

# We Have Been Called to Peace

by Alan Martin

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*The sermon emphasizes that believers are called to embody and pursue the peace that Christ made through His sacrifice on the cross.*

**Scripture:** Psalm 34:14, Matthew 5:9, Mark 9:50, Romans 12:17-18, Hebrews 12:12, James 3:18, 1 Peter 3:11

**Topics:** "Peace"

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## Description

In this sermon, the speaker emphasizes the importance of allowing the peace of God to rule and govern our hearts. He compares it to a governor in an older vehicle that limits its speed to prevent potential crashes. The peace of God is what keeps us from reaching full throttle and prevents conflicts and divisions among believers. The speaker also highlights that Jesus intended for His disciples to have peace and encourages us to preserve the unity of the Spirit through the bond of peace.

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## Transcript

Christ made something through His blood on the cross. If you don't understand what He made through His blood on the cross, then you may not fully understand what you're supposed to fully obtain or have from His blood on the cross. What did He make? He made something through His blood on the cross.

There's a couple scriptures that speak to this, so there's not only one answer necessarily, but there's one at least on my mind this morning. What did He make? Okay, He made access to the Father, and that really will fit with the word that I'm looking for. There's a specific scripture, and it was actually mentioned this morning that He made through His death on the cross.

Reconciliation is another word that goes right along with it, but the word that I'm thinking of is He made peace. Look at Ephesians chapter 2 verse 14. For He Himself is our peace who has made the two one and has broken down the middle wall of separation, having abolished in His flesh the enmity that is in the law of commandments contained in ordinance, so as to create in Himself one new man from the two, thus making peace.

He made peace. So if what He made through His work on the cross is peace, what should be our corporate and personal experience? Peace. If we have received what He has made, we should be experiencing His peace.

It's what He said He came to give. John chapter 14, if you look in John chapter 14, John 14, 25, Jesus said, These things I've spoken unto you, those remaining with Me, but the Advocate, the Holy Spirit, whom I will send in My name, that one will teach you all things, and He will remind you of all things I said to you. Peace I leave with you.

My peace I give to you, not as the world gives, I do not give to you. Do not let your heart be troubled. Do not let it be fearful.

What Jesus intended for His disciples to have was peace. I give you peace. It's something we should have as His disciples.

We should have it as an individual. We should have it as a group. In John 16, if you flip over to John 16, in verse 33, John 16, 33, Jesus says, These things I have spoken to you, and the I have spoken to you is a perfect, it's a perfect active indicative in the Greek.

What that means is He has been speaking this all along, and it's come to a culmination, and He wants you to fully get it. That's the idea. It could be literally translated, These things I have been speaking to you, that in Me you might have peace.

In the world you shall have tribulation, but take courage, I have overcome the world. We are going to have tribulation, which is difficulty, which is the idea of the Greek word for pressure. And so our interaction in the world should produce pressure.

But what should our interaction in the church produce? See, let's not, let's not, let's not get this confused. In the world, you shall have tribulation. But what did He say about to His disciples about their relationship with the world? He says, I have taken you out of the world, but you are not of the world.

So, yes, tribulation in our interaction with those who are not taken out of the world is going to be natural. We're not supposed to have tribulation with each other. Our interaction with each other is supposed to be one of peace.

That's what He came to give. That's what He came to make. And He looked at His disciples as a group, and He said, my peace I give to you.

Remember, how important is this? We know this. He said, you are the salt, you are the light of the world, you are the salt of the earth. And He said, if the salt has lost its savor, what? It's good for nothing.

We're with, shall it be made salty again? It's good for nothing. So we know how important it is to have salt. Do you realize that during the same time that He said that we must have salt in ourselves, He also added something else? Look in Mark 9, verse 50.

Salt is good, but if the salt becomes unsalty, by what will you season it again? Have salt in yourselves and be at peace among one another. I think I've been a slow learner, but it's becoming clearer to me by the grace of God that the fruit of righteousness shall be what? Peace. And it's, Jesus said, blessed are the peace doers or peacemakers.

They shall be called the sons of God. And so it's becoming clearer to me to look out for among us, among our relationships, anything anyone is doing that's disturbing the peace of the body of Christ and how it is, how in a way we need to wake up fully to that we have actually been called to peace. Do you realize that?

