

Audio Transcript of Sermon
September 5, 2026
Signs of the End Time – As the Days of Noah

Hello. Thank you for joining us today. My name is Tom Laign with Sabbath Bible Study. Later this month the sun will cross directly above the equator marking the autumnal equinox in the northern hemisphere marking the move from summer to autumn, and in the southern hemisphere, this movement will signal the start of spring. Throughout the year in my backyard I can see indicators of what season is coming without needing to know the month of the year. For instance, when I first see water lily buds in the backyard pond, I know spring will soon be here and later when I see the buds of garlic flowers forming, I know fall is just weeks away. Throughout history, mankind has tried to make sense of what is seen in nature. Stonehenge in England was built to align to the summer solstice sunrise and the winter solstice sunset. In Mexico, Chichen Itza has the pyramid El Castillo, which aligns to the sun and on the equinoxes casts a slithering serpent shadow. The Karnak Temple in Egypt has its main corridor aligned with the winter solstice sunrise so that the inner sanctum is illuminated. In Arizona, the Hohokam structure in the Casa Grande Ruins has openings aligned to set on the summer solstice and rise on the equinoxes.

Jesus used a parable of a fig tree to teach about the timing of prophecies. He had just explained to His disciples signs of the end time and wanted them to understand that prophecies won't give exact future dates, and nobody will know the exact dates, but prophecies do give information to show the timing of events. He explained that when the fig tree starts to grow new and tender branches, we should know that summer will soon arrive. He then added when we see the fulfillment of what is written in Matthew twenty-four, we need to understand the end is very close, sort of like when a friend might tell you through a text message they are very close, and then you hear them ringing the doorbell. Matthew twenty-four verse thirty-two.

Matthew 24:32-41

32. Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh:

33. So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

34. Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35. Heaven and earth shall pass away, but my words shall not pass away.

36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Jesus also told that His return would be like as the days of Noah were, a time when people were not focused on the righteousness of God but on living their lives. He explained that like in the days of Noah virtually all will be caught off guard by His return. Verse thirty-seven.

37. But as the days of Noah were, so shall also the coming of the Son of man be.

38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark,

39. And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40. Then shall two be in the field; the one shall be taken, and the other left.

41. Two women shall be grinding at the mill; the one shall be taken, and the other left.

So what was it like in the days of Noah? The Bible doesn't give us much to go on as to what the cities looked like and how people lived. We have no way of knowing how advanced they were or what level of skills they had. We do know that the people had skills sufficient to build large boats, because Noah was able to build the ark with the information that God gave him. That shows the people had a level of craftsmanship and likely had developed tools to use in their work. Because Noah was able to bring all of the animals, birds, and creeping things onto the ark fairly quickly, where Noah lived before the flood must have been a very biodiverse area with established pathways and roads to move about because the ark was loaded in seven days. Because Noah was able to bring enough food for the animals and store it, farming and ranching techniques would likely have already developed to provide for this level of feed. During the construction of the ark, and in the end during the gathering of animals, birds, and creeping things, and loading the ark with supplies, there probably was frequent interaction between Noah, his family, and the people living in the area where he lived.

We don't know if the area where Noah built the ark was a dry dock next to a body of water or if he built the ark on land far removed from water. If Noah was building a huge boat in a dry dock next to a body of water, the people might not have thought twice about it, but if Noah was building a huge boat on dry land far removed from water, he probably would have been thought of as a little strange by the people. The things we know about the building of the ark and the flood that came include details that Noah built the ark as instructed, and got it loaded with animals and supplies before the flood came. We also know the motivating factor behind the flood and Noah's ark, came from the thoughts of the heart of mankind being only evil continually to the point it distressed God that He had made mankind. Genesis six verse one.

Genesis 6:1-8

- 1. And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,**
- 2. That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.**
- 3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.**
- 4. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.**
- 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.**
- 6. And it repented the Lord that he had made man on the earth, and it grieved him at his heart.**
- 7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.**
- 8. But Noah found grace in the eyes of the Lord.**

In the days of Noah, the thoughts of the heart of mankind was only evil continually, and when Jesus said his return would be like as the days of Noah were, we can extrapolate that at the return of Jesus Christ few will be doing what God expects of them, because in the time of Noah, it was just Noah and his family who were saved. We can also extrapolate that at the return of Jesus Christ the thoughts of the heart of mankind will only be evil continually. Think about it.

