

MAKING PEACE WITH THE PEACEMAKER

A Review Article of Kenneth Sande, **The Peacemaker** (Baker, 1997), Second Edition, by Pastor Edward A. Robson, Th.M., Ph.D. Professor Emeritus, Reformed Presbyterian Theological Seminary.¹

The Third Edition of Attorney Sande's book is already in print. There are more than 12,000 hits from the Google search for the words, Ken Sande, and , **The Peacemaker**² . The Second Edition has 500 references to the Scriptures³, and the endorsement of eleven prominent Christian leaders (Five endorsements are on the back cover, and six endorsements are after the front cover of the Second Edition. The Third Edition may have others and more.) It has been translated into ten other languages, and one reviewer says of Attorney Sande's book , “ There is no need for another book on this topic to be written, now that this volume exists.”

With such glowing reviews and general acceptance of Attorney Sande's work, what could be wrong with making peace using The Peacemaker approach? In a peaceful and charitable manner, I plan to answer that there are some things wrong with The Peacemaker approach.

I have read and studied Sande's book three or four times. The St. Lawrence Presbytery, where I have served for more than 40 years, has used the services of a lawyer associated with Peacemakers, and recently Sande's book has been recommended in several congregations in the Presbytery for consideration in facilitating reconciliations. Therefore, I was prompted to write this review.

During my forty years of ministry, I have been involved in a number of conflicts. Some of them were resolved with favorable results, and some were not. The Presbytery has been faithful and honest in dealing with every conflict that has come to it. I have not always agreed with the results of the adjudications by the Presbytery. In some cases, no matter what the profession of faith may be, some people will not be reconciled, even if appealed to by using **Ephesians 4:32 And ^abe kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.**

Christians are counselled repeatedly by the Holy Spirit, speaking in the Scriptures, to live in peace with one another.**2 Corinthians 13:11 Finally, brethren, rejoice, be made complete, be comforted, ^cbe like-minded, ^dlive in peace; and the God of love and peace shall be with you. 1 Thessalonians 5:12-13 ¹² But we request of you, brethren, that you appreciate those ^bwho diligently labor among you, and ^chave charge over you in the Lord and give you ²instruction, ¹³ and that you esteem them very highly in love because of their work. ^aLive**

¹ This article is posted on the web site:DEARYOUNGSHEPHERD.ORG

² Some of the items found in this Google search are not complimentary to Ken Sande, and point out the failures of Peacemakers, but I am not interested in these comments in my article.

³ Attorney Sande likes to use the “cluster” method of citing Scriptures. He draws together a number of Scripture verses that are suppose to support a paragraph of insight either just before or just after the paragraph. This method of Scripture citation is encouraged by computer Bible programs.

in peace with one another. Romans 12:18 If possible, so far as it depends on you, be at peace with all men. I take these admonitions seriously, and I am not writing this review article to stir up controversy. However, the claims of truth require a careful evaluation of the presentations in the **Peacemaker**.

My first issue with Attorney Sande's book is the manner in which he uses the Scriptures. For example, the context from which the title of his book comes, peacemakers, is not addressed. The only reference to the word, peacemakers (it is in the plural in the Greek) is in **Matthew 5:9 "Blessed are the peacemakers⁴, for they shall be called sons of God.** A verse without the word, peacemakers, (referenced by Sande on pages 37,236, 264) but very close in meaning to the idea of peacemaker is in James 3:18 **And the seed whose fruit is righteousness is sown in peace by those who make peace⁵.**

Attorney Sande places a great deal of emphasis upon Matt. 5:9, and makes it a part of the Peacemaker's Pledge. (p. 235). He refers to Matt. 5:9 on page 37 and on page 41 where he mentions that Matt. 5:9 is part of the **Sermon on the Mount**. The **Sermon on the Mount** is found in the Gospel of Matthew, chapter 5-7. The **Sermon** is for everyone who will hear His words, and obey them.. Those who hear have been born again by the Spirit, and the **Sermon** deals with the character and conduct of Christians.

Attorney Sande recognizes the necessity of the New Birth in Christ at the beginning of his book. He quotes from 1 Cor. 10:31⁶ and Col. 3:1-2⁷, and he does make references to God in his first example of Steve and Bill and their dispute over a home. He even mentions that one of his colleagues in the law conceded that the resolution of the problem between Steve and Bill "had to be God" because neither of them would give an inch. Their dispute lasted more than a year. We are not told how much was paid in attorney's fees before the dispute was settled. Is Jesus talking about this type of settlement when he says ,"**Blessed are the peacemakers for they shall be called sons of God (God is going to own them as His children)?**

Attorney Sande acknowledges that Matt. 5:9 is part of a broader context of the **Sermon on the Mount**, but how does Matt. 5:9 fit within that context? This question is not answered.