You know, most of us are very familiar that we have been called to be conformed to the image of Christ.

But do you realize the same word for calling is used in Colossians that you and I have been called to peace? Look with me in Colossians chapter 3. Colossians chapter 3. Let's start with verse 12 where Paul says, put on therefore as the elect of God, holy and beloved, bowels of compassion, kindness, humility, meekness, long-suffering, forbearing one another and forgiving one another. If anyone, towards anyone should have a basically a spoken word, a complaint. If anyone, you know what, if anyone has anything to say against anyone else, forgive.

That's it. And forgive just as God in Christ forgave you. And above all these things, put on love, which is the bond of perfection and let the peace of God rule.

Let it or let it umpire. Let it be the deciding factor in matters. Let the peace of God rule in your hearts unto which also you were called.

Unto which you were called, which is a feminine um, pronoun. The only other feminine noun to which that feminine pronoun can modify in this sentence is peace. The which you were called to, you were called to peace.

That's the fruit of righteousness. It is what we're supposed to have. Jesus said, have salt in yourselves and be at peace with one another.

We're told in the, Paul said it to the Ephesians church, flip back in Ephesians chapter four. Many of us know this. This is not new to you.

I don't want this to be new to you. You know what I want it to be? Newer. I want it to be renewed.

It's already new. It needs to be newer. It needs to be renewed.

Even in a deeper way. Ephesians chapter four, Paul says we are to endeavor. I think you know where I'm going with this endeavoring or giving diligence to keep or to preserve the unity of the spirit by, it would be a better word than in you preserve something by using something.

How is the unity of the spirit preserved by the bond of peace, the peace that we've been called to the peace that he made through his death on the cross, the peace he says we are to have amongst one another. The peace that Paul said is supposed to be the deciding factor amongst us. When do we need a deciding factor? Let's help.

Let's let's try to understand this. When is a, when is an umpire needed? Why do they have umpires in a game to make a call? Why did, why do we need an umpire to make a call? Because often two people can see the same occurrence differently. When two people see something differently, you need an umpire.

What's supposed to be the umpire when you or I see something differently? What's the umpire? Peace. You see, it's very critical. If peace is not calling the shots, you know what's going to happen? You know who will umpire strife, anger, pride, and they're not very good at settling matters.

We must learn by the bond of peace, allowing the peace of God to umpire. That's what must rule and go, in other words, govern our hearts. In the older vehicles, when they did not want the vehicle to reach its full potential, when they wanted to limit how fast it could go because it was a heavy vehicle and they realized that if it got going too fast, it could carry too much momentum and create a great crash.

You know what they put on it? A governor. And the governor kept it from getting ever at full throttle. Brothers and sisters, you and I never need to get to full throttle.

And what will keep us from getting to full throttle is the peace of God ruling. So that in any time, in any situation, where any two of us see something differently, peace, the peace of God will resolve the matter. And it prevents there from becoming sides.

It prevents war. Peace is the opposite of war. We are not to be at war with one another.

And this is a piece we've been called to, but Paul knew that he was called from a heavenly calling, right? He knew he was called to be conformed to the image of Christ. It's just like he said, for whomever God has chosen, he is predestined to be conformed to the image of his son. Paul knew that he was called from by a heavenly calling.

What was his response knowing he was called to a heavenly calling? What did he do? How did he respond to that knowledge of his calling? He said, forgetting what lies behind. What did he do? He strained forward to lay hold of that to which he had been called. If that's consistent, if we're to follow his example, because he said, let everyone who are perfect be thus minded.

If that's so, we should find in the scripture, the same word exhorting us to pursue what we've been called to. If people is something we've been called to, we should find scriptures here that call us to pursue peace. Do we? You'd be surprised how many there are.

Let's look at some of them. Look at Hebrews chapter 12. Let's start with verse 12.

Therefore, the hands having been weakened and the disabled knees, let's straighten and let us make straight paths for our feet so that the lame may not be turned aside, but rather may be healed. And then verse 14, it says, pursue peace with all people and holiness with which no one will see the Lord. If you've been around here very long, you've heard me say this again.

I'm not going to tire of saying it because I hope every time another soul can hear this and be redeemed from my same error. It's a way that my own ashes become beauty by the grace of God. I used to quote this verse entirely this way without holiness, no man shall see the Lord.

