

Audio Transcript of Sermon
July 2, 2022
Living Peaceably with Others

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Peace and quiet is for many an ideal to achieve. For some, each day is built around the quest for peace and quiet. The allure of a vacation is getting away from the hustle and bustle of everyday life. As Christians, we live in a world that thinks of peace through the absence of war and conflict. We can read headlines and see news reporting that show us that this world is far removed from peace.

Within our own neighborhoods, towns, and cities, we can feel the absence of peace. All it takes is one disagreeable neighbor to cause contention, and with contention comes conflict. We can see or hear about police responding to problems in the community, also caused by conflict. When driving we see impatient drivers. And we haven't even approached political and philosophical differences.

There are many reasons why our life may not be at peace, and yet we are told as much as is possible to live peaceably with all people. Beyond great advice from the apostle Paul to the Romans, we'll see today that peace is essential for our salvation, so let's begin our study by examining what Paul wrote to the Romans in Romans twelve starting with verse nine.

Romans 12:9-18

9. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love; in honour preferring one another;

11. Not slothful in business; fervent in spirit; serving the Lord;

12. Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13. Distributing to the necessity of saints; given to hospitality.

14. Bless them which persecute you: bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17. Recompense to no man evil for evil. Provide things honest in the sight of all men.

18. If it be possible, as much as lieth in you, live peaceably with all men.

Seeking and exacting revenge is not a position supported in the Bible, and we are to as much as is possible, to live peaceably with all people. In writing this way, Paul understood that some people might have a better ability to live peaceably with all people than others, and that there might be some circumstances for which peace is not possible. With that, everybody should to some degree be able to live peaceably with all people to some degree, maybe not as much as another person you may know, but to some degree we all should be living peaceably with all people.

It is not always easy to live peaceably with all people, especially when you are in the company of a person who you know will likely betray you. These are the people who say nice things to you and behind your back say less than nice things about you. Jesus was betrayed by Judas and lived peaceably with him. Using the example of Jesus we must live peaceably with those who might also betray us, knowing that God will avenge us when others try to betray us. Jeremiah nine verse seven.

Jeremiah 9:7-9

7. Therefore thus saith the LORD of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

8. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait.

9. Shall I not visit them for these things? saith the LORD: shall not my soul be avenged on such a nation as this?

It takes faith to wait for God to avenge us from those who seek to betray us, and it might take longer than we would hope for. We tend to be pretty impatient when we wait for God to intervene in our lives expecting almost instant results. God ultimately is not seeking another person's life, but their salvation and will work not only that we can have eternal life, but that the person with whom we are having difficulty may also have eternal life.

Sometimes, people are mistrusting of us because of our faith. There are many in society who when they see a Christian they automatically see a hypocrite. While this is their error in judgment, it could become a problem for us, because right or wrong they see us as a hypocrite. Going back to the time of Samuel, it was not always good news when he showed up. The people were divided as to whether this was good news or bad news. In one instance, the town leadership asked Samuel if he came in peace, as contrasted to come to proclaim the wrath of God. First Samuel sixteen verse one.

1 Samuel 16:1-5

1. And the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

2. And Samuel said, How can I go? if Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice to the LORD.

3. And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

4. And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

Similar to when Samuel was asked if he came in peace, many wonder if all we are is hypocrites. I'm not aware of any group using the name The Hypocritical Church of God. Even if we are not part of a church with that name, we along with all who call themselves Christians are seen by some as hypocrites. We cannot control what these others think of us, but we can demonstrate by our actions why hypocrite is not a good description of us. During the time of Jesus' earthly ministry, there was a dispute among the disciples about who would be greatest.

The irony of this is the disciples were with the One through Whom salvation would be offered to all mankind, and these disciples were arguing about who would be greatest. Jesus had to explain those who serve others are the greatest giving examples of little children. To this He added that the disciples couldn't get a big head over the idea they were with Jesus and use that as a reason to look

down on others. Today we should never look down on others just because we think they are not part of the faith, because what Jesus told his disciples applies to us today. Jesus explained that those who are not part of the faith who interact with us for whatever reason will also have salvation at some future time as will all of humanity who are not called who have not committed the unpardonable sin.

Jesus warned we cannot use our calling to offend those who are not called. While it may be up to God the Father to draw the called to Jesus, it is not up to us to get in the way of that process and offend others, unless we want to swim in the lake of fire. Jesus explained that our faith should directly flavor our life. With others, our faith leads us to have peace with others. Mark nine verse thirty-three.

Mark 9:33-50

33. And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34. But they held their peace: for by the way they had disputed among themselves, who should be the greatest.

35. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37. Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40. For he that is not against us is on our part.

41. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42. And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

- 44. Where their worm dieth not, and the fire is not quenched.**
- 45. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:**
- 46. Where their worm dieth not, and the fire is not quenched.**
- 47. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:**
- 48. Where their worm dieth not, and the fire is not quenched.**
- 49. For every one shall be salted with fire, and every sacrifice shall be salted with salt.**
- 50. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.**

In living peaceably with others, our faith flavors our lives, not the lives of others. For example, we keep the Sabbath and Holy Days. We don't force others to do the same or belittle them for not. We have peace with those who do not. As we live a life of peace, God is with us. All that God has given us should be used for edification, not destruction. Through edification, we build up, we educate, we inform, we strengthen, we grow confidence, in ourselves and others. We do not take action which can destroy ourselves or others. We live in peace. Second Corinthians thirteen verse seven.

