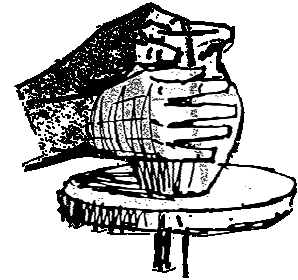


# His Workmanship: Westside

*"For we are His workmanship, created in Christ Jesus for good works."  
—Ephesians 2:10*



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Isaiah 64:8

## What Does It Mean to be a Peacemaker? Beatitudes, Part 9, by John Piper

**What It Means to Be a Peacemaker.** The promise of sonship in Mt 5:9 points us to Mt 5:43-45 for our main insight. Both of these texts describe how we can show ourselves to be sons of God. *"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father Who is in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust."* Notice v. 45, *"so that you may be sons of your Father Who is in heaven."* The thought is the same as in the beatitude. There, we must be peacemakers to be called sons of God. Here, we must love our enemies and pray for those who persecute us if we would be sons of God. So Jesus thought of peacemaking as all the acts of love by which we try to overcome the enmity between us and other people. In Jewish thought, sons *"bore the character of"* or *"partook of"* the identity of the father. Sons *"possess the nature"* of their fathers. To be made a son of God is to be renewed in God's image and likeness; to be *called* a son of God is to be recognized and honored as such. Peacemaking gains our reputation as a son of God. Perhaps

nothing is so God-like as to be a giver of peace. Jesus gave two specifics. **Two Examples.** He first mentioned prayer, Mt 5:44: *"Pray for those who persecute you."* Pray what? The next chapter tells us. Jesus said, *"Pray like this,"* Mt 6:9-10. Pray that you and your enemy would hallow God's name. Pray that God's kingdom be acknowledged in your life and his life. Pray that you and he would do God's will as it is done in heaven. In other words, pray for conversion and sanctification. The basis of peace is purity. Pray for your purity and pray for his, that there might be peace.

Then Jesus gave the other specific example of peacemaking-love in Mt 5:47: *"If you salute (or greet) only your brethren, what more are you doing than others?"* In other words, if there is a rupture in one of your relationships, or if there is someone who opposes you, don't nurse that grudge. Don't feed the animosity by ignoring and avoiding that person. That is the natural thing to do—just cross the street so that you don't have to greet them. But that is not the impulse of the peacemaking Spirit, the child of a peacemaking God, Who sacrificed His Son to reconcile us to Himself and to each other.

Peacemaking actively builds bridges to people. It does not want the animosity to remain. It wants reconciliation and works for it. It wants harmony. And so it shows what may be the only courtesy the enemy will tolerate, namely, a greeting. The peacemaker looks the enemy right in the eye and says, "Good morning, John." And he says it with a longing for peace in his heart, not with a phony gloss of politeness to cover his anger.

**Peace and Truth.** *"Blessed are those who are persecuted for the sake of righteousness."* In other words, righteousness must never be compromised in order to make peace with your persecutors. When Jesus pronounced a blessing on you for being persecuted for the sake of righteousness, He clearly subordinated the goal of peace to the goal of righteousness. *"The wisdom from above is first pure, then peaceable,"* Jas 3:17. First pure, then peaceable, not the other way around. And that is the order we have in the beatitudes also (in vs. 8-9): First, *"Blessed are the pure in heart,"* then, *"Blessed are the peacemakers."* Purity takes precedence over peace. Purity is the basis of Biblical peace. Purity may not be compromised in order to make peace.

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“Mercy and truth have met together; righteousness and peace have kissed.” Psalm 85:10

“These are the things you shall do: Speak each man the truth to his neighbor; give judgment in your gates for truth, justice, and peace... Therefore love truth and peace,” Zech 8:16, 19. Without truth there can be no real peace. The true peacemaker is described in Mal 2:5-6 as God’s covenant priests: “My covenant was with him, one of life and peace, and I gave them to him that he might fear Me; so he feared Me and was reverent before My name. The law of truth was in his mouth, and injustice was not found on his lips. He walked with Me in peace and equity, and turned many away from iniquity.” His peace came from God, from speaking God’s truth.