Within the context of the blessedness of the peacemakers are the contradictory responses against those who speak about the peaceful Kingdom of God. They are reviled, persecuted, and falsely accused of doing evil. From this context we see that the peacemakers are primarily those who preach the Gospel of the Kingdom of God to an age that does not wish to hear about His Kingdom. I have no doubt that Attorney Sande sees that reconciliation with God is the basis for

⁴ οἱ εἰρηνοποιοὶ

⁵ (τοῖς ποιῶσιν εἰρήνην.)

⁶ 1 Corinthians 10:31 Whether, then, you eat or drink or ^awhatever you do, do all to the glory of God.

⁷Colossians 3:2-3 Set your mind on the things above, not on the things that are on earth. ³ For you have ^adied and your life is hidden with Christ in God.

man's reconciliation with man.. (He quotes from John 3:16⁸ and Romans 5:1-2⁹ very early in the book.) However, he does not place Matt. 5:9 within its context, and that is an error in his approach to the Scriptures. This exegetical error shows up more pointedly in Attorney Sande's comments on John 17:20-23 found on pages 40-41. I am quoting fully from pages 40-41 to make certain that I do not misrepresent Attorney Sande's case.

“ One of the most emphatic statements on peace and unity in the Bible is found in Jesus' prayer ...After praying for [H]imself and for unity among [H]is disciples (John 17:1-19), Jesus prayed for all who would someday believe in [H]im....*Jesus prayed that his followers would get along with one another.* This was so important to [H]im that he tied [H]is reputation and the credibility of [H]is message to how well [H]is followers would display unity and oneness.”

I very much enjoyed looking up Attorney Sande's verses on peace, (which is the context of the above quotation from Sande-pages 36-49), but I am not convinced that peace with God through Jesus Christ is three dimensional. Reconciliation brings a correct understanding of God whom we are to love without reservation (^{NAS} **Matthew 22:37 And He said to him, *“You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.”***), and a correct understanding of how to love ourselves and our neighbor (**Matthew 22:39 *“The second is like it, *“You shall love your neighbor as yourself.”****). A correct understanding of God brings about a correct understanding of ourselves and others, and I do not see this as three dimensional, but this is not a big issue. The misunderstanding of John 17 is a big issue.

This is not intended to be a frivolous comment, but if Jesus were praying simply that His disciples **“would get along”** that prayer was both answered and fractured at the same time. Judas got along (even up to this point of time in the minds of the disciples), but Judas was not part of the unity for which Jesus is praying. Further, I can make the point that the Christians of the time of Jesus and the Apostles were, and were not, unified. They were not unified because the admonitions about being unified come in the Scriptures from this period of time. Those Scriptures address the problems at that time that persist to our time. We are then admonished to a truth that never has been realized.

My point is that Jesus is praying for issues and conditions far beyond **“getting along”**. To think about John 17 as Attorney Sande suggests is to miss the point of John 17. He has made the same mistake in several other places with several other passages of Scripture that I will use to illustrate my point. Here is what Attorney Sande missed about the context of John 17.

Jesus' prayer is an outpouring of His love for His Apostles, and His people. His prayer contains applications of His teachings in John 13-16. John 17 represents His intercession for His

⁸John 3:16 For God so ^aloved the world, that He ^bgave His ^{1c}only begotten Son, that whoever ^dbelieves in Him should not perish, but have eternal life.

⁹Romans 5:1-3 ^aTherefore having been justified by faith, ^{1b}we have peace with God through our Lord Jesus Christ, ² through whom also we have ^aobtained our introduction by faith into this grace ^bin which we stand; and ¹we exult in hope of the glory of God. ³ ^aAnd not only this, but ¹we also ^bexult in our tribulations,

people in heaven. Of this prayer Albert Barnes writes, "It is perhaps the most sublime composition to be found anywhere." Many concur with Barnes' assessment of John 17.

Jesus' prayer in John 17 may be arranged around the six times Jesus addresses the Father (Jn. 17:1, 5, 11, 21, 24f). It may be arranged around the intercession for His own glorification (Jn 17:1-5); the preservation of His Disciples (Jn. 17: 6-19); and for His Church (Jn.17:20-24). ("These three parts are connected by the thoughts of the Work of God, Accomplished by Christ, Carried on by the Apostles; Completed in the Church, to the glory of God".-Philip Schaff).