And I just, I just challenge you when you, in your circles, when you hear this verse, how many times you'll hear it quoted and not even mention the first part at all without holiness, no man shall see the Lord is quoted. And that's the way I used to see it. Almost like peace was nothing but the hurdle.

Just get, get by that one and let's pursue holiness. Cause I was re I was reacting against what I saw, the, the corruption of the, uh, of the, of what I would consider people being influenced by the world. And so my whole focus was holiness.

And I was a bull in the China shop. Cause I wasn't concerned about doing it peacefully. I was concerned about holiness and which is great.

You need to be concerned about holiness without holiness. No man shall see the Lord. But will you see the Lord without being at peace? Will you see the Lord without pursuing peace? Not according to this verse, pursue peace and holiness.

And you know, the Greek writer had had choice inspired by the Holy spirit to choose which was first and which was second, which is first in this verse, peace, peace is first and holiness is second. And the word for pursue is the same word used for persecute. It is an intense seeking after it's what it's also used for by Paul.

We're, we're supposed to pursue hospitality, the same word. Let's look at how many times this word is used. It was first used in the old Testament.

This is not, this is a reaffirmation of something God had had given us the shadow and type of in the old Testament. It's used in the old Testament first, but it's quoted in the new Testament by Peter, first Peter, chapter three, first Peter, chapter three, verse 11 in the middle of Psalms 30, 34. I'm going to start verse 10, first Peter, chapter three, the one who loves life and desires to see good days.

Let him stop his tongue from evil and his lips from speaking guile. Let it turn away from evil and do good. Let him seek peace and pursue it.

And the word seek here is that strong Greek word for let it be your focus. Focus your goal on pursuing peace. Interesting.

Yes, brother. Okay. What Eric said is he's in this interlinear Spanish Bible.

Is it interlinear? Nope. Just bilingual Spanish Bible says all three places so far that we've read about is command form. We should, we, it's imperative that we pursue peace.

Another place, another place where this verse is, is in Romans chapter 12. Let's look at verse 17 and 18 together. No one evil for evil repaying, but having regard for the beautiful things or noble things before all men.

And if possible, and the word if possible, there is a first class condition in the Greek and it should really, it should be since, since you are able would be a good translation. Since is able the thing of you with all men keeping peace with all men keeping peace. We are able to do that with all men.

First Thessalonians chapter five, verse 12. Now we request of you brothers to know the ones laboring among you and ruling you in the Lord and instructing you and to regard them beyond all measure in love because of their work. Be at peace among yourselves.

At several times. Now we had seen among yourselves, you see the difference we in this world, we will have tribulation, but that's not, we're supposed to have. I'm sorry.

That's not what we're supposed to experience in the church, in the church. We are supposed to be at peace among ourselves or let our tribulation be with the world. We're supposed to be at peace with one another.

Second Corinthians chapter 13 verse 11. Finally, brethren farewell, be perfect or be complete. I like be complete, be of good comfort, be of one mind and live in peace and the God of love and peace will be with you.

You know, the Israelites were told to do something when they, when they had to exercise their natural physical functions, when they had to use the restroom, they were told to do something. What were they told to do? They were told to go up, go to a place outside the camp and dig a hole, use the restroom and

cover it up because God wanted to walk among them. You know, God's not going to walk among us if we're, if we're uh, pardon a very crude way of saying it is if we are defecating just anywhere are our own corrupt hearts, giving our own corrupt opinions about one another.

Don't expect God to walk among us. If, if, if we're, if we're, if we're splattering our Christian family with corrupt words, we won't find God walking among us. He's holy and he's not going to visit a people who are not at peace, set apart unto him in that way.

It literally is, it's that, it's that crucial. That's what we're called to, to be at peace. How is it possible then to maintain this when we know we have an enemy who wants to do what God hates? And one of the, one of the six things that God hates that actually is an abomination to him.

Can you, can you, can someone quote that from Proverbs chapter six? Isn't it one of the things that, that God hates? I think it's the last thing in the list that, that got mentioned. He, he hates what? Yeah, the one, a man who sows discord among brethren. God hates a man who sows discord.

Can you see it now? He's called his people to live in peace and someone sowing discord is therefore working against the very purpose that God has called us to. The very purpose Christ died for us is to make peace. We are, we are to be at peace among ourselves.

