

The Next Generation, Part 11: Reconcile With Your Brother, Then Worship

Our text this morning is Gen 33 in our verse-by-verse chapter-by-chapter study thru the first book of the OT. After the end of the OT, history tells us Alexander the Great conquered much of biblical lands as Daniel foretold. In NT times, his influence is seen in his Greek language being spoken, culture of Jews being Hellenized, cities bearing his name (ex: Alexandria). In those times, though, Jew and Greek were not on friendly terms and Israel's allies were enemies of the Greek empire. One writer says of Alexander's conquest

‘... he sent to Jerusalem for assistance. But when Jaddus, the high priest [in Israel], received Alexander's command, he replied that he could not assist him, having already sworn allegiance to Alexander's opponent, King Darius of Persia. Alexander was furious, and everyone expected him to attack and destroy Jerusalem ... One night (as related by Josephus in his *Antiquities*) God spoke to Jaddus in a dream and told him not to fear Alexander but rather to go out to meet him, accompanied by the people ...

When Alexander approached, Jaddus opened the gates of Jerusalem to welcome the Greek warrior. Moreover, he led the people forward as the dream had indicated. All the Greeks expected swift revenge and reprisals. But when Alexander saw the high priest, he bowed down before him – instead of cruelly slaughtering the Jewish people. Parmenion, his next in command, asked why he, the world's conqueror should bow to a Jewish priest. Alexander explained that before he had begun his campaign, when he was still in Macedonia, a man, dressed as the high priest, had appeared to him in a dream...God...prepared Alexander for the meeting [Israel] feared’¹

In Gen 33, the father of Israel faces a similar situation with an approaching army of the father of the Gentile Edomites, Israel's arch-enemies in the OT. Jacob, renamed Israel, received a vision from God that gave him strength to go out to meet his enemy, with his people, welcoming the army peacefully. Esau had sworn he would kill Jacob years earlier, and others around him expected it, but God in His common grace had been preparing Esau's heart.

Genesis 33 Then Jacob lifted his eyes and looked, and behold, Esau was coming, and four hundred men with him. So he divided the children among Leah and Rachel and the two maids. ² He put the maids and their children in front, and Leah and her children next, and Rachel and Joseph last. ³ But he himself passed on ahead of them and bowed down to the ground seven times, until he came near to his brother. [like in a royal court before a king]

Try and picture the scene: Jacob has a dislocated hip from an all-night fight with God in the form of a man, so Jacob is hobbling but hurrying ahead and humbling himself by bowing repeatedly. Esau the red hairy hunter-killer is easy to spot, and now he starts running to Jacob. What's going to happen?!

⁴ *Then Esau ran to meet him and **embraced him, and fell on his neck and kissed him, and they wept.*** ⁵ *He lifted his eyes and saw the women and the children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant."* ⁶ *Then the maids came near with their children, and they bowed down.* ⁷ *Leah likewise came near with her children, and they bowed down; and afterward Joseph came near with Rachel, and they bowed down.* ⁸ *And he said [Esau to Jacob], "What do you mean by all this company which I have met?" [asking about the 550 animals Jacob sent ahead in Gen 32 as a peace offering] And he said, "To find favor in the sight of my lord."* ⁹ *But Esau said, "I have plenty, my brother; let what you have be your own."* ¹⁰ *Jacob said, "No, please, if now I have found favor in your sight, then take my present from my hand, for I see your face as one sees the face of God, and you have received me favorably."* ¹¹ *"Please take my gift which has been brought to you, because God has dealt graciously with me and because I have plenty." Thus he urged him and he took it.* ¹² *Then Esau said, "Let us take our journey and go, and I will go before you."* ¹³ *But he said to him, "My lord knows that the children are frail and that the flocks and herds which are nursing are a care to me. And if they are driven hard one day, all the flocks will die."* ¹⁴ *"Please let my lord pass on before his servant, and I will proceed at my leisure, according to the pace of the cattle that are before me and according to the pace of the children, until I come to my lord at Seir."* ¹⁵ *Esau said, "Please let me leave with you some of the people who are with me." But he said, "What need is there? Let me find favor in the sight of my lord."* ¹⁶ *So Esau returned that day on his way to Seir.* ¹⁷ *Jacob journeyed to Succoth, and built for himself a house and made booths for his livestock; therefore the place is named Succoth.* ¹⁸ *Now Jacob came safely to the city of Shechem, which is **in the land of Canaan**, when he came from Paddan-aram, and camped before the city.* ¹⁹ *He bought the piece of land where he had pitched his tent from the hand of the sons of Hamor, Shechem's father, for one hundred pieces of money.* ²⁰ *Then he erected there an altar and called it El-Elohe-Israel.*

