

Peacemakers

#0131

Study Given by W. D. Frazee—September 19, 1975

“Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid” John 14:27.

That brings us to the beatitude which is the subject of our study. He is who our peace, He who has promised the gift of peace to all His children pronounces a special blessing on those who join with Him in making peace.

“Blessed are the peacemakers: for they shall be called the children of God” Matthew 5:9.

Children partake of the nature, of the character of their father. The children of God partake of His nature, His character. He is in the peacemaking business. You and I, as His children, are called to that blessed mission. Really, dear ones, isn't it a happy privilege and a joyous duty to join with Jesus in making peace?

You have heard this statement—Are you part of the problem, or part of the solution? Well, the peacemakers are part of the solution. Really, as you look out upon the world, there are plenty of problems, solutions are in short supply. So peacemakers are in demand.

“Blessed are the peacemakers: for they shall be called the children of God” Matthew 5:9.

I was interested in a couple of texts over in the book of Proverbs written by this wise man Solomon. He tells us what it is that makes the need for peacemakers, and then how we can really help to solve the problems.

“A froward man soweth strife: and a whisperer separateth chief friends” Proverbs 16:28.

This is why God has to have peacemakers come along and bring peace because there has been strife, separation. But now notice what it is that makes this strife, that makes the separation. What is it? A whisperer.

This is the way sin started in Heaven. Wasn't it? Somebody started a whispering campaign, somebody dropped a doubt, suggested that something wasn't just right. Was there something that wasn't just right? No. When Lucifer first began to whisper, he had nothing whatsoever to base his whispering on. Today there is plenty to whisper about, but Lucifer got so in the habit of whispering without reasons that both the Devil and his agents usually get far afield from the truth. But whether fact or fiction, whispering separates chief friends.

Now in the next chapter of Proverbs, we have the thought repeated, and with it, praise God, we have a recipe, a solution.

“He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends” Proverbs 17:9.

In this first text, Proverbs 16:28, we see the whisperer. In this text, we see the one who repeats. He may whisper or he may turn up the volume a little. In any case, he gets it from the whisperer and passes it on. Concerning both of these people, it is said that they do what? They separate. They separate chief friends or very friends. True friends can be separated by hearing something that somebody said somebody said.

Now the verse we have read here in Proverbs 17:9 says, “He that covereth a transgression seeketh love.” The margin says, “he procureth love.” Peter, in the New Testament, echoes the thought saying, “Love shall cover the multitude of sins.” 1 Peter 4:8.

So watch, as I come in contact with evil, mistakes, failures, if I am a peacemaker, I will seek to do what? Cover it. But if I am a whisperer, a repeater, I will do what? I will separate friends by spreading reports.

“Well,” somebody says, “yes, but Brother Frazee suppose it is true?”

Jesus told us in Matthew 18:15–18 exactly what to do in that case. If your brother sins against you, go and tell what? Him alone. Go and tell him. Talk with him, and if you can get the matter settled, that is fine. That is all that know about it, just you and he. In that way, the sin is covered because

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness”
1 John 1:9.

What does Jesus do with our sins when He forgives them? Covers them.

“Blessed is He whose transgression is forgiven, whose sin is covered” Psalm 32:1.

So I am working with Jesus to cover sins when I go to my brother who has made a mistake, who needs help, and I help him to see his mistake and to confess it, Jesus covers it, and what do I do go and report that? Oh no, I leave it where? Covered under the blood of Jesus. That is a peacemaker.

“Ah,” somebody says, “he wouldn’t listen.”

Jesus tells us what to do in that case. In that same Matthew 18:15–18. He says if he won’t hear you, then do what? Then report it. This is so foreign to what

goes on so often that we need to have our eyes riveted on the text as well as our ears hearing the strange doctrine.

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother” Matthew 18:15.

Now the 16th verse

“But if he will not hear thee, then...” Matthew 18:16.

Do what?

“...take with thee one or two more, that in the mouth of two or three witnesses every word may be established” Matthew 18:16.

What are these two or three witnesses witnessing to? They are witnessing to your endeavor to help your brother. Where do they have to be to witness to it? They have to be where you and the brother are working together to get the difficulty out of the way. This is the work of the peacemaker, and Jesus says, “Blessed are the peacemakers.”

“And if he shall neglect to hear them...” Matthew 18:17.