We're to pursue, we are to let the peace of God be the umpire when you and I see something differently. So what is a way that we can recognize the enemy of our souls trying to sow discord among brethren? How does that happen? What happens? And how do we guard against it? Let's look at several ways. First, let's go to a scripture.

If the peace of God, a scripture that will speak to this, if the peace of God is to be what must rule in our hearts, then that peace must be what guards our hearts and minds from being led into and being used by the enemy to cause or defer their discord among brethren. Let's look at this scripture in Philippians in a new light this morning. Philippians chapter four.

Well, let's, we'll start at verse four Philippians four, four rejoice in the Lord always. And again, I say rejoice, let your forbearing spirit or your, your reasonableness is another good way to translate this. Let your reasonableness be known to all men.

The Lord is near, be anxious for nothing, but in everything through prayer and petition with thanksgiving, let your request be made known to God and the peace of God that surpasses all understanding shall guard your hearts and minds in Christ Jesus. Now, now the topic this morning we're talking about is peace between brothers. Where do you think the battle begins between a husband and wife, between a parent and child, between a brother and brother or sister or sister or brother or sister in the Lord? Where do you think it begins? Where do you think the beginning of the battle is? You begin to entertain a thought in your mind.

Your mind becomes divided, a divided mind, a divided mind because it's called, it's translated anxious, but it really means it to be divided in your thought is the literal Greek word. What are you divided in? What do you think you're divided in your thoughts about? Huh? We're supposed to love others like Christ loved us, but this is what he said. Yeah, I'm to forgive as Christ has forgiven me, but that hurt.

You see where the, you see where we're supposed to, we're supposed to be gracious to one another, but he promised that he would. You see where the battle begins and you begin to be divided in your own

thoughts. And if you're not careful, you know what, you know what you will do in your division of your own thoughts.

You will choose a sign if, if the umpire is not peace. And if you don't deal with that situation by faith, what's going to happen is you're going to make a defensive decision. And as soon as you make a defensive decision, the reason you have done so is because you have already decided that this other person or the situation has become a threat to you.

And when you have done that, are you operating by faith? No, you're not operating by faith at that point. So now look at this situation in regards to relationship. Look at this scripture in regards to relationship and see how we can let the peace of Christ rule amongst us, letting the, by letting the peace of Christ rule our own heart and mind individually, you get into a situation where you suddenly have a divided thoughts.

And you know, if you're not careful, this can produce a result that is not the will of God. What should you do rather than allow your thoughts to become fully designed? How do you, how do you resolve it here? You pray. You take the situation to God.

So when you hear that report about you, when that person has not done what they promised, they would do when they're going to do something you don't want them to do. How do you guard your own thoughts and mind? You take it to God. You take it to God.

Do you state your opinion about it? Do you come back that way? Do you take a defensive position or do you say, father, this may hurt or you've told me to, to let no one wholesome talk proceed forth out of my mouth. You told me to bless, to pray for. I give this situation to you.

I ask that your perfect will be done. I know you are able to make this good to me with Thanksgiving, with faith. Thank you that that hurt Lord.

It reminds me of how I hurt you. It reminds me of what I've done to others. Help me not do it again.

I remember what it feels like now. You're thankful. If you will take these things that the enemy is attempting to do to divide, because a divided church becomes from a single divided mind.

That's where it begins. When thoughts become divided, people become divided. And the way you keep from dividing your mind is by the becoming perfectly one with God.

Become the perfect oneness with God on a matter, fully place it in his hands and trust that God will work his own will. And he might choose for his will for you in that situation to endure a season of pain. He might choose for you to suffer unjustly.

Do you realize that if you suffer unjustly, this brings favor with God? I would rather have favor with God than fight in the flesh. It's better. Isn't it better to suffer for doing the will of God? It's better.

Why not rather be wronged? He who covers over a trespass promotes love. If we will learn not to become divided in our mind against a brother or against a sister and instead respond by faith in prayer and petition with thanksgiving, fully confident that God's will will be done. It will, it will preserve our own heart and mind.

And here's what the peace of God will preserve. It will preserve the thoughts that shouldn't come in from entering. It will halt the thoughts.

Those thoughts of the enemy is going to be shooting at you. The fiery darts say this, think this, remember this, remember, remember the last time he did that. It will stop a thought just like that and say, that's not from God.