The footnotes say that name Jacob gave to the altar means "God, the God of Israel," or "mighty is the God of Israel." *El* is the name for God the Creator, *Israel* is the name of Jacob. The creator is Israel's personal and mighty God.

This mighty God is worthy of worship and this chapter ends with worship. Only a God this mighty could give Jacob a new nature with his new name. Only a mighty God could heal a relationship with Esau an offended brother. Proverbs 18:19 says “*a brother offended is harder to be won than a fortified city, and contentions are like the bars of a citadel*” (ESV translates “*more unyielding than a strong city, and quarreling is like the bars of a castle.*”)

But the Proverbs also say a king’s heart in the sovereign hand of God is like water that God turns whenever and wherever He wishes (21:1). God doesn’t need permission to do that, with Alexander the Great, or anyone who thinks he’s great. By God’s mighty and common grace (grace to even unbelievers), fortified walls of offense can come tumbling down like the walls of Jericho.

Ephesians 2 talks about how the dividing wall of Jew and Gentile is brought down through the grace of our Lord – as I’ve said before, “Jesus fought the battle at Calvary, and the walls came tumbling down.” Joshua didn’t fit that battle, Jesus won that victory, and there is no citadel that can shut Jesus out. Even stubborn *Jacob*’s castle of a heart has the King now in residence there. Jacob bowed his will to his God in Gen 32, now he bows before his brother. This is heart-transforming grace in a believer (in Jacob) and heart-turning grace in an unbeliever (Esau, Rom 9 and Heb 12 confirm Esau’s unsaved).

Outline:

1. God gives grace for repentance
2. God gives grace for reconciliation
3. God gives grace for your relationships

First, God gives grace for repentance

Acts 5:31 says the Lord will “*give repentance to Israel*” (ESV). That may be a reference to the prophecy of Zech. 12:10, but He first gives repentance to Israel back in Gen 32, with Jacob, who God gives a new name Israel and gives a new nature. Biblical repentance is a gift of God’s grace. Repentance is not just a human work we do on our own so God will grant us eternal life; repentance itself is what God grants by grace, according to Acts 11:18 “... *to the Gentiles also God has granted repentance that leads to life.*” 2 Tim 2:25 says we must be gentle with opponents, praying God may grant repentance.

Hosea 12:4 tells us as Jacob wrestled with this messenger of God in Gen 32, he wept and sought God’s favor. Repentance is more than remorse. It’s not just being sorry for sin’s consequences; it’s godly sorrow, a turning from sin. Repentance is a change of mind, change of heart, leading to a changing life.

I didn't say a 'totally changed life,' but a 'changing life.' We haven't arrived, but we've begun a new journey as a new person ... in process. That's Jacob.

- You may have noticed as I read v. 14-17 that Jacob told Esau to go on ahead to Seir, but once Esau is out of sight Jacob goes to Succoth
- Discuss the geography of Penuel to Seir vs. Penuel to Succoth
- Jacob's not just lost and doesn't want to stop and ask directions, he told Esau he would follow him to Seir, but Jacob goes the other way
- It seems Jacob still has some of the old Jacob the deceiver in him. He is a man of faith but it's mixed with fear. We don't know why he didn't just tell Esau God told him to go to Canaan, that he'd made a vow. Some writers assume the best of Jacob's heart, others too harsh
- Whatever his motive, he doesn't always live up to his new name and nature. He's a changing man but not a totally changed man. He's still in process. He's still in need of grace and transformation...so are we.