2 Corinthians 13:7-11

- 7. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.**
- 8. For we can do nothing against the truth, but for the truth.**
- 9. For we are glad, when we are weak, and ye are strong: and this also we wish, even your perfection.**
- 10. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.**
- 11. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.**

Paul wrote that we should be at peace among ourselves, comfort ourselves, and edify one another as we warn the troublemakers, comfort the feebleminded,

support the weak, and have patience for all, not rendering evil for evil, but following that which is good. First Thessalonians five verse eight.

1 Thessalonians 5:8-15

8. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10. Who died for us, that, whether we wake or sleep, we should live together with him.

11. Wherefore comfort yourselves together, and edify one another, even as also ye do.

12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13. And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men.

15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

James expands on the concept of having peace among ourselves by explaining the need for patience, long patience, in our interactions with others. Through our patience we establish our hearts, we lay the foundation of peace within our lives and avoid grudging with each other. When we avoid grudging with each other, other people are not a burden to us, nor do we place ourselves to be a burden with others. James five verse seven.

James 5:7-9

7. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

Peace and living peaceably with others is huge. Even David, a man after God's own heart responded more favorably to people who approached him peaceably. First Chronicles twelve verse sixteen.

1 Chronicles 12:16-18

16. And there came of the children of Benjamin and Judah to the hold unto David.

17. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you: but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it.

18. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse: peace, peace be unto thee, and peace be to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

We probably would react like David. Most people would probably react like David. Overall, we tend to respond better to people who appear peaceable to us. As we encounter others, extending our peace to them is something that should routinely happen, unless for some reason that person is not worthy, in which case we keep our peace to ourselves. We're also told that there will be some who will not be interested in the teachings of Jesus and God who won't even give us time to explain. With these people Jesus told the disciples to shake off the rejection knowing God will reject those who rejected them. Finally, Jesus told the disciples to be wise as serpents and harmless as doves as we enter as sheep into a pack of wolves. We cannot be consumed by people in the world as we bring a message of peace to the world. Matthew ten verse eleven.

Matthew 10:11-16

11. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

From time to time, Jesus would eat with Pharisees, and on one occasion was eating with a Pharisee named Simon who thought it completely strange that Jesus would not rebuke who he thought of as a sinful woman, because in his mind any prophet would have known this woman was a sinner. We are not told what this woman's sins were. We do know that Simon the Pharisee thought of this woman as a sinner. Why, we do not know, and what sins Simon thought this lady had we do not know, but he thought she was so full of sin that any prophet, even a really bad or marginal prophet, should have known this woman was a sinner.

Jesus used this encounter with the woman to teach Simon a lesson about forgiveness of sins, after proclaiming this woman had many sins, Jesus forgave them, explaining that her many sins were forgiven because she had lived her life with love adding that people who live their life without Godly and spiritual love, are less likely to have their sins forgiven. While the dinner guests were now trying to understand how Jesus could forgive sins, Jesus told this woman that her faith had saved her and that she should go in peace. Luke seven verse thirty-six.

Luke 7:36-50

36. And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

- 42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?**
- 43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.**
- 44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.**
- 45. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.**
- 46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.**
- 47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.**
- 48. And he said unto her, Thy sins are forgiven.**
- 49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?**
- 50. And he said to the woman, Thy faith hath saved thee; go in peace.**

When we go in peace, there should be this connection with our faith that is linked to our Godly and spiritual love for other people, because this is when our faith saves us. When we come together, this is somethings that should be done in peace, and not in confusion. As we read Paul's first letter to the Corinthians we can see the practice of the early church was much different than what we might expect today with different members contributing to the services in what we might call an ad hoc gathering. Paul told the brethren to do all things to help others, rather than aggrandize the self. First Corinthians fourteen verse twenty-six.

1 Corinthians 14:26-33

- 26. How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.**
- 27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.**
- 28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.**
- 29. Let the prophets speak two or three, and let the other judge.**

30. If any thing be revealed to another that sitteth by, let the first hold his peace.

31. For ye may all prophesy one by one, that all may learn, and all may be comforted.

32. And the spirits of the prophets are subject to the prophets.

33. For God is not the author of confusion, but of peace, as in all churches of the saints.

The peace that we have and the ability to live peaceably among all people is made possible by the death and resurrection of Jesus Christ, through His blood that was shed so that we could have eternal life, so that we can be reconciled to God. Colossians one verse fifteen.

Colossians 1:15-20

15. Who is the image of the invisible God, the firstborn of every creature:

16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17. And he is before all things, and by him all things consist.