That's not from God. It'll stop a thought like this is the third time that's happened this week. It'll stop that kind of thought.

It will stop the thought. Well, I've had to live with this for so many years. It'll stop that kind of thought.

It will guard your heart from such trash thinking, which all may be factual, accurate, straight from the hand of the devil. When you go skipping down the road, holding his hand, now an enemy against your own brother or sister, the peace of God won't let such thoughts into your mind. And the ones that have already secretly slipped in and at work, you know where else it'll guard? When a gate's guarded, it not only guards what comes in, it guards what goes out.

And sometimes we, because the enemy is crafty, something's already at work and, and there's a little fire already going and you weren't quick and the Holy Spirit comes to you and grace comes and you wake up to what's going on and suddenly you realize, uh oh, there, I, we're, I, I just let myself think, have you ever done that? Have you ever let yourself be in an imaginary conversation? And they said, and you told them this and then they said, and then you told them this and they, and then you wake up, I mean, suddenly it comes to you a minute or two minutes later that you're just imagining this and you shouldn't have ever even been down this road. And now you've got these thoughts that you've already entertained. I've, I'm learning that when, when that's happened to me, I'm, I'm dangerous.

It's like, I need, I need a spiritual mouthpiece to put over one of those things, you know, in the hospital, I need some robes and gloves and one of those things because I'm, I'm carrying something that I might infect someone with. And I begin to ask for renewal. I began to ask God, search me, search me.

You know where they are. Try me. See if there'd be any wicked way in me.

Cause I was just conscious that there was one. I just entertain thoughts against the brother. I just entertain thoughts against someone.

And I mean, I set a watch, I tighten, I tighten the door of the lip. I put extra security on the lips. He who guards his lips, guards his life.

Put a watch over my mouth. Keep the door on my lips. I call, I put red alert spiritually red alert.

A divided mind is seeking a divided relationship. It's seeking to sow discord. The enemy is at work and I've been called to peace.

My calling is a calling of peace. The enemy's at work. That's one way to recognize it.

That's one way is seeing the enemy of our soul seeking to make, make friends enemy. Um, let's see. Yes.

Oh, are you, are we still there in Philippians? Yes, we are. Look with me. And I want to read verse seven and eight together.

And the peace of God, which surpasses all understanding will guard your hearts and mind in Christ Jesus. And then he says in verse eight, and, and, and finally, brothers, as many things as are true and honorable

and righteous and pure. And then what's, what's the English word, your translation to use for the next word? Huh? Lovely.

Um, you know what it, you know what the Greek word is, is this is the Greek is far better than English. It's just far. Here's what the Greek word is towards phileo.

Phileo is the word for brotherly love. The things that are towards brotherly intimacy. Isn't that something? If a thought comes across your mind and it's not towards brotherly intimacy, rejected, rejected.

Okay. Maybe it'll get past. Maybe it's true.

Okay. Oh yeah. He did say it.

Maybe it's honorable. It's righteous. Yes.

Righteous for me to hate sin. Okay. Pure.

Yeah. I'm pure. My motives are pure.

Sure. They are. Yes.

I doubt it. Hmm. But if you say, is it, it, this word is it's towards brotherly intimacy.

And if you know what the next word is, what is the next word? Your English next word of good repute. Okay. You know what repute just means report it.

It's, it's, it's literally can be translated something that is a good saying. You know, if a thought doesn't sound good in your own mind, how will it sound coming out of your own mouth? Why don't we judge it this way? You know, it says honorable. If, if that, if you say, if someone else said that thought about you, would it bring you honor? Test it that way.

If it's true. Okay. It's true.

That's fine. It's true. Do you want someone saying the truth in a way that would dishonor you? Like, for example, I have probably done a few things in my life that were difficult for Dina.

Not very many, I'm sure, but a few because I'm not quite perfect, but I'm very grateful. I'm very grateful that my wife just doesn't have the liberty to say what's true about me. I don't think he would honor me very well, but she could be totally accurate in anything.

She said in that way and still dishonor me. I'm very grateful that those things that forgiveness means she sends them away. She covers them and she does not say them because they are not well said.

