

Audio Transcript of Sermon
March 22, 2025
Overcoming Evil with Good

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. I was a special educator for twenty-seven years, and I believe that I have previously shared that with you. I enjoyed my time in the classroom and also enjoyed my final years in central office supporting other special educators in the school district. Special education is a program in the United States to provide specially designed instruction to children with disabilities who have been identified as needing program services. Students are taught at public education campus that also teaches students without disabilities, and for some students receiving special education services, the education provided to them can continue beyond the typical four years of high school, all based on individual need.

When I taught at the nearby high school, I wanted to make sure my students had the opportunity to attend school activities, with the prom spring dance being the biggest event of the year. Students frequently rent tuxedos or wear formal gowns, and some arrive in Limos after having a nice meal at a restaurant. My class ran a snack bar at the campus along with another special education class back when federal law made it easier to do that, and my students learned many different workplace skills, and we also made good money, enough to rent two limousines for the night, and even to cover the cost of the restaurant tab, and we also made enough money to pay for many other things during the year as well.

Getting my students to prom was based on the concept of affording them the dignity of the human condition. For prom, which was for juniors and seniors, I wanted my students to go to prom, as well, if they wanted, and to fit in with the other students. Being able to ride in the limo was predicated on working in the snack bar. If they did, they could ride in the limo and invite a date. I wanted to make sure that we adequately anticipated the students' needs and used those needs to provide any pre-teaching in advance so the students would have a great time. It's one thing to teach a student in the afternoon and it is something entirely different at a dance late at night, so we needed to work with parents to understand the ability of the student to stay up later at night.

I also wanted to understand how students might react at the restaurant, and to do that, I would use some of the money earned at the snack bar and would give that money to the culinary arts teacher to cook the students and school staff a meal similar to what might be ordered at the restaurant we would go to, because we didn't want a dining accident to ruin prom. I specifically wanted to see how students would react to the food, because a student with a disability doesn't always react as a typical student might, and I wanted to understand any environmental situations that could make it tough for staff to support students. In finer dining situations, most of us know how to use a napkin, but I wanted to make sure my students could and would not use their tuxedo or prom dress as a napkin, because it is not socially acceptable to come to prom wearing food-stained clothes. I wanted to preserve the dignity of the human condition for the students. We would use that meal cooked by our culinary arts teacher and students to build-in any last-minute teaching on what to do or not do while at the restaurant.

Part of what special educators do when necessary is to change the behavior and practices of a student. Imagine for instance you are out at a nice restaurant with your family and you're having a great time. If another guest in the restaurant at the table next to yours is eating their meal with their mouth wide open, that's going to have a negative effect on your family's experience. It won't make much of a difference if the person chewing with their mouth open has a disability or not, because seeing any person chewing with their mouth open is gross. If I had a student who chewed with their mouth open, that would be something that I would want to correct, and changing a behavior involves many steps including first knowing what behavior needs to be changed and what behavior would instead be acceptable. With a student chewing with their mouth open, the chewing with their mouth open is the behavior that needs changing, and an acceptable replacement behavior that would be most socially acceptable would be to chew with the student's mouth closed. Trust me, if I am taking students to a finer restaurant for prom, I also wouldn't want any of them to chew with their mouth open.

Spiritually overcoming anything is similar to the process I would have used to correct chewing with an open mouth. First, whatever needs to be overcome must be identified. Unless we know what needs to be overcome there is technically not anything for us we can overcome. We cannot overcome that which we do not

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know to overcome. Once we overcome anything, whatever we overcome gets replaced. As we overcome sin, sin is replaced with righteousness. Instead of doing what is sinful, we do what is righteous. For us, it's not just about getting sin out of our life but also about getting righteousness into our life. If all we do is just get sin out of our life, it's like we are creating a spiritual vacuum, and if we get caught up in that spiritual vacuum, much like being caught in the vacuum of space without a source of oxygen and protection, we will die. We must replace doing sin with doing righteousness. Let's see what the Bible has to say about overcoming, and why evil is overcome with good. In Romans, Paul writes that our love cannot be phony, and how we must hate that which is evil and cleave to that which is good. He then gives many different examples of how we can live our lives and concludes by telling the reader that we cannot allow ourselves to be overcome with evil and must instead overcome evil with good. Romans twelve verse nine.

