


2020.11.19&22



A publication of , the adult discipleship ministry of Triangle Community Church.

**Talk** together about the glory of God's kingdom. –Psalm 145:11  
Love the Lord your God and **walk** in all his ways. –Joshua 22:5

## Questions for Reflection and Discussion

- As Pastor Doug frequently says, "*In every tense situation, remember—you have a bucket of water in one hand, and a bucket of gasoline in the other. Be careful **which one** you throw on the fire!*" Who would be willing to tell us about a time you threw **gas** on the fire? ...**water**? ...**nothing**?

How did that experience change your approach to future conflicts?

- Review the four observations Pastor Lanier made about peacemaking (see the [Sermon Summary](#)). Which of those traits have you experienced personally? Tell us about it.

Are you more likely to be **active** or **passive** in conflict situations?

In what ways was your engagement in the situation (or lack thereof) redemptive?

- Review the biblical story of peacemaking Pastor Lanier mentioned (see 1 Samuel 25:2-42). Abigail's peacemaking action is evident, but note the young man's report found in v. 14-17. How is **this** also a peacemaking effort, and not mere gossip? Have you ever played that role?

Make a list of **all** that Abigail did in v. 18-20 & 23-31. How did **each** action contribute to peacemaking?

Which of those actions have typically been lacking in your peacemaking efforts in the past?

Envision a tense situation you're likely to encounter.

How could one or two of those missing elements be put to good use? Be specific.

Notice Abigail's wisdom in informing Nabal about the previous day's events (v. 36-38).

**How** was that also a godly, kind, courageous act?

Need help learning to be a peacemaker?

Write to:

[BiblicalHopeAndHelp@gmail.com](mailto:BiblicalHopeAndHelp@gmail.com)

## Application-Challenge

- If there are tensions in your family, come up with a plan for how you can lovingly work to bring peace. Avoid taking sides or gossiping. Help both sides work towards forgiveness and restoration.
- Read Isaiah 53 this week. Focus on the peacemaking efforts of Christ and the great cost at which peace with God was won on our behalf.

## Sermon Summary

Last week we talked about shifting our sense of value and purpose away from pleasing our family members and towards pleasing the Lord. But even if you get a handle on your attitude towards family members, there are still going to be tensions and difficulties. How would God have you respond to the relational problems in your family? My closest relatives are seven hours away, but when I receive news on dynamics going on in my family, I keep thinking to myself, “*Moving away really has its benefits!*” 😊 Whenever I hear of a new family problem, my tendency is to smile, nod, and move on! But 2 Corinthians 5 charges us with being Christ’s ambassadors here on earth. We are called to be peacemakers.

**Peacemaking is active.** When you take a sinful person with their pride, insecurities and selfish desires and put them in close proximity with another sinful person with pride, insecurities, and selfish desires, the natural trajectory is towards conflict, not peace. Left untended, a relationship does not self-correct towards peace. Sweeping them under the rug isn’t a solution. We all know that they don’t really go away, they just collect, simmer, and come back later bigger and more complicated. Peacemaking is active (Matthew 5:9; Romans 14:19 & Hebrews 12:14). **Peace-keeping** is passive; it’s simply stopping the fight from escalating. **Peace-making** is wading into the situation, getting down in the mud, and restoring a right relationship. Peacemakers must be active.

**Peacemaking is risky.** Avoiding the conflict in your family carries little to no risk for you. You get to stay neutral, stay out of it, and stay on everyone’s good side. As appealing as that sounds, it also means that you’re missing an opportunity to move your family members towards reconciliation rather than letting things bubble under the surface. Peacemaking puts you squarely in the middle of the situation you’d much rather view from a distance. A story from the life of David illustrates the risky nature of peacemaking (1 Samuel 25:2-42). Verse 25 reveals that this is not the first time this godly woman played the role of the peacemaker. She could have packed up and headed the opposite direction and left others to deal with the consequences. But instead she inserted herself in the middle of the conflict and averted a great disaster.