They're not something that sounds well. They're not something that brings honor. If we do the things, if it's things as many as true and honorable and righteous and pure and are towards brotherly intimacy and are well said, and if there be any virtue or any praise, if we think on these things and the things we learned and received and heard from Paul, if we're practicing these things, what's the result? The God of peace will be with us.

You see, all these things are wholesome things, and if these are the things that are part of our relationship as a fellowship, God is going to walk with us. God is going to be in our midst. God is going to bless us

because we take our trash outside the camp.

We send the sins of others in the same place that God sends our sins. Where? The sea of forgetfulness. They're never be remembered again.

They're not laying on the ground out there in the open because when I know when my dog poops in my yard, friends come over, I can smell where they've been. And if we're not careful with our words about one another and we just put them out there in the open and we say the things that are factually accurate about one another, someone is going to step in the mess we made and carry the smell. Brother, we've been called to peace, and we must learn this way.

I've been a slow learner, but by the grace of God, we must lay hold of these things fully. And I just want to talk about one other way that the enemy seeks to sow discord among us using even our sincerity, using our zeal, but using our immaturity, taking advantage of our immaturity. Look in 2 Timothy.

Before we read chapter two, keep your finger on chapter two and flip back to chapter one, verse 13, because you have to see this. This is the contrast, the in contrast to statement. 2 Timothy chapter one, verse 13 says, and have as a pattern healthy words, which you heard from me in faith and love in Christ Jesus.

And the reason this is important is not all words are healthy. Not all words produce good spiritual health in others. Understanding that, now look in 2 Timothy chapter two, verse 14, remind them of these things, the things that Paul has been talking to Timothy about witnessing or charging them before the Lord, not to do what to do what? Yeah.

Not to dispute over words, not to word fight, which is, which it says unto nothing useful, but actually what does, what does fighting over words do? It ruins the hearers because it's unwholesome speech. Verse 15, be eager to show yourselves, present yourself to God, a workman, unashamed, rightly dividing the word of truth, but profane and empty chatterings shun or actually it means to stand around. In other words, go around, not don't engage them, go around them because it says they will advance more and more and ungodliness.

And here is something, here is something that I've been slow to learn, but I believe I'm learning this needs to be tested. So test this with me. Here's what I used to do.

When someone began to share their, what I consider to be obviously empty, empty chatterings or profane, vain speakings, you know what I would do? I would confront. See the difference? I would challenge. Yeah.

They're saying things that I don't believe are wholesome. I would directly challenge. When I directly challenge this, instead of just going around it, what would it produce? Right.

A word battle. Suddenly I was battling over words. What is battling over words due to the hearer? It ruins.

What would have happened if I just simply went around, if I stood around, if I'd avoided it? You see the difference? This is something I've been slow to learn and I've caused strife by simply confronting what I should be avoiding. This is restated in a different way a little bit more directly though in Titus. Look in the book of Titus.

Well, before you go to Titus, go to Titus, keep your, I just, I remembered this. It's still in second Timothy. Before you go to Titus, look in verse, follow me in verse 22, flee youthful lust, pursue righteousness, faith, love and peace along with those calling on the Lord out of a pure heart.

But here it says again, but foolish and unlearned disputes. Excuse yourself. What is your word to say for excuse yourself? Avoid.

Don't have anything to do with. This is the same word that was used by Jeep, by those that were invited to the banquet, uh, the, the wedding banquet. They asked to be excused to, to, uh, to, to be released, to, to plight, to politely bet, you know, can I, I'm sorry, I can't, can't come.

And so what we're literally to do when, when we're, when we're confronted in a situation where, where there is foolish and unlearned and disputes, here's the word disputes in the Greek. It's a seeking. It means a focus.

Um, like for example, these are some that I've encountered. I'm not trying to step on anyone's toes. I'm only, I don't want to draw something that's not realistic.

I have, I have, I have encountered seekings about holidays. Someone that wanted to, they want to talk about holidays. They want to talk about the pagan origin of holiday.

They want, and they don't, they want everyone that knows them to know that this holiday, where it came from, what it does, and it shouldn't be involved. It's a seeking. It's a focus and they're zealous about it.

And what that type of thing produces, the reason it's translated is dispute because it's what it produces. It produces a dispute. Do you see what you're, what you're, what, how we're supposed to do to respond to that? Because it says, but foolish and unlearned disputes avoid knowing they bring forth what? Fights.