Romans 12:9-21

- 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.**
- 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.**
- 20. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.**
- 21. Be not overcome of evil, but overcome evil with good.**

Through spiritual growth and maturity, we can discern what is good and what is evil. One quick test of spiritual maturity is the ability to teach others spiritual

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knowledge. It takes much more knowledge and skill to teach than to learn. The amount of time I would take to teach my students, or any student would be much longer than I ever would take to do the same thing myself. When my students in my class ran the snack bar at school, I had to remind my instructional assistants to have the students do the work. My assistants like me could get the work of the snack bar done quickly, but that snack bar was there as a learning tool for my students, and if they didn't learn, there would be no instructional value to having my students run the snack bar. If we want to overcome evil with good, we have to push ourselves to learn, not just as a student, but so that we can teach others, and when we can teach others, knowing it may take much longer to teach others than we would ever take ourselves, we arrive at a place where we are spiritually mature and fully able to discern both good and evil. Hebrews five verse twelve.

Hebrews 5:12-14

12. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

13. For everyone that useth milk is unskilful in the word of righteousness: for he is a babe.

14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

In his third letter, John reminds us to follow that which is good and not evil, explaining that when our practice is to do what is good, or righteous, we are of God, and that when our practice is to what is evil, we don't even know Who God is. Remember if we want to discern both good and evil, we must be spiritually mature and able to teach others. Third John verse eleven.

3 John 1:11

11. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

As we understand what is good and what is evil, we can better appreciate the Old Testament accounts and passages that are given to us for doctrine, for reproof, for correction, and for instruction in righteousness. The Corinthians were reminded that some of the accounts from the Old Testament were given as examples so that we would not lust after evil things, like the people of the Old

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Testament lusted. Instead, we will seek first the Kingdom of God and God's righteousness. Let's read First Corinthians ten verse one.

1 Corinthians 10:1-12

- 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;**
- 2. And were all baptized unto Moses in the cloud and in the sea;**
- 3. And did all eat the same spiritual meat;**
- 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.**
- 5. But with many of them God was not well pleased: for they were overthrown in the wilderness.**
- 6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.**
- 7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.**
- 8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.**
- 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.**
- 10. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.**
- 11. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**
- 12. Wherefore let him that thinketh he standeth take heed lest he fall.**

It's interesting how that last passage from Corinthians advises us to take heed lest we fall. We face this common adversary, Satan the devil, who seeks our destruction, and who will continuously tempt us. We know if we resist Satan, Satan will flee from us. It's up to us to be vigilant, including knowing when somebody is trying to turn Christianity from worshipping God in the spirit and rejoicing in Jesus Christ where through faith, we are saved, to a false belief focused more on what we do, where God and Jesus Christ might seem like an afterthought. A diligent effort might be seen with both approaches, but only one leads to salvation. We are called to be Christians and a Christian is not a super Jew. There is a common history with both faiths, and I wish my Jewish friends the very best, but as Christians, we now have Jesus Christ in our lives and they do not.

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Paul warned the Philippians to beware of evil workers who sought to make Christians Jews, to focus on the rituals of Jewish life. We are to live our life by what is taught in the Bible, and there are some things both a Jew and Christian might do, but our confidence comes through Jesus Christ. It is through Jesus Christ we have hope of eternal life. Philippians three verse one.

Philippians 3:1-3

- 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.**
- 2. Beware of dogs, beware of evil workers, beware of the concision.**
- 3. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.**

Paul reminded the Colossians of the need to seek heavenly things, where we seek first the Kingdom of God and God's righteousness instead of focusing on those things which we know here on Earth, including all the sin that is part of the human lifestyle. Instead of just not doing what is done on Earth, we are to overcome what is done on Earth by seeking those things which are heavenly. We pursue righteousness. Colossians three verse one.