But note the changes we see in Jacob after his encounter with God (Gen 32)

- His original plan was to put himself in the back (32:18) and he stays behind on the other safe side of the river (32:22-24). But in v. 3 he's now out in front of them. He used to only care about himself, now he cares for others and is willing to sacrifice himself to protect them.
- At great personal risk and in great pain with his thigh out of joint, he hobbles and hustles to the front of all to face Esau, whatever the cost
- In v. 3 it also says he bowed down to the ground seven times. One writer explains: "Jacob takes the lead with his immediate family by going before them. He also shows humility and deference to Esau by bowing down to the ground before him seven times ... the number seven may indicate a sense of complete humility before Esau."²
- Jacob prostrates himself like before a king completely at his mercy. That's not the way of the world to be that vulnerable and that lowly
- In v. 5 Esau asks who the people are and Jacob's reply also reveals God's grace: "*The children God has graciously given your servant.*" He knows all he has is God's gracious gift and sees himself a servant
- In v. 6-7 we see how a father's humility can influence his household as the first wave of his family bows in honor, then Leah and her kids bow in honor, then Rachel and Joseph bow in honor like their leader
- In v. 8-11 Jacob's repentance wants to make restitution, repayment
- v. 10b ESV "*accept my present from my hand. For I have seen your face, which is like seeing the face of God, and you have accepted me. Please accept my blessing that is brought to you, because God has dealt graciously with me, and because I have enough.*"

Jacob had seen the face of God in some human form in Gen 32 and he was amazed by grace that he was allowed to live. Now Jacob sees the face of Esau and he's amazed that he is still living and that Esau has accepted him. Seeing God prepared him to see Esau. A pastor says 'Once he had met with God, he could face even the potential deadly wrath of Esau without fear.'³

I read v. 11 in the ESV because it uses the same word blessing as Gen 27.

In Gen 27:35 Esau heard this same word *blessing* on his father Isaac's lips:

*"Your brother came deceitfully, and he has taken away your **blessing**."*

³⁶ *Esau said, "Is he not rightly named Jacob? For he has cheated me these two times. He took away my birthright, and behold, now he has taken away my **blessing**." ...* ⁴¹ *Now Esau hated Jacob because of **the blessing** with which his father had blessed him, and Esau said to himself, "The days of mourning for my father are approaching; then I will kill my brother Jacob."*

Jacob is using that same word *blessing* in Gen 33:11 to share it with Esau. It wasn't right the way he did it but his repentance wants to make things right. An author I think has it right says Jacob's not 'trying to reverse the blessing his father had given but is showing repentance through his willingness to surrender to Esau *the wealth that had come with the blessing*.'⁴

Another explains: 'biblical repentance...involves face-to-face confession and restitution, where that is possible. True repentance challenges our pride, as it calls us to humble ourselves, admit our sin, and deal responsibly with the consequences of our actions ... a costly obedience, not merely repeating certain words ... [Jacob] could in geographical terms have reentered the Promised Land without encountering his brother, but not in spiritual terms. He had to be put right with Esau, and he was willing to risk his life to do it ...seeking humbly to make restitution for the wrong he had done.'⁵

[Zaccheus had the same attitude when he repented in Lk 19:8]

Where's the source of this grace and the power for this grace to repent? It's from the only Person to ever walk this earth who never needed to repent, a descendant of Jacob named Jesus. He went much farther out of His way to meet with those who would embrace Him. Jesus had the Father's promised blessing *rightfully*, but He willingly shares it with those who wanted to kill Him. In His mouth there was found no deceit. He deserved angels and men to fall prostrate seven times before Him, but King Jesus humbled Himself as a servant and put Himself out there in front of all His family to shield them from the wrath of an angry and offended God. Jesus made peace at a greater cost. The Father now has a changed countenance toward us as His beloved.

The Lord gives grace for repentance if you look to Jesus in faith (point #1).

2. God gives grace for reconciliation

Right when we'd expect revenge in v. 4, God gives grace for reconciliation. You might expect to read Esau *kills* him, but v. 4 says he *kisses* him instead. One commentator says the 'reconciliation and forgiveness in the episode are astounding. Some commentators do not like this. One late Jewish Midrash [commentary by rabbis] changes the words 'and he kissed him,' to '*and he bit him*'! Some simply do not want to accept the concept of conciliation and absolution between Israel/Jacob and Edom/Esau.' And he points out some of the Hebrew manuscripts have markings to delete the verb *he kissed him*.⁶

But *running, embracing and kissing* is how Jesus describes God in Luke 15. This is hard for unbelievers to grasp, but not for believers who know grace. Esau is an unbeliever (as Heb 12 and Rom 9 say) but God's common grace can turn the hearts of kings and can heal offenses with even unsaved family. God gives grace to erase what happened in Genesis 27, even in the details.