Instead of fighting, it's literally telling you, avoid it. Don't get involved in it. Leave it alone.

I have made mistakes of that. I've gone right after the person. I want to put them in their place.

Kind of like the big lion putting the little lion in his place. Hey buddy, there's only one lion and the pride that rules. The rest of you, you're not ready to be lions.

I mean, I've made that mistake before. I've growled and it works in a sense. It works.

There's some measure of taking authority that we need in the body of Christ, but here's what does not work. What does not work and is not beneficial is fighting over such things. It is far better to simply avoid them.

Let the person believe that. Let them believe that. Trust God.

Trust God. Pray for those that that person is speaking to. Trust that light will make all things manifest.

Trust that if the person's right, God will show you. If the person's wrong, God will show him. Right? Trust.

That's just the way it is. This is, I say it again, stated in Timothy. Look in Titus.

Titus chapter two. Titus chapter three. I'm sorry.

Titus chapter three. Let's start in verse eight. No, we have, we're not too big.

Let's go ahead and read the first part and build up, build up the, the context of this. Titus chapter three, verse one, remind them to be subject to rulers and authorities to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men. For we ourselves were once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and being hated and hateful and hating one another.

But when the kindness and the love of God, our savior toward man appeared, not by works of righteousness, which we have done, but according to his mercy, he saved us through the washing of regeneration and the renewing of the Holy spirit of whom he poured out on us abundantly through Jesus Christ, our savior, that having been justified by his grace, we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly that those who believe in God should be careful to maintain good works. These things are good and profitable to men, but avoid foolish disputes and genealogies and strifes and fights and quarrels about the law.

Go around them. They are unprofitable and futile. And then it says, here's verse 10, when a heretic, after the first and second instruction or admonition or warning, avoid.

This is where I've made a big mistake because what I've done is on, and I'm going to explain heretic in just in a little bit more detail in a moment, but here's what I've done. When someone who's been a heretic at work amongst us or in a situation I became aware of, rather than simply admonish them and try to instruct them a time or two, and after that just avoid the situation after a time or two, you know what I did? I blasted them. I went right for it.

I missed the way of peace because it just says avoid it. Now, what am I talking about a heretic? The Greek word for heretic, it's, it's, it, that's literally when you're saying heretic, you're actually pronouncing the Greek that didn't relate. It came straight, that English word came straight from the Greek.

And here's what it means. It, it's derived from the, the verb heretizo, which means to choose. So it, this adjective was used to describe persons who were associated with groups that were considered divisive.

And these groups were usually identified by their distinctive teaching. So what is a heretic in the sense, what are we really being warned about? We're, we're being warned about a person who's asking you to choose a side. Like for example, choose which version of the Bible is the only inspired one for English.

Choose, choose which kind of music is godly. Choose the way a meeting should be done. Choose the way the church should be set up.

And they press a matter. Choose whether you should associate with someone who's been remarried. Choose many, many choices.

They want you to choose. In that kind of situation, you're told to simply instruct someone who's trying to get others to choose a side once or twice. Once or twice.

And then after that, you're to avoid, simply avoid. Now there's one other scripture, because obviously a person who is trying to get people to choose sides would be a person who is sowing, what? Discord. In other words, two chords.

The word disc, it just comes from the Latin word two. Discord means two chords. Division means two visions.

So a person who's trying to get people to choose, trying to make side is creating a division. And if you remember in Romans, Romans 16, 17, verse 17 of Romans 16, now I urge you brethren to look out for the ones causing divisions and offenses contrary to the teaching which you learned. And what are you to do? Turn aside for them.

Did it say you're to confront them? Does it say you're to argue with them? So what does look out mean? You see, you're given permission to do that. You know, when some of your verses say mark them, all that, the real Greek word is just the same word that comes from, overseer comes from. Look out, watch.

Just watch out. When you see me or a person, whoever it is, when you see someone in the body of Christ trying to get people to choose sides once or twice, you can, you can talk to that person. You can give a loving, gentle warning.

After that, what are you supposed to do? Fight? You just avoid them. Are you to, are you to write a letter and publicly send to the world to let the whole world know what they are? Is that what it means to watch out for something? No, it just means be careful. Okay.

You've, you've experienced this person after, after twice of trying to help them see that they're just causing divisions. Realize it. Don't fight.