Jesus' prayer considers the Hour of His great work upon the cross (Jn. 17:1); the intimacy and glory of the Father and the Son from eternity to eternity; the Gift of Eternal Life witnessed by both the Hebrew and Greek Scriptures (Jn. 17:3); the revelation of the Name of God by The Prophet, Jesus, the One sent to us from God; the Truth of the Word of God, and its foundation for all subsequent theological thought (Jn 17:8); the self sanctification of our Great High Priest (Jn. 17:19); the mystery of evil (Jn. 17:15); the Oneness of God and the oneness of believers (the ontological unity of the Trinity is the measure of our unity as believers) ; the will of our King (Jn. 17:24), and the Love of God and the Love of Christ (Jn. 17:26). This paragraph is simply to demonstrate that there is infinitely more in John 17 than simply wanting believers to get along with one another, and I doubt that that good point comes from John 17 at all..

Another passage of Scripture that Attorney Sande fails to place within its context is found on page 83. Sande writes, "**Paul gave up his right to financial support from the church in Corinth (1Cor.9:3-15)¹⁰. In addition, he once relinquished his right to a just trial and consequently was flogged (Acts 16:22-24).**" I am only going to comment on the second example from Acts.

Let me set before you **Acts 16:22-24** ²² **And the crowd rose up together against them, and the chief magistrates tore their ¹robes off them, and proceeded to order ²them to be ^abeaten with rods. ²³ And when they had inflicted many blows upon them, they threw them into prison, commanding ^athe jailer to guard them securely; ²⁴ ¹and he, having received such a command, threw them into the inner prison, and fastened their feet in ^athe stocks.**

Paul and Silas were the victims of mob violence. This was a crime perpetrated against them with the approval of the Roman authorities of Philippi. There was absolutely no way in which Paul and Silas could have stopped this violence. At a later time, when Paul had the chance to say some things before being beaten, he said it.¹¹

¹⁰ There is much more that needs to be said on this point, but not here and not now.

¹¹**Acts 22:25-29** **And when they stretched him out with thongs, Paul said to the centurion who was standing by, "Is it lawful for you to scourge a man who is a Roman and uncondemned?" And when the centurion heard *this*, he went to the commander and told him, saying, "What are you about to do? For this man is a Roman." And the commander came and said to him, "Tell me, are you a Roman?" And he said, "Yes." And the commander answered, "I acquired this citizenship with a large sum of money." And Paul said, "But I was actually born *a citizen*." Therefore those who were about to ^aexamine him immediately let go of him; and the ²commander also was afraid when he found out that he was a Roman, and because he had put him in chains.**

The day following the mob scene of Acts 16:22, the Roman officials sent word to release Paul and Silas. Note how Paul used his citizenship, and his rights as a citizen. **Acts 16:36-40** ³⁶ **And ^athe jailer reported these words to Paul, saying, "The chief magistrates have sent to release you. Now therefore, come out and go ^bin peace." ³⁷ But Paul said to them, "They have beaten us in public without trial, ^amen who are Romans, and have thrown us into prison; and now are they sending us away secretly? No indeed! But let them come themselves and bring us out." ³⁸ And the policemen reported these words to the chief magistrates. And ^athey were afraid when they heard that they were Romans, ³⁹ and they came and appealed to them, and when they had brought them out, they kept begging them ^ato leave the city. ⁴⁰ And they went out of the prison and entered *the house of* ^aLydia, and when they saw ^bthe brethren, they ¹encouraged them and departed.**

Attorney Sande makes some distinctions about forgiveness, and applies them to the crucifixion in a way that I think is incorrect. **"Positional forgiveness is unconditional and is a commitment you make to God....Transactional forgiveness is conditional on the repentance of the offender..."**(Sande, pp. 190-191). He goes on to say about these two stages of forgiveness, **" Both stages of forgiveness were vividly demonstrated by God. When Christ died on the cross, [He] took on the position of forgiveness..."**Father, forgive them, for they do not know what they are doing" (Luke 23:34). At Pentecost, the Father's answer to Jesus' prayer was revealed..."