Colossians 3:1-11

- 1. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.**
- 2. Set your affection on things above, not on things on the earth.**
- 3. For ye are dead, and your life is hid with Christ in God.**
- 4. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.**
- 5. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:**
- 6. For which things' sake the wrath of God cometh on the children of disobedience:**
- 7. In the which ye also walked some time, when ye lived in them.**
- 8. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.**
- 9. Lie not one to another, seeing that ye have put off the old man with his deeds;**

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10. And have put on the new man, which is renewed in knowledge after the image of him that created him:

11. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

Money is a common denominator here on earth. Whatever is owned can be sold for money and exchanged for something else. What we do with the money we have can speak volumes to who we are. We can use money for the benefit of those in need and to support our own family. We can also use money to support the preaching of the Kingdom of God, but when money becomes more important than how it is used, we allow a significant problem to develop, because the love of money as Timothy writes is the root of all evil. Money is important in our life because we use money to pay our household bills and to survive, but the love of money, where money holds significance in our life is when trouble begins. Love of money can replace the love we have for other people and more importantly love of money can replace the love we have for God, His righteousness, and the Kingdom of God. Instead of pursuing money, we pursue righteousness and the Kingdom of God. Knowing that we need money to pay the bills, we look to God to supply our needs. First Timothy six verse three.

1 Timothy 6:3-10

3. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4. He is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6. But godliness with contentment is great gain.

7. For we brought nothing into this world, and it is certain we can carry nothing out.

8. And having food and raiment let us be therewith content.

9. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

10. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

Individuals through their actions can bring evil to a person. Any person who has been the victim of crime has had evil brought to them by a criminal. Because we live in a world that is focused on evil, we will not be immune to coming face to face with evil. All we can do is use wisdom and discretion in what we do relying on God to protect us according to His will. Paul wrote of Alexander the coppersmith who did him much evil by withstanding the words of Paul. Whatever Paul said, Alexander took those words and twisted them around bring evil to Paul and to those associated with Paul. In our world today we have many Alexander the coppersmiths who will be quick to twist what we say to use against us. What we say and write needs to be aligned to what Jesus and God would expect from us, because it is then that when our words are twisted and turned around, that the same people will also be twisting and turning around what God and Jesus Christ would say. It may still hurt when our words are twisted and turned, but at least we will be in good company with God and Jesus Christ. Second Timothy four verse nine.

2 Timothy 4:9-16

9. Do thy diligence to come shortly unto me:

10. For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12. And Tychicus have I sent to Ephesus.

13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15. Of whom be thou ware also; for he hath greatly withstood our words.

16. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.

Some people will bring harm to a group of people if it financially benefits them. Paul wrote of people who seek to make money from the word of God, even if they must twist and turn what is in the Bible to make their money. They move away from what is written in the Bible and focus on religiously based stories which are not entirely true. They cite past religious practices as proof of what needs to be done, even if those past religious practices are based on what man

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taught instead of what was taught in the Bible. Even though these people profess to know God; they are so far removed from God. We cannot be like those people and must do what is taught in the Bible. Titus one verse ten.

Titus 1:10-16

10. For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12. One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies.

13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

We who are called cannot pursue evil. When acts of evil are brought against us, we will not repay with evil and instead will seek a blessing, seeking a blessing for those who bring the evil against us as well as seeking a blessing for ourselves showing that we love life and seek the eternal life to come. 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.

Overcoming evil with good does not mean we will be exempt from the troubles faced by mankind. Recently in my hometown of El Paso, Texas, the sandstorms have been as bad as they have been in recent memory, where the sky turns a deep orange and it's hard to see across the street. God does not exempt us from these situations, and we are clearly told that God sends rain on the just and the unjust alike. But, overcoming evil with good will mean that we will love our enemies and bless those who curse us, and as we do this, we move closer to the perfection that is God the Father. Remember, God called us when we were yet sinners, not when we were without sin, and as sinners we were called when we lived our lives opposed to the way God would have us live our lives. The difference for us is we responded to the calling we were given. With that in mind we love our enemies and those who curse us. Matthew five verse forty-three.