**Not the Same as Peace-Achieving.**

So we pray and we take whatever practical initiatives we can to make peace, beginning with something as simple as a greeting. But we do not always succeed. So let’s make sure we don’t equate peacemaking with peace-achieving. A peacemaker longs for peace, and works for peace, and sacrifices for peace. But the attainment of peace may not come. Peace may not be possible. “If possible, so far as it depends upon you, live peaceably with all,” Rm 12:18. That is the goal of a peacemaker: “If possible, so far as it depends on you...” Don’t let the rupture in the relationship be your fault. Jesus said, “Woe to the world because of offenses! For offenses must come, but woe to that man by whom the offense comes!” Mt 18:7. Conflict is inevitable, but it is our duty to recognize when we have offended others and to make peace.

**A Tough Question: Peace and Truth?** Ah, but that raises a tough question: Is it your fault when the stand that you take is causing the division? If you have alienated someone and brought down their anger upon your head because you have done or said what is right, have you

ceased to be a peacemaker? Not necessarily. Paul said, “If it is possible...live at peace.” He thus admitted that there would be times that standing for the truth would make peace impossible. For example, Paul said to the Corinthians, “I hear that there are divisions among you; and I partly believe it, for there must be factions among you in order that those who are genuine among you may be recognized,” 1 Cor 11:18-19. Now he said that the genuine Christians faced opposition because they would not compromise the truth in order to prevent divisions at all costs. It was precisely because some of the

“Avoiding conflict isn’t peacemaking. Avoiding conflict means running away from the mess, while peacemaking means running into the middle of it.

Peacemaking means addressing those issues that caused conflict in the first place.

Peacemaking can never be separated from doing justice (righteousness). They go hand in hand.

Peacemaking means having to stir the waters on the way to peace.

Peacemaking means speaking the truth in love, but speaking the truth nonetheless.” —Peggy Haymes

Christians were genuine—genuine peacemakers—that some of the divisions existed. (Also see 1 Cor 7:15.) “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man’s foes will be those of his own household,” Mt 10:34. In other words, you must love peace and work for peace. You must pray for enemies, and do good to them, and greet them, and long for the barriers between you to

be overcome. But you must never abandon your allegiance to Christ and His word, no matter how much animosity it brings down on you. You are not guilty; you are not in the wrong if your life of obedience and your message of love and truth elicit hostility from some.

**Purity the Basis for Peace.** Perhaps it’s just this warning that Jesus wanted to sound in the very next beatitude:

“Blessed are those who are persecuted for the sake of righteousness.” In other words, righteousness must not be compromised in order to make peace with your persecutors. When Jesus pronounced a blessing on you for being persecuted for the sake of righteousness, he clearly subordinated the goal of peace to the goal of righteousness. “The wisdom from above is first pure, then peaceable,” Jas 3:17. First pure, then peaceable, not the other way around. And that is the order we have in the beatitudes also (in vs. 8-9): First, “Blessed are the pure in heart,” then, “Blessed are the peacemakers.” Purity takes precedence over peace. Purity is the basis of Biblical peace. Purity may not be compromised in order to make peace.

**Why Focus on the Individual Dimensions?** Let’s close by dealing with one more question that a message like this would raise for some people today. Why, in view of the world situation, does this message on peacemaking confine itself to the personal dimensions of prayer and greetings and individual reconciliation? Aren’t these personal issues insignificant in comparison with the issues of nuclear war, military budgets, war in Israel, religious oppression in Ukraine and Russia, and international terrorism? Before we answer that question, let’s ask another one. Was Jesus

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**Let your faith be seen in 2014**  
 "I rejoice to see your good order  
 and the steadfastness of your faith  
 in Christ."  
 —Colossians 2:5

**Peace Making, from p. 2**

unaware that the iron hand of the Roman Empire rested on the tiny land of the Jews without their consent? Was He aware that Archelaus slaughtered 3,000 Jews at a Passover celebration? Was He aware that the Roman soldiers could conscript any Jew they chose to carry their baggage? Was He aware that Pilate had his soldiers bludgeon a crowd of Jews protesting his stealing from the temple treasury? Was He aware that Pilate massacred Jews on the temple ground and mixed their blood with their sacrifices they were offering? When Jesus spoke of enemies, why did He confine himself to prayer and personal greetings and blessings and individual deeds of generosity and kindness? Why didn't He talk about the issues of national humiliation, Roman oppression, political corruption, and the unbridled militarism of His day? Was He utterly out of touch with the big issues of His day?