Three thousand were saved at Pentecost, at the preaching of Peter, as it is recorded in Acts 2:36-41; but this event is not the answer to the Jesus' prayer recorded in Luke 23:34. He was praying there, in His first word from the cross, for the soldiers who were putting Him to death, and not the crowd who cried crucify Him nor the Chief Priests and Pharisees who engineered His death through Pilate. The soldiers were spared the wrath of heaven by this intercession of the Savior, and the answer to His prayer of Luke 23:34 is in the confession of the centurion who oversaw His crucifixion, **Luke 23:47 Now when the centurion saw what had happened, he began praising God, saying, "Certainly this man was innocent." Matthew 27:54** ⁵⁴ **^aNow the centurion, and those who were with him ^bkeeping guard over Jesus, when they saw ^cthe earthquake and the things that were happening, became very frightened and said, "Truly this was the Son of God!"**

As important as I judge putting passages within their contexts to be, I think it is of greater importance to examine a number of items that Attorney Sande leaves out of his book, **The Peacemaker**. It may seem a little unfair of me to criticize a work for what it does not contain, but if there is a chance that no other book on this subject need be written, then I feel it is necessary to say what is missing, and is in need of commentary.

Attorney Sande makes no comments nor does he include Matt. 13:24-53 in his book. Yet it should be in such a book because it helps to explain conflicts within the church in every age. The persistent enemy is the Devil and his angels. **Matthew 13:27-30** ²⁷ **"And the slaves of the landowner came and said to him, 'Sir, did you not sow good seed in your field? ¹How then does it have tares?' ²⁸ "And he said to them, 'An ¹enemy has done this!' And the slaves said to him, 'Do you want us, then, to go and gather them up?' ²⁹ "But he said, 'No; lest**

while you are gathering up the tares, you may root up the wheat with them. ³⁰ 'Allow both to grow together until the harvest; and in the time of the harvest I will say to the reapers, "First gather up the tares and bind them in bundles to burn them up; but ^agather the wheat into my barn.'"

Attorney Sande does not represent fairly, or at all, the necessary conflicts for truth. He does not, for example, deal with the conflict that separated Paul and Barnabas. **Acts 15:39 ³⁹ And there arose such a sharp disagreement that they separated from one another, and Barnabas took ^aMark with him and sailed away to ^bCyprus.** He does not address the problems implied when dealing with men like Diotrophes (**3 John 1:9 I wrote something to the church; but Diotrophes, who loves to ^abe first among them, does not accept ¹what we say.**) He does not deal with Demas who left the faith altogether (**2 Timothy 4:10 ¹⁰ for ^aDemas, having loved ^bthis present ¹world, has deserted me and gone to ^cThessalonica;**) He does not consider the problems raised by those who left the Apostolic sphere of teaching (**1 John 2:19 They went out from us, but they were not *really* of us; for if they had been of us, they would have remained with us; but *they went out*, ^bin order that ¹it might be shown that they all are not of us.**)

Attorney Sande does not deal with legitimate divorce because of cruelty and harshness (**Mark 10:4-6 ⁴ And they said, ^a"Moses permitted *a man* to write a certificate of divorce and ¹send *her* away."⁵ But Jesus said to them, "Because of your hardness of heart he wrote you this commandment. ⁶ "But ^afrom the beginning of creation, *God* ^bmade them male and female.**)

As I wrote above, Sande does not adequately address the conflicts that arise because of abuse of legitimate authority, whether that abuse is from a spouse, from a school board, or from a pastor. There are some pastors who are simply oppressors. They are arrogant, harsh, insolent, insubordinate, crude in speech and behavior. They offer unrighteous criticisms of pastors far better than themselves.. They are derelict in their duty. They starve their flocks spiritually, and otherwise misuse pastoral authority. Most often they are oppressive and abusive in their own homes, and you may be asking how could such a person become a pastor with such a character?

Man cannot discern the heart. We do what we can as pastors and elders to put into positions of authority gentle and kind and competent undershepherds. When we fail, our failure is bluntly apparent, and we do act. Such actions are sometimes misunderstood and misjudged by congregations. Sometimes the actions are mistaken. Sometimes details cannot be made known. Sometimes a man who should be demitted from the ministry (removed without trial or public charges), or defrocked (removed under charges) is not immediately challenged. His malfeasance is sometimes just to get attention. Ultimately, such men have entered the ministry by deception, and will eventually be dealt with, sometimes by men and sometimes by the Lord, who alone knows the heart.