18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

19. For it pleased the Father that in him should all fulness dwell;

20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Jesus explained that peace is the opposite of division explaining that he came to bring division, not peace. He added that His message would divide families with some believing and others not believing. Even though the message of Christianity brings division, Jesus explained we shouldn't be doing anything beyond the message of Christianity to add to that division. When Jesus warned of judging what is not right, he was telling the disciples to not use the faith to oppress others, giving them an example of what it was like to be oppressed. Luke twelve verse fifty-one.

Luke 12:51-59

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57. Yea, and why even of yourselves judge ye not what is right?

58. When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

When we use our faith to oppress others, we are not living peaceably with them. Instead, we should take to heart the advice Paul gives to Timothy, to include other people in our prayers as if we were praying for ourselves knowing that God wants all people to be saved and understand the truth. First Timothy two verse one.

1 Timothy 2:1-6

1. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3. For this is good and acceptable in the sight of God our Saviour;

4. Who will have all men to be saved, and to come unto the knowledge of the truth.

- 5. For there is one God, and one mediator between God and men, the man Christ Jesus;**
- 6. Who gave himself a ransom for all, to be testified in due time.**

We cannot have peace until we are spiritually-focused in all we do knowing that the death and resurrection of Jesus Christ pays the penalty for our sins. The natural human mind is not focused on God and spiritual matters and instead naturally focuses on those things which are sin. Until our mind is spiritually-focused, we cannot please God, and it is when we have the gift of the Holy Spirit that we are spiritually-focused. Romans eight verse one.

Romans 8:1-10

- 1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.**
- 2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.**
- 3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:**
- 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.**
- 5. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.**
- 6. For to be carnally minded is death; but to be spiritually minded is life and peace.**
- 7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.**
- 8. So then they that are in the flesh cannot please God.**
- 9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.**
- 10. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.**

Paul encouraged the Church at Rome to practice those things which would lead to peace and edify others while encouraging them to avoid doubtful disputations and judging others. What are we doing that leads to peace and edifying others

while also avoiding doubtful disputations and judging others? Romans fourteen verse one.

Romans 14:1-19

- 1. Him that is weak in the faith receive ye, but not to doubtful disputations.**
- 2. For one believeth that he may eat all things: another, who is weak, eateth herbs.**
- 3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.**
- 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.**
- 5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.**
- 6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.**
- 7. For none of us liveth to himself, and no man dieth to himself.**
- 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.**
- 9. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.**
- 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.**
- 11. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.**
- 12. So then every one of us shall give account of himself to God.**
- 13. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.**
- 14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.**
- 15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.**
- 16. Let not then your good be evil spoken of:**
- 17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.**

18. For he that in these things serveth Christ is acceptable to God, and approved of men.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

Living as Christians, we are not to be anxious about our salvation, instead being happy in our calling rejoicing before God. It is the peace of God which keeps our hearts and minds through Jesus Christ. When we are without peace, we are in danger of not having our hearts and minds kept through Jesus Christ, and can maintain our focus by considering what is good, virtuous, and praiseworthy. Philippians four verse four.

Philippians 4:4-9

4. Rejoice in the Lord alway: and again I say, Rejoice.

5. Let your moderation be known unto all men. The Lord is at hand.

6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

The Colossians were told that letting the peace of God rule their hearts was linked to love, tolerance, patience, meekness, humility, kindness, and mercy living a life reflecting the teachings of Jesus giving thanks to God the Father. Colossians three verse twelve.

Colossians 3:12-17

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14. And above all these things put on charity, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Peter wrote that we should be united in our efforts to have compassion for each other as we love the brethren, showing pity where needed, being courteous to all, being a blessing to others never repaying evil for evil, rather hating evil and diligently seeking peace. First Peter three verse eight.

1 Peter 3:8-12

8. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11. Let him eschew evil, and do good; let him seek peace, and ensue it.

12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

In Hebrews we are told that if we wish to have eternal life, we must diligently seek peace with all men and holiness, so that we are not defiled. Hebrews twelve verse fourteen.

Hebrews 12:14-15

14. Follow peace with all men, and holiness, without which no man shall see the Lord:

15. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled;

The peace we are to have is a peace shown through our actions and not our words. James shows it is insufficient to use words of peace. Our actions must reflect peace. James two verse fourteen.

James 2:14-17

14. What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15. If a brother or sister be naked, and destitute of daily food,

16. And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

17. Even so faith, if it hath not works, is dead, being alone.

Later in his letter, James shows that the spiritual knowledge that we need comes through the Holy Spirit descending to us from God, and that the wise person carefully uses their words and actions positioned in meekness in all that is said and done. James finishes this thought by adding that the fruit of righteousness is sown in peace of them that make peace. James three verse thirteen.

James 3:13-18

13. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15. This wisdom descendeth not from above, but is earthly, sensual, devilish.

16. For where envying and strife is, there is confusion and every evil work.

17. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18. And the fruit of righteousness is sown in peace of them that make peace.

We are told to seek first the Kingdom of God and God's righteousness. The path to God's righteousness is found through our efforts of peace with others. Peace is essential for our salvation, and is something we both give and receive as we as much as possible live peaceably with all people.

Thank you for joining us today. God-willing we'll get together next time on the Sabbath. Until then, thank you for joining us today.