During the time of Noah, only Noah and his family among humanity was saved, and all whose thoughts of the heart was only evil continually died. Immediately before the return of Jesus Christ will be the great tribulation, a time of such trouble and hardship that unless those days would be shortened, there would be no flesh saved, and the only reason those days are shortened is because of the elect's sake, the sake of the righteous few.

Evil is always evil and righteousness is always righteousness. There is never a time when evil become righteousness or when righteousness becomes evil, and yet there are some who work to confuse evil and righteousness. Some seek to make righteousness out as evil, and others seek to make evil appear as righteousness, and people who do this have a motivation beyond what is in the Bible. Additionally, evil can take on many different looks. For instance, one evil Isaiah writes of is when the land people live on and farm is close to one another with no wilderness area left between, because Isaiah shows this is a recipe for decreased food production. Isaiah five verse eight.

Isaiah 5:8-23

8. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!

9. In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant.

10. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah.

Another evil that Isaiah describes is when people live large and live to party. These are the people who when they wake up seek opportunities to get drunk, and then party so they can get drunk. When they celebrate, it is never to bring glory to God but to get drunk. For them, the glory of God is not a reason to celebrate, but getting drunk while listening to music are how they celebrate. These are the people who live hard and age before their time, even for the wealthy in society. Verse eleven.

11. Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

12. And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands.

13. Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst.

14. Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled:

16. But the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness.

17. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

Isaiah wrote that it is evil when people embrace what is evil while having a form of righteousness and that is like the opposite of seeking first the Kingdom of God and God's righteousness. Instead of the person doing the seeking, these people want God to seek them out, and then they will listen to God. Verse eighteen.

18. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope:

19. That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

Today there are people who have outward appearances of faith, but who live their life as a contradiction to the faith they profess. We can clearly see from Isaiah that it is evil when evil is called good and good is called evil, or when darkness and light, bitter and sweet, types of sin and righteousness, are confused. Verse twenty.

20. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Think about our society today. There is so much in society that goes against what is taught in the Bible, and many see what is happening in society and consider what goes against the Bible as being good. It is also evil when people think more highly of themselves than God. When a person thinks they are wise and prudent, there is evil with that, because with that thought comes a bias of already being right, and when it comes to evil and righteousness, it is only what God thinks of evil and righteousness that matters. Verse twenty-one.

21. Woe unto them that are wise in their own eyes, and prudent in their own sight!

Isaiah also shows that it is evil when people have to get drunk to justify what they do with some getting drunk to justify what is evil and others getting drunk to condemn the righteous. Verse twenty-two.

22. Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:

23. Which justify the wicked for reward, and take away the righteousness of the righteous from him!

The prophet Zechariah warned the people to execute true judgment, mercy, and compassion and not to oppress the widow, orphan, stranger, or poor. He also advised against even thinking about the evil that could come to other people. Zechariah seven verse eight.

Zechariah 7:8-14

8. And the word of the Lord came unto Zechariah, saying,

9. Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10. And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

11. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the Lord of hosts.

13. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts:

14. But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

When it comes to a society that confused evil and righteousness, we can see that Malachi blamed the priests. Most overlook that Malachi is a book with sections directly written for the priests, because what priests say regarding God can influence the people. In Malachi, we see that God blamed the priests for not giving glory to God, and this shows during this time in Israel, God must have been treated by the priests as if He were common and maybe even less than the priest giving the message. God showed retribution would come to these people and reminded them that the job of the priest is to keep knowledge and seek the law. Because the priests were not doing what God expected, many stumbled at the law. As a consequence for making God to be common, God told the priests they would lose their status in society, because when a person speaks on behalf of what is presented by them as common, the message they give is no longer seen by the people as a message of glory and honor, but becomes a message of what is common, and not much different than any other type of message a person might hear. Malachi two verse one.

Malachi 2:1-17

1. And now, O ye priests, this commandment is for you.

2. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart.

3. Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

4. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts.

5. My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

6. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

- 7. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.**
- 8. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.**
- 9. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.**

When it becomes apparent that priests are contemptible and biased within society, that should show us the priests are not doing what God expects of them, and that leads to greater societal problems. Priests can set members of the household of faith against members of the household of faith when we have the same Father in Heaven and God Who created us, and when priests do this, the people will listen. When Priests use emotions to control people, people will begin to think that as long as their emotions make sense to the situation, they can do whatever they want to do. God shows that sacrifices offered with emotions are not acceptable when what is done is about the emotion that is displayed. When religion tolerates infidelity in marriage, God knows that ultimately infidelity shown to a spouse can become infidelity shown to God. From Malachi we can also see that the actions of priests can lead people to come to wrong conclusions, including when the people conclude that those who do what is evil in the Bible are thought of as good people. Verse ten.