. Such men must be opposed.¹² Those who have the courage to oppose such tyrants are sometimes viewed as the source of trouble, and are counselled to be reconciled with the offender. The courageous are sometimes persecuted for righteousness sake by others who claim righteousness. There is no reconciliation possible in cases such as these because these cases are not personal disagreements. I did not find much help on this aspect of conflict in **The Peacemaker..** The Word of God says, "**Titus 1:10-11 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,** ¹¹ **who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.**

I will add one more quotation from the Scripture on the conduct just described.
Philippians 1:15 ¹⁵ **Some, to be sure, are preaching Christ even from envy and strife, but some also from good will;**

Sande did not address such important and relevant questions as are suggested in these verses: **Matthew 10:34-36** ³⁴ **"Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword.** ³⁵ **"For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶ and a man's enemies will be the members of his household.**

Sande did not address the painful problem of shaking the dust from your feet as a witness against those who will not hear the Gospel of reconciliation and peace. **Luke 9:2-5** ² **And He sent them out to proclaim the kingdom of God, and to perform healing.** ³ **And He said to them, "Take nothing for your journey, neither a staff, nor a bag, nor bread, nor money; and do not even have two tunics apiece.** ⁴ **"And whatever house you enter, stay there, and take your leave from there.** ⁵ **"And as for those who do not receive you, as you go out from that city, shake off the dust from your feet as a testimony against them."**

This brings me to my final criticism of Attorney Sande's book. The cross section of cases Sande presents to us are not all equal nor of the same importance nor caused by the same reasons.

Sande began his book with Steve and Bill (page14), and the important issue of contractual obligations by a builder to build well. Bill's work was deficient, and Steve was drawn into an unnecessary and costly controversy. If Bill's work was deficient in Steve's house, and both Bill and Steve claim to be Christians, what can be said about Bill's deficiencies for those who are not Christians? This latter deficiency is greater than the former. How much money was taken up in unnecessary legal costs to resolve a problem that was unnecessary from the beginning?

I know of builders and other types of workmen who will not do shoddy work. If their service is not what it should be, they will correct the problem. They will also persist at correcting

¹²**2 Timothy 2:17-18** and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸ men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.

a problem until it is resolved. These comments are a tribute to men of integrity, who effectively resolve conflicts without litigation, by God Almighty's common grace.

Attorney Sande gives us an example of family conflict involving 7 siblings and an aged mother. (p.23). The conflict comes down to two sisters who were alienated from each other 20 years before the aged mother's problems, and that old problem is stopping the resolution of the current problem. The conflict between the sisters is resolved, and that led quickly to the resolution of the mother's problems. All that is well and good. However, what is going on in those 20 years of hostility? What church or churches, if any, do these siblings attend, and where is the courage among those in the family to do what is right for their mother? The children allow the mother to stay in her home, and they all help with her care. Why does this require a peace maker? Does this not say a great deal about the quality of the preaching or lack thereof that this family heard? What relevant Biblical passages did these sisters hear that changed their attitudes toward each other, and their mother? Where is their pastor? How much did all of this peace maker intervention cost?

Sande gives us other case studies (of a sort) that deal with reconciliation found in his personal work and the Scriptures:

- 1.) Betty and Elaine (p.67-69) were friends who worked together and became enemies (of a sort). It was Betty's business. How much time and money did it take to resolve a conflict that some degree of sanctification in Elaine's heart could have dealt with easily?
- 2.) Euodia and Syntyche
- 3.) Ted and his supervisor, Joan (pp. 86-88)
- 4.) Pastor Wood, Elder Kent, Cindy, and Ken (here is the success of Christian love without the mediation of men) (p.92)
- 5.) Glenn Cunningham and his story of practice (p. 124)
- 6.) Arrogant Larry and his colleague, Janet (pp. 129-131)
- 7.) The wife who became reconciled to her husband rather than divorce him (pp. 62-64).
- 8.) Joe and the local business man, Fred, and Joe's confrontation of Fred for real or apparent dishonesty in business (p. 135).
- 9.) Steve, Sally, Julie, and the barking dog. (There are people who fully understand how annoying their dog (or dogs) are, and care nothing at all for their neighbors. I sometimes pray for the demise of the dog.)
- 10) David, Nabal, and Abigail (p. 214).(It may be that like Rahab of Jericho, Abigail was given an understanding of how important was David's role in God's plans, and how dumb was Nabal.)

