your heart, soul, mind and strength; and love others as you love yourself.

What Paul says is, "I will not disobey the moral law of God, but I'm flexible with the ceremonially part." Following or not following any of those things had no effect on his spiritual life. But if following them would open a door for sharing the Gospel with the Jews, he would gladly accommodate.

Paul said, "to the Jews he became a Jew." Odd statement considering Paul was a Jew. What was he talking about? He would engage them and relate to them in a way that did not offend them culturally.

- He would start out teaching in the synagogues.
- He would reason with them from the OT Scriptures.
- He would observe their customs and ceremonial laws so that he would not offend.
- Would observe their washings and rites of purification (He did this in Acts at the apostle's request to that he would not offend the Jews).
- He would not eat pork. No bacon and sausage biscuits for breakfast.
- He had Timothy, who was a Jew, circumcised so that their ability to share the Gospel would not be hindered.
- He met them where they were.

When he was in a gentile setting, he approached those people differently.

- He would start from a more cultural or philosophical approach.
- We see it on Mars Hill. He started where the people were.
- At other points he would quote some of their teachers and poets.
- He would go and enjoy their pig-pickins.
- Where he had Timothy circumcised for the sake of the Gospel, because of Timothy's heritage, he did not have Titus circumcised.

In matters he did not see as ethically or theologically essential or implied by the gospel, Paul believed in flexibility. Because these things didn't corrupt his theology or compromise his character, he was willing to participate to open a door of opportunity that he might effectively preach the Gospel of Jesus Christ.

**I NEED TO WAIVE MY RIGHTS IN ORDER TO WIN THE LOST... I MUST CONNECT WITH CULTURE WITHOUT COMPROMISING MY CONVICTIONS.**

**C. I MUST MODIFY MY METHODS WHILE MAINTAINING THE MESSAGE.**

V22b-23, ***I have become all things to all people so that by all possible means I might save some. 23I do all this for the sake of the gospel, that I may share in its blessings.***”

Paul adjusted his methods, but never his message. Paul knows it's God who saves, but he also knows that God uses people to do it.

The Gospel, when going from culture to culture, place to place and from generation to generation, does not change but how we teach, communicate and minister the Gospel changes in every setting. The truths and principles never change but their application does.

Paul understood God has chosen to use people to reach people. Paul wasn't willing to change the message, but he was willing to modify his methods.

Notice how extreme his language is. ***I have become all things to all people so that by all possible means I might save some.*** Paul is 'all' in.

All things to all people by all possible means, all for the gospel. Every obedient believer is an evangelist. If we believe there is either heaven or hell waiting for every person for eternity, and we have been given the only truth that enables people to get right with God to enjoy heaven and escape hell...shouldn't it be our greatest responsibility and deepest burden to do whatever it takes for people to hear the Good News of Jesus? **Are you all in?**

We are to be in the Spirit empowered persuasion business. It's radical that God would come out of heaven, put on human skin, hang out with sinners, live a perfect life, allow evil, depraved people to bind Him, mock Him, and crucify Him. It's radical that He predicted before His death that He would rise again and prove His power over sin, death, and hell. It's radical that His plan to save the world involves people like you and me to share His saving message everywhere we go every chance we get. That's radical, and it's also our greatest responsibility. **Are YOU all in?**