

Doing Justice In Resolving Conflicts

Sermon Notes for July 15, 2012 by Pastor Dennis R. Tuuri
Do Justice, Part Ten

Intro - Luther, Calvin and Cohen - A Life of Repentance, But What Does It Mean?

Hebrews 1:1-4

A ¹God, who at various times and in various ways spoke in time past to the fathers by the **prophets**, ² has in these last days spoken to us by His **Son**,

B whom He has appointed **heir** of all things,
C through whom also He made the worlds;
D ³who being the brightness of **His glory**
D and the express image of **His person**,
D and upholding all things by the word of **His power**,
C' when He had by Himself purged our sins,
B' sat down at the **right hand** of the Majesty on high,

A⁴ having become so much better than the **angels**, as He has by inheritance obtained a more excellent **name** than they.

Focus and Shift at the Middle; Working Out From the Middle

1. The Son's Priestly Work – Creator and Redeemer Ex. 20, Deut. 5
2. The Son's Kingship – Psalms 2 and 110
3. The Son's Prophetic Work – Heb. 2:2; Gal. 1:19

I. Steps to Move From Conflict to Peace

- A. Start At Peace - Glory
- B. Be Judgmental: Knowledge - Gal. 6:1; James 5:19,20
- C. Be Proactive About the Loss of Peace: Life - Matt. 5:23-25
- D. Be As Private As the Sin - Lev. 19:16,17
- E. Remember the Three Gifts
- F. Seek Repentance
- G. Be Prepared to Stigmatize - 2 Thes. 3:6,14,15

II. Repentance

- A. Related to Contrition - 2 Cor. 7:10
- B. Broadhus "A complete change in mental outlook and of life design"
- C. Future Oriented, Not Past Oriented - Lk. 15:17; Gen. 6:6; Ex. 32:14
- D. Action Oriented, Not Emotion Oriented - Lk. 3:7-14; 1 Jn. 1:6
- E. Accepts Responsibility - Gen. 3:12; Luke 16:19-31
- F. Is The Condition For Forgiveness - Lk. 17:3,4
- G. Results in New Creation Life - Acts 3:19; Rom. 6:18

Our Lord and Master Jesus Christ, when He said [Poenitentiam agite](#), willed that the whole life of believers should be repentance.

The Latin term ***Poenitentiam agite*** is used in the first of the [Ninety-Five Theses](#) of [Martin Luther](#), and variously translated into English as "[Repent](#)" or "[Do Penance](#)".^[1]

The term is part of the larger quotation from [St. Jerome](#)'s [Vulgate](#) translation of [Mt. 3:2](#) (as said by [John the Baptist](#)) and [Mt. 4:17](#) (as repeated by [Jesus of Nazareth](#)): "Pœnitentiam agite: appropinquavit enim regnum cœlorum" ("Repent: the Kingdom of Heaven is at hand").^[2]

The Future - When they said rpent, rpetn, I wnder what they meant

ow the hatred of sin, which is the beginning of repentance, first gives us access to the knowledge of Christ, who reveals him-self to none but poor and afflicted sinners, who groan, toil, are heavy-laden, hunger, thirst, and pine away with sorrow and misery (Isa. 61:1-3; Mat. 11:5, 28; Luke 4:18). ***Accordinlgy, we must strive toward repentance itself, devote ourselves to it throughout life, and pursue it to the very end if we would abide in Christ....***

Therefore, I think he has profited greatly who has learned to be very much displeased with himself, not so as to stick fast in this mire and progress no farther, ***but rather to hasten to God and yearn for him in order that, having been engrafted into the life and death of Christ, he may give attention to continual repentance.***"
~Institutes Book III: 20.

stig·ma·tize  (stīg' mă-tīz')

tr. v. stig·ma·tized, stig·ma·tiz·ing, stig·ma·tiz·es

1. To characterize or brand as disgraceful or ignominious.
2. To mark with stigmata or a stigma.

judg-men-tal  (jūj-mēn'tl)*adj.*

1. Of, relating to, or dependent on judgment: *a judgmental error*.
2. Inclined to make judgments, especially moral or personal ones: *a marriage counselor who tries not to be judgmental*.