Matthew 5:43-48

43. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45. That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46. For if ye love them which love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

The calling that we have been given is a calling where we overcome evil with good. That calling does not give us any right or privilege to judge others. We are not called to judge others of the faith or those who are not yet called. What Jesus shared was that we will be judged by how we judge others. If we judge others harshly, we will be judged harshly. In the world this is called karma, payback, and with Jesus Christ, this is what He taught. Being called, we take effort and care to know what is in the Bible and to live by what is taught in the Bible. We also know what is taught in the Bible may have very little influence in the lives of those who are not yet called. We can use the knowledge of the Bible we have to aggrandize

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ourselves when we do what is taught in the Bible, and to look down on those who do not do what is in the Bible, or we can use the knowledge of the Bible we have and share it with others in a non-judgmental way. We can ask God for wisdom in sharing the Bible in a non-judgmental way and we can also ask for God to call those who we do not think are yet called. We have a God Who will give us good things when we ask, and if what we ask related to sharing the Bible in a non-judgmental way or asking God to call somebody who is not yet called is determined by God to be a good thing, God can deliver that request. But if we judge others, we bring judgment to ourselves. Matthew seven verse one.

Matthew 7:1-11

- 1. Judge not, that ye be not judged.**
- 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.**
- 3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?**
- 4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?**
- 5. Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.**
- 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.**
- 7. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:**
- 8. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.**
- 9. Or what man is there of you, whom if his son ask bread, will he give him a stone?**
- 10. Or if he ask a fish, will he give him a serpent?**
- 11. If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?**

Overcoming evil with good means we will come to recognize who is evil and who is good by what they do. Recognizing somebody as doing good or evil does not mean we are judging them. Knowing the Bible, we know what people are supposed to do and not do, and it is almost like we are running a good and evil

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checklist, and we use that checklist for our own purposes. It's like if we see a person sinning, we don't need to accuse them of sinning, but neither do we need to shrink back and hide what the Bible clearly identifies as sin. It's when we publicly accuse people of sin or publicly link people to sin with the punishment of sin that we judge them. If we see a person in an extra-marital affair, that's what the Bible calls adultery. We will recognize that. We don't need to accuse the person of sin and neither do we need to hide any and all teachings on adultery. We focus on what is sin and not the person. Jesus taught that a good tree brings forth good fruit and a bad tree brings forth evil fruit, and that by their fruit we will know people. Matthew seven verse fifteen.

Matthew 7:15-20

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Wherefore by their fruits ye shall know them.

Doing good does not give us a reason to judge those who do evil. Paul reminded us of this in his letter to the Romans. Romans two verse one.

Romans 2:1-11

1. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

2. But we are sure that the judgment of God is according to truth against them which commit such things.

3. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

- 4. Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?**
- 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;**
- 6. Who will render to every man according to his deeds:**
- 7. To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:**
- 8. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,**
- 9. Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;**
- 10. But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:**
- 11. For there is no respect of persons with God.**

Knowing we are not to judge those who do evil does not mean that doing evil is a prerequisite for doing good. There are some who think that faith means the more we sin the more we can be forgiven. We need to always seek to do that which is right without judging others who may do what is wrong. Romans three verse one.

Romans 3:1-8

- 1. What advantage then hath the Jew? or what profit is there of circumcision?**
- 2. Much every way: chiefly, because that unto them were committed the oracles of God.**
- 3. For what if some did not believe? shall their unbelief make the faith of God without effect?**
- 4. God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.**
- 5. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? I speak as a man**
- 6. God forbid: for then how shall God judge the world?**
- 7. For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?**
- 8. And not rather, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.**

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We live in an age where so many want to claim the law of God has been done away, and yet Paul wrote to the Romans and told them the law is Holy, and the commandment is Holy, just, and good. Through the law we can identify what is sin, and through the law we can see where change needs to be made in our life, and we know that as we seek first the Kingdom of God and God's righteousness, and as we yield ourselves to the calling we have been given, we will overcome evil with good. Romans seven verse seven.

Romans 7:7-13

7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9. For I was alive without the law once: but when the commandment came, sin revived, and I died.

