

Announcements

Want to keep up on what's going on around here? Drop your info card in the offering plate and we'll add you to the e-letter list.

Communities:

This is where we gather to pray, study and encourage one another as part of the missional work of the Gospel. We would love to get to know you more, and this is one of the best ways to get planted as a part of Seaside.

Please consider joining a Community to strengthen the not only your family, but the larger community.

Contact

eric@seasidechurch.com
for info on where groups meet or to lead/host one.

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"For it was the Father's good pleasure for all fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven" Colossians 1.19-20

When we finished last week we looked at how loving confrontation as an end is not the pattern set for us - the end of all things *must be* reconciliation of man to God and man to man. Often the first must happen before the second can even be thought of. This is because the root of the lack of peace is the battle for sovereignty in the world. The world co-laborers with Satan (as we are as well in our worst moments), held as captives to do his will, which is to become God. So there can be no peace in the world, no matter how the nations rage and plan, because without God, who is and defines true peace (Lev 26.6; I Kings 2.33; Ps 29.11; Is 9.6; Ez 34.25; Rom 15.33), it is just not possible. Only in and through the work of righteousness can we have peace with God and man. This is because only in the death of Christ can the *consequence* of sin truly be borne - all the anger, malice, pride, gossip, lies, murder, and death itself (1 Peter 2.24-25; Col 2.13-15). **We are only working in the aftereffects of that great and amazing work**, pointing people to that work. In that we are truly peacemakers, sowing peace for the harvest of righteousness.

There are two places in particular to see this in the New Testament - John 4 and Philippians 2.

And that is what it means to be sons of God, dwelling in unity (Ps 133). We have seen that as believers we are no longer beggars, but children of God, every good and perfect gift and promise is ours (though again, we must be careful our motives of what we ask according to James). This is not just some vague idea, this is actually to be considered as precious *as your very children* (whether now, in the past, or even those that are still hoped for) - to be called that not only by Him (as if that were not enough), but also that the whole world might say, "These indeed must be the children of God, because, even though they will never *be* their Father, they are without a doubt from Him, and are about His work."

Being a peacemaker is one who seeks reconciliation of all men to God, doing all things with the motive, as a son of God, of making that a reality.

"Now may the God of peace who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, equip you with everything good that you may do his will, working in us that which is pleasing in his sight, through Jesus Christ, to whom be glory forever and ever. Amen." Hebrews 13.20-21