If he won't hear you working alone, if he won't hear two or three working together, then is not the time to publish it to the world, then is the time to bring it to the church and let the church unite in loving entreaty seeking to cover that man's transgression.

The whole purpose of all this is to make peace. And what is it that disturbs peace? It is sin.

“There is no peace, saith the LORD, unto the wicked” Isaiah 48:22.

So by getting sin out of the way, we get the thing that robbed this one or that one of peace. When the sin is out of the way, the sin is covered and peace is restored.

“Blessed are the peacemakers” Matthew 5:9.

What do you say? Thank God.

Now I want you to notice a statement about Jesus.

“He is our peace, who hath made both one, and hath broken down the middle wall of partition between us”
Ephesians 2:14.

What does it call Jesus? Our peace. Paul is speaking here about the unity between Jews and Gentiles that was made possible through the life and ministry and death and sacrifice of Jesus Christ. There was that great wall of partition between the Jews on one hand and the Gentiles on the other. Jesus broke that wall of partition down. In the Christian church there are to be no barriers between races, between classes, no castes, nothing is to mar that close unity and love between brothers and sisters in the family of God.

But notice, it was all made possible through whom? Through Jesus. He is our peace. So if we have Jesus, we have peace. And if we lack peace, we need Jesus.

Now let us see how Jesus went about to make peace. In this we see what a costly gift the peace of Christ is, and we shall also be able to see what it is going to cost us if we like our Lord become peacemakers.

“And, having made peace through the blood of His cross,
by Him to reconcile all things unto Himself” Colossians
1:20.

What is God doing through the sacrifice of Christ? He is reconciling all things unto Himself. Things in Heaven, things on earth, eventually the entire universe will bow at the throne of Christ and acknowledge Him as the Lord of love.

But now, what does it cost Him to do this? The blood of His cross. If sin had never reared its ugly head in the universe of God, this sacrifice would not have been necessary. But iniquity, whispering, doubts, insinuations, all these made it necessary for God to reveal His love by giving His own life in Christ. So when you and I approach the cross, we discern evidence of a love that is infinite. This causes us to hate the sin that caused His death and to love the One who gave His life.

What do you say?

And thus He makes peace by revealing His character, His life, His love, and by exposing Satan for what he is, a liar, a murderer, the enemy of God and man.

Oh, I want to look at His love there on the cross and catch something of the reflection of that love that I may reflect it to others. What do you say?

You remember that Jesus in His sermon on the mount said if you are seeking to get something out of your brother's life, you must be sure that you don't have something in your own life that is hindering your vision in helping him. He put it this way, if you are trying to get a little mote out of your brother's eye, first cast out the beam out of your own eye, and then you will see clearly to cast out that mote out of your brother's eye.

In the book *Mount of Blessing*, I note this comment on what it really means to cast the beam out of my own eye when I am getting ready to try to help my brother. This is the cost of being a peacemaker. What did it cost Jesus to be a peacemaker? The blood of His cross. And unless you and I are ready and willing to enter into cross-bearing, more than cross-bearing, cross-sharing, crucified with Christ, we are not ready to be peacemakers.

“Not until you feel that you could sacrifice your own self-dignity, and even lay down your life in order to save an erring brother, have you cast the beam out of your own eye so that you are prepared to help your brother”
Thoughts From the Mount of Blessing, page 128.

So I am not ready to help if I see you doing the wrong thing until I have gone to Calvary and seen the love of Jesus, and it melts my heart, and I am ready to die for you, then I can help you. Until then, what had I better do? Keep still. Right?

Certainly, that isn't the time feeling my own lack of love to run to a neighbor or a friend and tell somebody what I saw Steve do, or what I was afraid he was about to do. What does Solomon call it? A whisperer. That is the way to separate friends. But the way to be a peacemaker is for me to go to God in prayer and get love by looking at Jesus sacrifice on the cross until I am ready to sacrifice my life if need be to save my brother, then I can be a peacemaker, then I can get him back on the heavenward way.

Then you can approach him and touch his heart. Now comes this tremendous statement:

“No one has ever been reclaimed from a wrong position by censure and reproach” *Ibid.*

“But I told him!”

Yes. I told him. But I didn't reclaim him.