10. And the commandment, which was ordained to life, I found to be unto death.

11. For sin, taking occasion by the commandment, deceived me, and by it slew me.

12. Wherefore the law is holy, and the commandment holy, and just, and good.

13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Later in the same chapter, Paul explained something that I have come to understand in my life, that in my body is no good thing. What is good within me is because of the Holy Spirit that God gave to me and as I yield to the calling I have been given, I can overcome evil with good, and if I overlook the calling I have been given, there is very little to nothing that my body can do to overcome evil with good. Romans seven verse eighteen.

Romans 7:18-25

18. For I know that in me that is, in my flesh, dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

19. For the good that I would I do not: but the evil which I would not, that I do.

20. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21. I find then a law, that, when I would do good, evil is present with me.

22. For I delight in the law of God after the inward man:

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24. O wretched man that I am! who shall deliver me from the body of this death?

25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.

Through the calling we have been given, there is much expected of us, and much of what is expected of us is going to be contrary to what this world would expect of us. Those who are called are focused on the Kingdom of God and God's righteousness and those who are not called are focused on the things of this world which will include many things opposed to the Kingdom of God and God's righteousness. We must skillfully live our lives so that the good that we do through the Holy Spirit is not thought of as evil. We don't yield on what the Bible identifies as sin; neither do we judge what the Bible identifies as sin. Romans fourteen verse thirteen.

Romans 14:13-23

13. Let us not therefore judge one another anymore: 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 anything 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.

20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

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- 21. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.**
- 22. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.**
- 23. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.**

Instead of judging others, we need to prove ourselves. We examine ourselves and as we do what God expects of us we are spiritually happy. Instead of judging others, we seek to do good to all men as we have opportunity, especially to the household of faith. Galatians six verse one.

Galatians 6:1-10

- 1. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**
- 2. Bear ye one another's burdens, and so fulfil the law of Christ.**
- 3. For if a man think himself to be something, when he is nothing, he deceiveth himself.**
- 4. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.**
- 5. For every man shall bear his own burden.**
- 6. Let him that is taught in the word communicate unto him that teacheth in all good things.**
- 7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.**
- 8. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.**
- 9. And let us not be weary in well doing: for in due season we shall reap, if we faint not.**
- 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**

Having been called, we focus on doing good knowing that what we do can benefit those in need. We also are careful in what we say and carefully choose words that will benefit the person hearing what we are saying. We do not grieve the Holy Spirit, and we are kind to others forgiving them as Jesus has forgiven us. Ephesians four verse twenty-five.

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Ephesians 4:25-32

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

We live in a world where there is both good and evil. We prove all things and hold fast to that which is good avoiding all appearances of evil. We seek that which is good for ourselves and for others. We rejoice and we pray. And we are thankful for what we have been given. First Thessalonians five verse twelve.

1 Thessalonians 5:12-22

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.

16. Rejoice evermore.

17. Pray without ceasing.

18. In everything give thanks: for this is the will of God in Christ Jesus concerning you.

19. Quench not the Spirit.

20. Despise not prophesyings.

21. Prove all things; hold fast that which is good.

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22. Abstain from all appearance of evil.

We are confident that as we overcome evil with good that we will not be abandoned in the calling we have been given. We have been called by God and the fullness of that calling will be revealed when Jesus Christ returns. Philippians one verse three.

Philippians 1:3-6

- 3. I thank my God upon every remembrance of you,**
- 4. Always in every prayer of mine for you all making request with joy,**
- 5. For your fellowship in the gospel from the first day until now;**
- 6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:**

Nothing will separate us from the love of God which is in Jesus Christ our Lord. Knowing that if God is for us nobody can really be against us should give us all the confidence to overcome evil with good. Romans eight verse thirty-one.

Romans 8:31-39

- 31. What shall we then say to these things? If God be for us, who can be against us?**
- 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?**
- 33. Who shall lay anything to the charge of God's elect? It is God that justifieth.**
- 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.**
- 35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?**
- 36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.**
- 37. Nay, in all these things we are more than conquerors through him that loved us.**
- 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,**
- 39. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.**

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We overcome evil with good, and during this time leading up to the Christian Passover and Spring Holy Days, it's a perfect time to review what is evil and what is good, to ensure we yield to the calling we have been given. We seek first the Kingdom of God and God's righteousness. We put sin out of our life and put righteousness into our lives. We overcome evil with good.

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.