- In 27:26 Isaac asked his son to come near to kiss him, to be sure it was his son Esau ... now Jacob "comes near" (same verb) and Esau kisses Jacob
- Back in Gen 27 in that tent Jacob made his own neck to feel like Esau's to fool dad in an embrace, now Esau falls on Jacob's neck and embraces him
- Esau had wept bitterly the last time they were together because of Jacob's betrayal, but now there's the weeping of restoration, and even tears of joy
- Jacob in guilt ran for his life from Esau in Gen 28, now in common grace Esau ran to Jacob to restore their lives together in v. 4. Even the 5 verbs in v. 4 in staccato fashion come full circle to 25:34 where another 5 verbs in a row in staccato fashion were the start of the hostility between the brothers.

A hymn says 'Peace on earth and mercy mild, God and sinners reconciled.' Here in God's mercy sinner and sinner are reconciled on earth in true peace. Esau doesn't know Jesus but Hebrews 2:17 says Jesus was made "*like...his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.*" (KJV)

This is what Christmas celebrates, God the Son became a man, made like His adopted brothers for their reconciliation with God and their brothers. At Christmas we give presents to beloved family - in Bible times, receiving a present like this from a former enemy was a way to say we're family now. A peace offering received was a pledge of peace. Esau says by his actions in their culture 'yes, Jacob, I receive you back as family in full reconciliation.' In v. 12 Esau desires fellowship with Jacob. In v. 15 he offers his protection

Cain said earlier in Gen 4 'Am I my brother's keeper?' The godly want to be. Jacob goes the other way, but Esau doesn't seem angry or he doesn't pursue. *Reformation Study Bible*: 'Jacob may have been speaking deceptively [in v. 14 or it suggests] probably Esau knew that this was Jacob's polite way of not contradicting him ... Though reconciled, the brothers would live apart.'

I don't know all going on in their hearts. They reunite in peace again, 35:29. Reconciliation in human relationships doesn't always mean full fellowship, but in a greater way than Esau, Christ brings us closer. We by nature and by our actions were enemies against God, but Christ takes the initiative and reconciles us as His brother to God. God was the offended party but God is the One who makes the payment to make peace, not by offering hundreds of sheep, but by the once-for-all sacrifice of Christ on the cross as the Lamb of God. Jesus satisfies God's wrath and reconciles sinners who repent and trust Christ alone. God gives His protection, and God desires fellowship with us.

At the end of this chapter, we read in v. 18 Jacob came safely to Canaan, the Promised Land, and this fulfills God's promise to him back in Gen 28:15. In v. 19 in faith Jacob buys some land in the Promised Land like his father did, and in v. 20 he builds an altar to worship God, the fellowship God desires. I want us to notice Jacob was first reconciled with his brother, then worships. His heart was right with his brother so he could worship rightly at the altar. Which leads us to our 3rd point by application: be reconciled, then worship.

Turn to Matthew 5. We saw in point #1. God gives grace for repentance
 point #2. God gives grace for reconciliation
#3. God gives grace for your relationships

What Jesus says in Matthew 5 follows the outline of Gen 33, reconcile first with your brother, then worship. Mt 5:23 says *'if you are presenting your offering at the altar, and there remember that your brother has something against you, ²⁴ leave your offering there before the altar and go; first be reconciled to your brother, and then come and present your offering.'*

Before Jacob built his altar to present his offerings in the end of Gen 33, he first went out of his way to be reconciled to his brother. His brother had an offense against him that he knew, so he made his top priority to go and seek to be reconciled, even a higher priority than worship. This term "brother" is not just a term for male siblings, of course, it's a NT word for fellow family members in the body of Christ. The context of v. 22 includes your anger.