I have yet a few more examples of Attorney Sande's cases, but I wish to correct what I consider to be another error in his use of the Scriptures. Sande writes, "**Some people refuse to confront others because of another passage [of Scripture] 'Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also' (Matt. 5:39). This passage does not forbid personal confrontation. Rather, it forbids people to take the law into their own hands and to seek vengeance against those who wrong them. This verse teaches that the Christians should be willing to endure personal injury without retaliation when that injury comes as a direct result of their Christian witness...(p.138)**"

Jesus' admonition in Matt. 5:39 deals with inconsequential insults. The slap on the cheek was not harmful to the person. Jesus was not a pacifist. (Luke 22:36 ³⁶ **And He said to them, "But now, let him who has a purse take it along, likewise also a bag, and let him who has no sword sell his ¹robe and buy one.**) We are to call upon the God of Vengeance when evil takes hold of us or our society as in the case of abortion. (Psalm 94:1-6 **O Lord, God of vengeance; God of ¹vengeance, shine forth! Rise up, O Judge of the earth; Render recompense ^cto the proud. ³ How long shall the wicked, O LORD, How long shall the ^awicked exult? ⁴ They pour forth *words*, they ^aspeak arrogantly; All who do wickedness ^bvaunt themselves. ⁵ They ^acrush Thy people, O LORD, And ^bafflict Thy heritage. ⁶ They ^aslay the widow and the ¹stranger, And murder the orphans.**) We are to expect that the Lord God the Almighty will vindicate the righteous and judge the wicked, and the Psalms teach us to expect, and to pray, for such frightening but just retribution (Psalm 9:9-12 ¹The LORD also will be a ^astronghold for the oppressed, A stronghold in times of trouble, ¹⁰ And ¹those who ^aknow Thy name will put their trust in Thee; For Thou, O LORD, hast not ^bforsaken those who seek Thee. ¹¹ Sing praises to the LORD, who ^adwells in Zion; ^bDeclare among the peoples His deeds. ¹² For ^aHe who ¹requires blood remembers them; He does not forget ^bthe cry of the afflicted.)

I close this list of Attorney Sande's examples with the example that picks up on the themes of Psalms 94 and 9 above. He writes about Father O'Flaherty and Colonel Kappler. A Roman Catholic Priest, who suffered because of the crimes of the Nazi's, was enabled, by the grace of God, to bring a wicked man to repentance, and so far as we know, to faith in Christ. (p. 232-233) The oneness that Jesus speaks of in John 17 is the oneness produced by the Holy Spirit whether on the inside or the outside of the bars of a prison..

In the 40 years since I was ordained to the ministry, I have seen, and sadly been a part of controversies. In some cases I have made mistakes. In some cases, we ended up finding the controversy was a distraction from even greater problems. Unregenerate people can make a profession of faith that only in time shows up to be bogus.

Paul says that controversy must come to show where truth and righteousness lie **"1 Corinthians 11:18-19 ¹⁸ For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part, I believe it. ¹⁹ For there ^amust also be factions among you, ^bin order that those who are approved may have become ¹evident among you.**

I appreciated Attorney Sande's treatment of Spiritual Warfare (pp.226-232). He deals with this subject only briefly. Spiritual warfare is always in season in the church and among Christians. The entire Epistle of 2Corinthians is a book dealing with conflict, much of it aimed at Paul the Apostle, and with the intent of depriving Paul of his Apostolic Office.

Sande's book does not deal with the prophetic warning of what things will be like for successive generations of Christians.. Paul writes to Timothy, **" 1 Timothy 4:1-3 But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to ^cdeceitful spirits and doctrines of demons, ² by means of the hypocrisy of liars seared in**

their own conscience as with a branding iron, ³ men who ^aforbid marriage *and advocate* ^babstaining from foods, which God has created to be gratefully shared in by those who believe and know the truth.

I close this review by indicating that Attorney Sande's desire is laudable and correct. I do not think he has reached his goal, and that another book on the subject of peacemakers may need to be written. I think, however, the Book that has been written, the Word of God, should be more carefully considered first. If the preachers of the Word of God were to do their work in a more dedicated fashion, expounding to the people of God that very Word, then many controversies would be eliminated. Ultimately, the issue that Attorney Sande's book calls to our attention is the continuing need for personal sanctification. This need for each generation to grow in grace was well summarized by J.A. Bengel (1687-1752). Bengel wrote,. "**Scripture is the life of the Church: the Church is the guardian of Scripture. When the Church is strong, Scripture shines abroad; when the Church is sick, Scripture is imprisoned. Thus Scripture and the Church exhibit together the appearance of health, or else of sickness; so that the treatment of Scripture corresponds with the state of the Church.**"

The Church of Christ and the people of God will not be freed from the tribulations and the conflicts of this age until this age is completed. At that time the pure in heart will see God, and the true peacemakers, the Sons of God, will be acknowledged for all on the Right Hand to see.