- 10. Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?**
- 11. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god.**
- 12. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts.**
- 13. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering anymore, or receiveth it with good will at your hand.**
- 14. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant.**

15. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16. For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously.

17. Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Everyone that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?

Priests, and those who give religious messages, can influence the actions of other people, and they must be doing what God expects of them, and they must not make God out to be common, where the people will come to disregard the importance of God, or lead the people to incorrectly conclude that as long as emotions match the context of what is being done, even what is evil in the Bible is acceptable.

As the people of God, we cannot be led astray by false messages that confuse evil and good. We need to remain vigilant in the faith having an incredible awe for God knowing that God and not man defines what is evil and what is good. We will always seek first the Kingdom of God and God's righteousness as we fear Him. Jesus prayed that we should be kept from the evil, and it remains our responsibility to depart from evil. We never embrace evil as if it is good. We not only depart from evil, but we are also to do good, to seek peace, and to pursue it, knowing that the eyes of God are on the righteous, that God delivers the righteous from all afflictions. Psalm thirty-four verse nine.

Psalm 34:9-19

9. O fear the Lord, ye his saints: for there is no want to them that fear him.

10. The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

11. Come, ye children, hearken unto me: I will teach you the fear of the Lord.

12. What man is he that desireth life, and loveth many days, that he may see good?

13. Keep thy tongue from evil, and thy lips from speaking guile.

14. Depart from evil, and do good; seek peace, and pursue it.

- 15. The eyes of the Lord are upon the righteous, and his ears are open unto their cry.**
- 16. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.**
- 17. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.**
- 18. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.**
- 19. Many are the afflictions of the righteous: but the Lord delivereth him out of them all.**

God promises to preserve us from all evil, but that still requires active effort on our part. We cannot embrace what is evil as if it is good. When the thoughts of so many are only focused on what is evil continually, our minds must be focused on first seeking the Kingdom of God and God's righteousness. Psalm one hundred twenty-one verse one.

Psalm 121:1-8

- 1. I will lift up mine eyes unto the hills, from whence cometh my help.**
- 2. My help cometh from the Lord, which made heaven and earth.**
- 3. He will not suffer thy foot to be moved: he that keepeth thee will not slumber.**
- 4. Behold, he that keepeth Israel shall neither slumber nor sleep.**
- 5. The Lord is thy keeper: the Lord is thy shade upon thy right hand.**
- 6. The sun shall not smite thee by day, nor the moon by night.**
- 7. The Lord shall preserve thee from all evil: he shall preserve thy soul.**
- 8. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.**

There is never a time for us to lose focus on seeking first the Kingdom of God and God's righteousness. We must remain vigilant knowing that while God will preserve us from evil, we could still make the mistake of embracing evil as if it was good. It's easy to remain vigilant for a short period of time, but for the faithful our vigilance must last a lifetime. Over extended periods of time, it is much easier to lose vigilance, but we are told to watch, because we do not know when Jesus will return.

What we cannot do is consider the many years we have been of the household of faith and somehow conclude we have a license to do whatever we want while we are waiting for the return of Jesus. We must stay vigilant seeking first the Kingdom of God and God's righteous, and that means as we are seeking God's righteousness, we will reject what is evil. We will never call evil good nor will we call good evil. We will not use the time in which we are now living to oppress others, as if somehow that type of evil will be thought of as good by Jesus. Matthew twenty-four verse forty-two.

Matthew 24:42-51

- 42. Watch therefore: for ye know not what hour your Lord doth come.**
- 43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.**
- 44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.**
- 45. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?**
- 46. Blessed is that servant, whom his lord when he cometh shall find so doing.**
- 47. Verily I say unto you, That he shall make him ruler over all his goods.**
- 48. But and if that evil servant shall say in his heart, My lord delayeth his coming;**
- 49. And shall begin to smite his fellowservants, and to eat and drink with the drunken;**
- 50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,**
- 51. And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.**

God did give Jesus as His only begotten Son so that all who believe will have eternal life. We need to remember we have our faith in God and Jesus Christ while we also live in a world that embraces evil, and rejects what is good that leads to eternal life. We cannot allow the world in which we live to be our moral conscious. When this world seeks its own pleasures, we seek first the Kingdom of God and God's righteousness, because as the faithful we are to do what is true, righteous, and good. John three verse sixteen.