**Social Injustices as Demands for Personal Repentance.** There is another explanation for why He preached the way He did. In Lk 13:1-5 some people confronted Jesus with one of Pilate's atrocities. Here's how He responded: "There were some present at that very time who told Him of the Galileans whose blood Pilate had mingled with their sacrifices. And He answered them, 'Do you think that these Galileans were worse sinners than all the other Galileans, because they suffered thus? I tell you, No; but unless you repent you will all likewise perish.'" He took a major social outrage of injustice and turned it into a demand for personal,

## Discipleship Here At Home

individual repentance. "Unless you repent you will all likewise perish!" That's what He always did. Why did He do this? Because for Jesus the eternal destiny of a human soul is a weightier matter, a bigger issue, than the temporal destiny of a nation. If you went to Jesus with a question about the justice of taxes to Caesar, He turned it into a personal command aimed right at your own heart: "You give to Caesar the things that are Caesar's and to God the things that are God's," Mt 22:15-21. If you went to Jesus with a complaint about the injustice of your brother who would not divide the inheritance with you, He turned it into a warning to your own conscience, "Man, who made me a judge or divider over you? Take heed and beware of all covetousness; for a man's life does not consist in the abundance of his possessions," Lk 12:13-15.

**The Truly Weighty Matter in the World Today.** Why does a message on peacemaking focus on the individual issues of prayer and greetings and personal reconciliation? Aren't these personal issues insignificant in comparison with the issues of nuclear war, military budgets, war in Israel, and international terrorism? The answer is no, because the point of these personal issues in the Sermon on the Mount is to make crystal clear that every individual must become a new creature if he is to have eternal life. We must have a new heart. 1) We control our verbal reaction to situations, Jas 1:19. 2) We control our reaction to unpeaceful situations, Col 1:19-20. 3) We boldly seek ways to solve conflicts, Ps 133:1. 4) We work hard to build bridges, Is 58:12. Without a merciful, pure, peacemaking heart we cannot be called a son of God at the judgment day. And that is the truly weighty matter in the world today. Is the Son of Man confined in His views of the world, is He out of touch with the real issues of life because He regards the eternal salvation of your soul as a

**PRAY FOR healing, protection, help, and comfort here and away**

**Hannah Huelsman**—diagnosed with polycythemia, thickening of blood; and acid reflux  
**Jim Reingrover**—recovering from kidney stones  
**Kirk Johnson**—rough week from MS; needs 2 men to help move bed from wall  
**Mark Campbell**—seizures and blood clots  
**Giles Free**—seizure and black eye from fall; confined at home, no driving for 3 mos  
**Pat Wilkes**—recovering from knee surgery; pain  
**Brittany Tope's** grandmother—dialysis  
**Ed Fink**—prostate cancer; current treatment for brain tumors. Undergoing chemo this month.  
**Judy Sartin's** friends—**Vicky Keyes**, triple negative stage breast cancer; **Summer Jenson**, multiple tumors, cysts on both kidneys  
**Andrea Arvola, Justin Hambrick, and Gary Boyd**—spiritual strength  
**Marit Nerland**, family friends of Hadderses—infant who needs financial support: see <http://www.youcaring.com/medical-fundraiser/help-baby-marit-get-the-best-care-/219321>

**CHRONIC CONDITIONS**

**Logan Corray; Addison Tope; Christian Harrod; Rocco Jr; Pat Wilkes**—asthma  
**Bill Dennis**—heart issues  
**Autumn Hadders**—epilepsy; celiac disease  
**Danielle Huelsman**—vertigo, CV syndrome  
**Menards**—aging; **Lloyd**, diabetes, weak;  
**Virginia**, macular degeneration; high BP  
**Sandra Perry**—neuropathy from diabetes  
**Cheryl Reames**—diverticulitis; fibromyalgia  
**Nell Free**—pacemaker, heart; back pain  
**Judy Sartin**—spinal stenosis; arthritis  
**Judy and Mike Strand**—hepatitis treatment  
**Lynda Szymanski**—COPD, lung weakness