Don't quarrel. Just avoid. Simply avoid.

We're not called to quarrel. You're not to injure them with your speech. Mark does not mean you're to take your words and everywhere you go, you make sure everyone knows this is a divisive person.

No, you're supposed to figure it out. After the second time you talked to him and it didn't produce anything. You've got it.

Haven't you? You weren't in why? Isn't that even wonderful? It's not until the second time. Maybe, maybe they didn't understand you the first time. Give him mercy again.

But if the second time it doesn't produce peace, which you've been called to, don't fight. Don't quarrel. Don't strive.

Avoid. Walk away and watch out from now on. That's it.

Preserve peace. Don't quarrel. Don't let it get into fighting.

Let it be. And there's, this is something that I erred in on many occasions because I felt I was contending for the faith. There are situations where if someone is teaching a doctrine that directly opposed to the teaching of Christ, they must be silenced because they're overturning entire household by teaching things they ought not to teach.

There are situations for that. But even a situation in a fellowship, listen to this, even in a fellowship, Paul tells Timothy that God's servant must not quarrel. Look with me and see that in Timothy chapter two, even within a fellowship, here's instructions.

Second Timothy chapter two, back to verse 23, where we stopped earlier, but foolish and unlearned disputes avoid knowing that they bring forth fights. They cause fights and a bond servant of the Lord must not fight. Instead, he must be gentle to all.

You know what the word gentle there is? It's the same word there in Philippians. Let your forbearing spirit be made known to all men. Let your reasonableness be made known to all men.

You don't want to look. There are no such things as spiritual gunslingers. That may be something that worked fine in the wild west where you could have how many notches on your gun or how many false prophets you've exposed or how many denominations you've exposed there, all their practices and how many things you've learned and you can pull out your spiritual doctrine and your big knowledge and you can blast away at places.

God doesn't need spiritual gunslingers. You know, that's not, we're supposed to be known for our reasonableness, not how quick we are on the draw. You know, not what an accurate shot we are at blasting someone when they're wrong.

Ask me how I know. Fortunately, God knows how to jam your gun and it blows up in your face and then you figure I'm gonna stop doing that. God's servant must not fight.

He must be kind to all, skillful at teaching and forbearing. The word here literally means he must learn how to bear evil. I would encourage all of us as husbands, I would encourage us as wives, I would encourage us as brother to brother and sister to sister, learn how to bear with the evil of that immature brother sister around you.

Learn how to bear it and be grateful that Christ knows how to bear yours because if he got tired of bearing with you, we'd be in trouble. All of us would be in trouble. We're not to grow weary in well-doing and to fulfill the law of Christ, we're to bear one another's burdens and I don't think there's much of a burden harder to bear than the burden caused by a fool.

You realize that? The Bible says sand is heavy and stone a burden but the provocation by a fool is heavier than both and at times when someone is on their foolish kick, their unlearned kick, they're pressing a matter and it's just hard to bear. Consider him who endured such opposition from sinful men so you don't grow weary and lose heart. Learn how to bear evil.

God's bond servant must learn how to put up with evil and in meekness instructing the ones opposing themselves if perhaps that God may grant them repentance unto a full knowledge of the truth and that they may regain their senses and escape out of the snare of the devil who has taken them captive to do his will. We can seek to instruct both the bond servant here and Paul's instructions to Titus. It says when we encounter a situation where someone is actively sowing division, either because they're foolishly pursuing something that is an unwholesome teaching, we can instruct once or twice but do not let it become a quarrel.

Do not let it become a fight. Simply avoid it. Preserve peace and just watch out.

And what it says there is, you can simply what it says, mark those who call division. That just means learn to recognize it, learn to see it, and when you see it, avoid it. You know it says that the Bible says it's to a man's honor to avoid strife, but every fool is quick to quarrel.

We're not called to quarrel. We are called to peace. And I just wanted to, this is on my heart as it becomes far more important to me now should have been earlier, that as a spiritual family, we all are following after peace with one another and all men.

As far as it lies within us, we're to be at peace with all men. If there is a fight, if the world hates us, let it be said the same of us of what it was said about Jesus. At least about him it says they hated me without reason.

Let's not give a reason. Let's be a peaceable people that are pursuing peace with one another and as far as it lies within us, peace with all men.

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