John 3:16-21

16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Living in a world where the thoughts of the hearts of people are focused on what is evil continually when we live seeking first the Kingdom of God and God's righteousness it does not give us a license to judge the people of this world. We will see what is evil and refuse to call it good, but we know not to judge others because as long as we are human, sin and by extension, what is evil, is part of our life. We cannot condemn others for faults we have. The difference between the people of faith and the people of this world is we reject what is evil seeking first the Kingdom of God and God's righteousness, so getting sin out of our life is part of our vigilant lifestyle that we patiently continue. The people of this world find a way to call what is evil good, and they then embrace that which is evil that they call good. 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.**

Living in a world that is as the days of Noah were, a world where the thoughts of the heart of mankind is only evil continually, should help us to understand Paul's warning to Timothy that in the last days perilous times would come. What did Paul say about the last days? People would be into self-love, greedy, willing to stretch the truth, and proud. They would have great disrespect and contempt for God, reject the authority of parents, and be unthankful. This end-time population would be unholy, without natural affection, not honor their word, and would lie whenever convenient. They would lack self-control and seem always angry especially to those who reject evil and do what is good. They would be disloyal, think highly of themselves, and prefer the pleasures of this life than eternal life to come, and they would do all of this while giving an appearance of godliness, but these people will be anything but godly. Second Timothy three verse one.

2 Timothy 3:1-9

- 1. This know also, that in the last days perilous times shall come.**
- 2. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,**
- 3. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,**
- 4. Traitors, heady, highminded, lovers of pleasures more than lovers of God;**

- 5. Having a form of godliness, but denying the power thereof: from such turn away.**
- 6. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,**
- 7. Ever learning, and never able to come to the knowledge of the truth.**
- 8. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.**
- 9. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.**

As we live in this world that rejects what is good to embrace what is evil, we need to remember our fight is never with the people of this world because our fight is a spiritual fight with our adversary who brings spiritual wickedness to the fight. To combat spiritual wickedness, we put on the whole armor of God. Instead of preparing for a physical fight, we prepare for the spiritual fight before us. Ephesians six verse ten.

Ephesians 6:10-17

- 10. Finally, my brethren, be strong in the Lord, and in the power of his might.**
- 11. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.**
- 12. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**
- 13. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.**
- 14. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;**
- 15. And your feet shod with the preparation of the gospel of peace;**
- 16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.**
- 17. And take the helmet of salvation, and the sword of the Spirit, which is the word of God:**

The spiritual fight before us is one where we must also abstain from even the form of evil. Remember how Paul told Timothy that in the end time perilous times would come and that the people would have a form of godliness? That means

they superficially might look godly, but they aren't godly. Paul told the Thessalonians to avoid the appearance of evil. That means as people of the faith, we cannot look like we embrace evil, and in the end time in a world where the heart of the people is on evil continually, that will naturally put some separation between the people of God and the people who embrace evil. We cannot even have the appearance of embracing evil. First Thessalonians five verse fourteen.

1 Thessalonians 5:14-22

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.

22. Abstain from all appearance of evil.

Jesus prayed that the evil be kept from us, and during a time when the heart of the people is on evil continually, we might come very close to evil, and sometimes that evil might be much closer than we would care. Because we seek first the Kingdom of God and God's righteousness, we can never repay evil for evil. As hard as it might seem, we need to find a way to return a blessing when evil is thrown our way. 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.

The idea of being on the receiving end of evil and repaying that evil with a blessing can be hard to follow, especially when the evil thrown our way is more intense. Paul taught the Romans to never repay evil for evil, to retain honesty in all of our interactions, and as much as possible, to live peaceably with all people. As children of God, we do not seek vengeance when we are wronged, because God will seek vengeance on our behalf, and in comparing what we can do and what God can do when it comes to anything, God is much more powerful. Instead of seeking vengeance we repay evil with a blessing where if our enemy hungers, we feed him, or if our enemy thirsts, we give him something to drink. We overcome evil by doing good. Romans twelve verse seventeen.

Romans 12:17-21

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.

Before the return of Jesus Christ, it will be like as were the days of Noah, a time when the thoughts of the people will be focused continually on what is evil. It will be time where evil abounds and is thought of as good, and what is good is thought of as evil, and should we find ourselves living during this evil time where people will look on the faithful as being evil, we continue seeking first the Kingdom of God and God's righteousness.

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.