Jacob goes out of his way, at great cost and great risk, to contact his brother who had something against him at the end of Gen 32. He could have gotten safely to Canaan another way with his conscience not right. But Luther said in his famous speech: 'to go against conscience is neither right nor safe.' So there Jacob stands, he could do no other, except to ask 'God help me. Amen'

Where is your conscience bothering you about a brother or sister in Christ you know has an offense against you? It's not right or safe to ignore God's promptings through the Spirit's conviction in your conscience. King Jesus tells you go, seek to be reconciled, then come to worship. We may not give our offerings every week (you may give offerings once a month when you get paid), and our worship looks different than Jacob's and the Jews before the cross, but Jesus tells us to obey everything He commanded (Mt 28:20). The principle still must be obeyed - our sacrifice was already offered on the altar in Christ on the cross - in communion we recall that in worship. If you remember one you need to reconcile with, go...do it before next communion

Listen to Jesus and learn from Jacob by going humbly as a servant seeking to do whatever you can to make it right. Before you go, read the Beatitudes: **5:3** "*Blessed are the poor in spirit* [know they're nothing spiritually], *for theirs is the kingdom of heaven.*" ⁴ "*Blessed are those who mourn, for they shall be comforted.*" ⁵ "*Blessed are the gentle* [or meek or humble], *for they shall inherit the earth.*" ⁶ "*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*" ⁷ "*Blessed are the merciful, for they shall receive mercy.*" ⁸ "*Blessed are the pure in heart, for they shall see God.*" ⁹ "*Blessed are the peacemakers, for they shall be called sons of God.*"

Jesus the Son of God is the Prince of Peace and The Peacemaker. So when we make peace, that's one of the marks that shows we're sons of God. We're never more like the Son of God then when we can make peace with sinners.

What happens if you go and try with a Beatitude attitude but it gets worse, not better, they treat you as an enemy, they won't greet you, or they hurt you? Jesus tells us in v. 44: "*I say to you, **love your enemies and pray for those** who persecute you,*" ⁴⁵ *so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous* [common grace/general love]. ⁴⁶ *For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?*" ⁴⁷ "*If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same?"*

Keep greeting them and showing them you love them, showering them with undeserved grace like God does unbelievers. Keep praying for them and as you pray, Jesus adds a few verses later how we're to pray in light of our sin: **6:12** *And forgive us our debts, as we also have forgiven our debtors.* ¹³ *And do not lead us into temptation, but deliver us from evil* [There are special temptations to evil if our hearts aren't forgiving others regularly as we pray]

¹⁵ *But if you do not forgive others, then your Father will not forgive your transgressions.* [Jesus is speaking to disciples in context, sons of God who have God as their Father in a personal relationship, but that relationship can be affected when we don't extend forgiveness in our human relationships. A son is still a son when he sins against dad, but that needs to be made right. If we don't forgive God's children we need to seek God's forgiveness and help]

Matt 7 tells us we need to start with our own sins before confronting others.

7:3 *“Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye?”* ⁴ *“Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye?”* ⁵ *“You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.”*

Don't miss the point at the end of v. 5, a speck in your brother's eye hurts if you've ever had something small in your eye. He does need help to get it out and that's why you need to get the big piece of lumber out of yours to help! An ophthalmologist can't help his patient very well swinging a big fence post around every time he turns his head like a 3 Stooges routine. Your brother doesn't need a 2x4, he needs a man who can see to gently help his problem.

Skip forward to chapter 18 where Jesus really illustrates Mt 7:5 and 6:12.

Jesus wants us to dealing with our glaring sin so we can help others in theirs **18:15** *If your brother sins, go and show him his fault in private; if he listens to you, you have won your brother* [that's the goal, to reconcile or win back]

Sometimes you need the help of others, even the leaders of the church, but the goal is not discipline or putting out, it's restoration, bringing back in. It's about fellowship and it's about forgiveness, and He illustrates 7:5 and 6:12. What does it mean to see the bigness of our sin and pray for forgiven debts? In v. 23-24 He tells of a king whose subject owed a huge debt he couldn't pay back. ²⁶ *“So the slave fell to the ground and prostrated himself before him, saying, ‘Have patience with me and I will repay you everything.’*

²⁷ “And the lord of that slave felt compassion and released him and forgave him the debt.” ²⁸ “But that slave went out and found one of his fellow slaves who owed him a hundred denarii [maybe \$10,000 - a significant debt]; and he seized him and began to choke him, saying, ‘Pay back what you owe.’” ²⁹ “So his fellow slave fell to the ground and began to plead with him, saying, ‘Have patience with me and I will repay you.’” ³⁰ “But he was unwilling and went and threw him in prison until he should pay back what was owed.