“No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to seal their hearts against conviction” *Ibid.*

So it is possible to tell a man his faults, and he is worse off when I get through than when I start. It all depends on what? My manner, my method, my spirit.

“No one has ever been reclaimed from a wrong position by censure and reproach; but many have thus been driven from Christ and led to seal their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins” *Ibid.*

There is that thought of covering again. We are to be in the covering business.

“Blessed is He whose transgression is forgiven, whose sin is covered” “Love shall cover the multitude of sins.”
Psalm 32:1; 1 Peter 4:8.

Oh, I am so glad that as I look back over my life, I have had many a friend or loved one that has covered for me!

Ah, you say, “But people shouldn’t cover up.”

Jesus has covered up for me times without number friend. But some of those same friends, thank God, have been my friends enough to come and tell me my sins, my faults, my mistakes, and help me to give those things to Jesus so that they can be covered by His blood. That is the real cover-up we need, isn’t it? That is the work of a peacemaker. And I repeat, I am so glad for the friends that God has given me through these years that have tried to help me. I bless the Lord for their influence tonight.

I was reading in *Volume 9*, pages 191–193, an experience that the prophet tells that took place up in Maine way back in the early days of the Advent movement. She is talking about Brother Stockbridge Howland. The believers were few. They had no church building to meet in. They were meeting in Brother Howland’s house.

One morning when they were meeting there on the Sabbath for some reason, Brother Howland was absent. He was always punctual, so they wondered. But they went ahead. Presently he came in with his face all aglow, and he had a precious experience to tell them. He had just been down to a poor fisherman’s house, talking with him and praying with him.

Now this fisherman had been absent from the meeting, and he thought that Brother Howland, as we say now, had it in for him. I suppose he thought that because he was a poor fisherman that Brother Howland didn’t have any time for him. So he quit coming. So Brother Howland went down there and talked with this brother. But the brother was cold. He was hard to reach.

So finally, Brother Howland got down on his knees by him. He wanted to pray with him, and he wanted to plead with him. Brother Howland said, “My brother, forgive me. What is it that I have done?” The man took him by his arm and tried to raise him to his feet. The man said, “I have nothing against you.”

Oh, but Brother Howland said, “You must because we used to have such sweet fellowship in the Lord, and now something must have come between us. What is it? Brother, forgive me because I love you. I want to be in fellowship with you.”

“Get up, Brother Howland,” he said.

“No,” Brother Howland said, “I won’t.”

“Then I must get down,” he said. And he got down on his knees and confessed how childish he had been and how many evil surmisings he had cherished. And now, he said, I will put them all away. So they joined in love and fellowship and about that time as Brother Howland was telling this wonderful experience of victory, in came the man with his face aglow, and they had a most precious season there in experience in prayer and study together.

Now notice the comment of the prophet:

“Suppose that some of us should follow the course pursued by Brother Howland. If when our brethren surmise evil, we would go to them, saying, “Forgive me if I have done anything to harm you,” we might break the spell of Satan and set our brethren free from their temptations. Do not let anything interpose between you and your brethren. If there is anything that you can do by sacrifice...” *Testimonies for the Church, Volume 9, page 192.*

There is that peace by the blood of His cross.

“If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it” *Ibid.*

What is suspicion? Rubbish. Do you have a place in your house or in your backyard to put rubbish? What do you call it? The garbage can. That is the place to put suspicions.

“If there is anything that you can do by sacrifice to clear away the rubbish of suspicion, do it. God wants us to love one another as brethren... He wants us...” *Ibid.*

Watch this. Here is something in Christian education.

“He wants us to educate ourselves to believe that our brethren love us, and to believe that Christ loves us. Love begets love” *Ibid.*

So I am not only—watch it—I am not only to educate myself to love others, I am to educate myself to believe that my brethren love me. That is what this says.

Did it say that?

“God wants us to love one another as brethren... He wants us to educate ourselves to believe that our brethren love us, and to believe that Christ loves us. Love begets love” *Ibid.*

Ah dear ones, does rebuke sometimes indicate love? It can. But if I love my brother, and I see that he is doing something wrong, two things will follow. I will try to talk to him about it, and I won't talk to others about it. Because whispering does what? Separates. But loving entreaty removes the barrier, takes away the sin, covers it, and restores the fellowship.

“Blessed are the peacemakers: for they shall be called the children of God” Matthew 5:9.

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