**Job concerns Linda Szymanski**

**Bereaved Sarah McMurray** is in IN with family whose grandmother, **Grace Felzien**, passed away Monday at age 97.

weightier matter than the temporal destiny of any nation on earth? Blessed are you peacemakers who pray for your enemies and greet your opponents with love and sacrifice like your heavenly Father for the reconciliation of people to God and to each other, for you will be called sons of God and inherit eternal life in the kingdom of your Father.



### Exposing current thoughts & trends

#### “Feet Swift in Running to Evil,” by Gram Slattery

Over the past 10 days, the rioting in Ferguson, MO, has been a magnet for self-absorbed publicity seekers of all colors and agendas that the Lord hates, Pr 6:16-19; Ps 11:5. Outside protesters have flooded the suburb, inciting violence even when community members are promoting peace. While the exact number of “militants”—as the hard-core, Molotov cocktail-throwing outsiders have been called—is unknown, Missouri police officials and politicians have implied that they compose a significant fraction of those looting and battling police. Last Monday, in response to the attempt by protesters to overrun a police command post by firing live bullets and lobbing makeshift explosives at officers, Missouri Gov. Jay Nixon (D) signed an order deploying the National Guard to Ferguson, citing “violent criminal acts of an organized and growing number of individuals, many from outside the community and state, who are putting...residents and businesses...at risk.” On Tuesday, after a night in which police reportedly came under “heavy attack” from “coordinated” groups, Missouri State Highway Patrol Capt. Ron Johnson, a black Ferguson native, said in an interview that he would “not...let criminals that have come out here from across this country or live in this community define this neighborhood.”

Many of this violent protesters arrived in buses from places like New York, Chicago, and Detroit. Though county police have not publicly released arrest numbers relating to the riots, a bundle of about 50 arrest reports obtained by a Washington Post reporter included a “large number” with Illinois and Texas addresses. “It’s like looting tourism,” an officer told the Post. “It’s like they are spending their gas money to come down here and steal.” While many of these outsiders have come on their own initiative, others are part of larger fringe organizations. None will reveal their names, and many carry guns.

Among the groups active in Ferguson are the Revolutionary Communist Party (RCP) and the Revolution Club of Chicago. The RCP—a small, mysterious, but nationally dispersed Maoist cell led by activist Bob Avakian—has been in the area since at least Wednesday, along with the Revolution Club and the New Black Panthers Party. The New Black Panthers Party has been classified as a hate group by the Southern Poverty Law Center, among other organizations.

“We have a responsibility to be here,” Lou Downey of the Revolution Club told the Kansas City Star. “We are revolutionaries. We’re working to do this in a way that puts an end to the system that for generations has criminalized youth, especially black youth, and rounds them up into prisons.” On Monday night, police resorted to tear gas and stun grenades after coming under “heavy gunfire,” according to Captain Johnson.



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Golden, Colorado 80401  
720-295-4530

#### Pastors

Larry Campbell (303) 246-8810  
DeWayne Howell (303) 973-7283

#### Preacher

Jim Reingrover (303) 973-5102

[info@thechurchingolden.com](mailto:info@thechurchingolden.com)

### Assembly Schedule

#### Sunday

Bible classes	9:00 am
Morning assembly	10:00 am
Afternoon assembly	1:30 pm

#### Wednesday

Bible classes	7:30 pm
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#### Sunday morning

- **adult Bible class**, Lessons from Deuteronomy, “God in the Camp,” Larry Campbell

- **Sermon**, “Four Traits of Successfully Committed Christians,” DeWayne Howell

#### Sunday afternoon

- **Sermon**, “The Fruit of the Spirit is... Longsuffering,” Kory Tope

**Wednesday night adult Bible class**, Pearls from Proverbs, Jim Reingrover