[God rebukes him in v. 32-33 and judges him in v. 35 for unforgiveness]

He wasn't merciful because he had forgotten his own huge need for mercy. This is the only other place in Matthew where Jesus uses that word *debt* and it illustrates what He meant by pray "forgive us our debts as we forgive our debtors." Be careful praying the Lord's prayer if you don't forgive others. And if you struggle to forgive others, meditate on the gospel and the debt of sin you owed in the billions, think on the magnitude of God's grace to you. In the gospel Christ paid a debt He didn't owe for a debt we couldn't pay. Speak the gospel to yourself, about your great sin but your greater Savior.

Peacemaker inserts in bulletin - "The Gospel: The Key to Peace"

[Section #4 top right inside corner] 'The key to changing the way we deal with conflict is the gospel—the good news that God made peace with us and between us by sending his Son to die for our sins and give us new life through his resurrection (Col. 1:19-20; Eph. 2:14-16). When we believe in Jesus, we receive forgiveness and are united with Christ and one another (Acts 10:43; Phil. 2:1-2). God then begins to transform us into the likeness of his Son, enabling us to break free from sinful escaping and attacking habits and mature into peacemakers who reflect the glory of God's reconciling love in the midst of conflict (2 Cor. 3:17-18; Col. 3:12-15).'

What are some sinful escape responses? [lower left inside corner #2 in purple] 'People tend to use escape responses when they are more interested in avoiding unpleasant people or situations than in resolving differences.

Denial—One way to escape from a conflict is to pretend that a problem does not exist. Another way is to refuse to do what should be done to resolve a conflict properly. These responses bring only temporary relief and usually make matters worse (see 1 Sam. 2:22-25). [Eli with his sons]

Flight—Another way to escape from a conflict is to run away. This may take the form of pulling away from a relationship, quitting a job, filing for divorce, or changing churches. Flight may be legitimate in extreme circumstances (see 1 Sam. 19:9-10) [King Saul throwing a spear at David], but in most cases it only postpones a proper solution to a problem.' ...

Attack Responses [lower right inside corner #3, I'll skip murder and litigation or lawsuits for the sake of time along with suicide in #2]
 'People tend to use attack responses when they are more interested in controlling others and getting their way than in preserving a relationship.
Assault—Some people try to overcome an opponent by using various forms of force or intimidation, such as verbal attacks (including gossip and slander), physical violence, or efforts to damage a person financially or professionally (Acts 6:8-15). Such conduct always makes conflict worse.'

Peacemaking Responses [#5 center section top]: 'Peacemakers are people who breathe grace. Inspired by the gospel, they draw continually on the goodness and power of Jesus Christ, and then breathe out his love, mercy, forgiveness, and wisdom to dissipate anger, improve understanding, promote justice, and model repentance and reconciliation.

PERSONAL PEACEMAKING

Overlook an Offense—Many disputes are so insignificant that they should be resolved by quietly overlooking an offense. "*A man's wisdom gives him patience; it is to his glory to overlook an offense*" (Pr. 19:11). Overlooking an offense is a form of forgiveness, and involves a deliberate decision not to talk about it, dwell on it, or let it grow into pent-up bitterness or anger.

2. Reconciliation—If an offense is too serious to overlook or has damaged our relationship, we need to resolve personal or relational issues through confession, loving correction, and forgiveness. "*[If] your brother has something against you ... go and be reconciled*" (Matt. 5:23-24). "*Brothers, if someone is caught in a sin, you who are spiritual should restore him gently*" (Gal. 6:1; see Matt. 18:15). "*Forgive as the Lord forgave you*" (Col. 3:13). [then it also discusses negotiation and assistance]'

On the other side of the pamphlet are **The 4 G's of Peacemaking:**

Glorify God

Get the Log out of your Eye (Mt 7:3-5)

Gently Restore (Mt 18:15, Gal 6:1-2)

Go and Be Reconciled (Matt 5:23-24, 6:12, 7:12)

2 Cor. 5:20 says "*we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.*" It says we're just as passionately to plead for and seek reconciled relationships with others as v. 18 says God "*gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation*"