**Peacemaking is costly.** If you are going to engage in peace-making, you’re probably going to take some shots that you didn’t deserve and could have easily avoided if you just stayed out of it. You might even find yourself with both parties more upset with you than they were with each other to begin with. Why would we ever want to do that? Because that’s what Christ did for us (Colossians 1:19-22). Jesus repaired the relational conflict between God and man that we are incapable of repairing (Isaiah 59:2). Isaiah 53 (printed in today’s Talking Points, Walking Points) shows Jesus as the ultimate peacemaker. We also should involve ourselves in conflicts because our ultimate goal is to become like Christ.

**Peace-making is rewarding.** James 3:17-18 shows the law of sowing and reaping at work. Sowing peace produces righteousness. It brings us into alignment with the character of the Lord. Sooner or later it will bring an exponential return of righteousness (Galatians 6:7-9). Some of us get to see the fruit of peacemaking in our lifetimes, but all peacemakers ultimately are rewarded (Matthew 5:12 & Hebrews 12:2).

Peacemaking is **active**—the default setting of our world and our families is not peace. We have to work for it. Peacemaking is **risky**—we have to be willing to put ourselves in the middle of conflict rather than ignore it or run away from it. Peacemaking is **costly**—being a peacemaker can mean taking on consequences and punishment that don’t really belong to you. But that’s how Jesus won peace between God and man. Peacemaking is **rewarding**—whether in this life or the next, God produces a harvest of righteousness for those who sow peace.

## Digging Deeper in Your Daily Quiet Time

**"Five Question Bible Study" (see page below) is a simple way to study any passage. We can use it to learn more about our role as peace-makers...**

**Monday**—Romans 5:1 & Colossians 1:20. The starting point for peacemaking.

**Tuesday**—Philippians 4:6-7; John 14:27 & 16:33. The inner condition of the peacemaker.

**Wednesday**—Ephesians 2:11-22. The theological basis for peace between people.

**Thursday**—Galatians 5:19-23. The inner battle that must be won if there is to be peace.

**Friday**—Ephesians 4:3 & Hebrews 12:14. The role we must play as peacemakers.

**Saturday**—***In preparation for worshipping your risen Lord with your church family,*** study **Matthew 1:1-17.**

Bible Text: \_\_\_\_\_

Date: \_\_\_\_\_



What idea particularly strikes me from this text? [Note in which verse(s) it is found.]



What question does this text raise in my mind—and how would **this text** answer it?



What about Jesus Christ—his character and/or his redemption—relates to this text?



What action must I take as a result of this text? Be concrete and specific.



With whom will I share what I learned from this text? [and what was their response?]

My servant will prosper; he will be highly exalted. But many were amazed when they saw him. His face was so disfigured he seemed hardly human, and from his appearance, one would scarcely know he was a man. And he will cleanse many nations. Kings will stand speechless in his presence. For they will see what they had not been told; they will understand what they had not heard about. Who has believed our message? To whom has the Lord revealed his powerful arm? My servant grew up in the Lord's presence like a tender green shoot, like a root in dry ground. There was nothing beautiful or majestic about his appearance, nothing to attract us to him. He was despised and rejected—a man of sorrows, acquainted with deepest grief. We turned our backs on him and looked the other way. He was despised, and we did not care. Yet it was our weaknesses he carried; it was our sorrows that weighed him down. And we thought his troubles were a punishment from God, a punishment for his own sins! But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed. All of us, like sheep, have strayed away. We have left God's paths to follow our own. Yet the Lord laid on him the sins of us all. He was oppressed and treated harshly, yet he never said a word. He was led like a lamb to the slaughter. And as a sheep is silent before the shearers, he did not defend himself. Unjustly condemned, he was led away. No one cared that he died without descendants, that his life was cut short in midstream. But he was struck down for the rebellion of my people. He had done no wrong and had never deceived anyone. But he was buried like a criminal; he was put in a rich man's grave. But it was the Lord's good plan to crush him and cause him grief. Yet when his life is made an offering for sin, he will have many descendants. He will enjoy a long life, and the Lord's good plan will prosper in his hands. When he sees all that is accomplished by his anguish, he will be satisfied. And because of his experience, my righteous servant will make it possible for many to be counted righteous, for he will bear all their sins. I will give him the honors of a victorious soldier, because he exposed himself to death. He was counted among the rebels. He bore the sins of many and interceded for rebels.