

## The Mind of Christ - Lesson 71

September 11, 2020

Section 54 The Sermon on the Mount

A. T. Robertson's Harmony of the Gospels

Welcome to another addition to The Mind of Christ. This is one of the longest series I think I've ever done and if it ever gets completed it *will* be the longest series I've ever done. The Mind of Christ study is called "Challenger Deep" because it is based on the deepest part of the Ocean. I figured that the mind of Christ was pretty deep and I needed a pretty big name for it. I began this study in 2010 and it took me to 2017 to complete the study producing twenty-one journals and a lot of ink and a lot of insight into the mind of Christ. So, I'm trying to share some of this with you.

We're in the early part of the Sermon on the Mount. It's a very long section and will take a very long period of time to complete the study of the Sermon on the Mount. We are trying to do an in-depth study. This is not your average Sunday school class. This is more of an in-depth study of Scripture and trying to learn how we may understand Christ better *so that* we can imitate Him; *so that* we can think like He does and that our lives will conform more to His image. We thank you for joining us. Again, our study is in Matthew chapter 5. There are some references in the book of Luke and I'll tell you when those come into play.

The one that we're going to talk about today is another beatitude, one of the "blessed" passages and it is found in **Matthew 5:9** where it says, "<sup>9</sup> **Blessed are the peacemakers, for they shall be called sons of God.**"

This word "peacemaker" is the word "eirenoποις" (εἰρηνοποιός). It is really a combination of two words meaning 'to be peaceable' and then the word, 'to make'. So it is to make something or someone peaceable. The only time in the New Testament where this word is found is in this particular verse (**Matthew 5:9**) so we don't have anything to compare it to, per se, as far as the use of the word. However, the word 'peace' is found very often in Scripture and we will look at some references that help us to understand the idea of peace a little bit better. Also, the concept of reconciliation is a part of this. That would be a synonym, in this case, to peace, and also the idea of harmonizing or bringing something into harmony. This equates with what we've talked about in "homeostasis" quite a long time ago, (**Lessons 67; 70**) which is the balance or the stability needed to live well in this world.

Perhaps I need to see this as more than just simply resolving conflict. In other words, we often think about "peacemakers" as someone who helps resolve a conflict but perhaps we need to see it in a little broader perspective. Could a "peacemaker" be one who brings stability into a person's life by bringing them into harmony with God and with others? So being a "peacemaker" may be more than just managing a conflict. It may be just simply bringing people into harmony with God and one another. I suppose it is all connected, and we'll see how this is connected as we get into it.

How can one love God whom he has not seen, when he does not love his brother whom he has seen? If we cannot be in harmony with our brother, how can we be in harmony with God? And I believe it works a little bit in the other direction too. If we're not in harmony with God, how can we be in harmony with other folks?

When I studied the word ‘peace’ “eirene” (εἰρηνη) in the Greek, there were three categories of understandings of this word. Now, I’ll tell you before I tell you what they are, that they are very closely associated with each other and I’m not sure there’s a lot of difference among the three. But I want to give you the three anyway so you can see, maybe, a little bit of the distinction that’s made.

**First**, the word ‘peace’ could be particularly in a civil sense ... in other words, “not at war”. We’re in a state of ‘peace’, not at war. The verb, which is the word eiro (ειρο) means “to join”. It is part of the word “eirene” (εἰρηνη) where we get the word for ‘peace’, so part of the word for ‘peace’ comes from an original word “to join together” ... prosperity, meaning one, peace, quiet, or rest. The word means, “without dissention”; it is something that is going on where there is no dissention involved.

The **Second** category of understanding ‘peace’ is, by implication, ‘a state of peace or tranquility’. So if there is not a conflict going on, we’re in a state of peace or tranquility.

Number **three** is ‘peace’ meaning ‘health, welfare, prosperity, or every kind of good’. So it’s more of a personal peace that’s in my life where I say, “I’m at peace” or “I’m at peace with the world.” “I’m at peace with God and I’m at peace with you.” There’s a general health and welfare, or just another way of saying “all is good”. All of these seem to be so close as not to not make much distinction, but the proof of the distinctions will come as we look in the Scripture and we’ll see how this word is used in various places.

The **first** place I want to direct your attention to is **Luke 14:32**. This is mention of a king who is outnumbered in battle so he sends a delegation and he *asks for terms of peace*. Peace here is a negotiated peace. The terms have to be ‘worked out’ if you will. So often, people do not want to ‘stay at the table and work things out’. We have to have ‘terms of peace’. There ‘terms’ must be verbalized. So if there is a contention between two parties in this case of Luke 14, it’s between two opposing armies, if one sees he cannot win the war, then he will ask for terms of peace so you sit down and negotiate ‘*terms of peace*’. And **that is a metaphor** I want you do think about. Let it stick in your mind so we may come back to that in a little bit.

**Acts 12:20**, “Now he was very angry with the people of Tyre and Sidon; and with one accord they came to him, and having won over Blastus the king’s chamberlain, they were asking for peace, because their country was fed by the king’s country.” Here is a story about Herod who was angry at some people in Tyre and Sidon. They had been being fed by Herod. In other words, he was giving them some relief, and it says, “... *with one accord they came asking for peace*”. In both cases, peace was where there was a weaker party looking for peace with a stronger party. It was in the best interest of the weak party to find peace with the stronger party.

Jesus’ statement in **Matthew 10:34** where He says, “*I did not come to bring peace on earth but a sword*”, how is it that the Prince of Peace (**Isaiah 9:6**) who teaches peace-making ... how is it that He would bring a sword into many relationships ... if you read the entire context here?

The natural outcome of the exclusive claims of Jesus is that those who do not accept these claims will be *estranged* from Him and also *estranged* from those who **do** accept the claims of Jesus. The rift will often be deep and perhaps even physically dangerous. So, **Satan is at war**, and according to **Revelation 12:17**, with the rest of Christ's offspring. Here we find that there are natural tensions even in a 'peaceful kingdom'. Even in the peaceable Kingdom of God, there are enemies of that kingdom, and when we cannot have peace with them, there will be a sword; there will be conflict.

There is a parallel passage in **Luke 12:51** where it says 'division' rather than a sword. "Do you suppose that I came to grant peace on earth? I tell you, no, but rather division." So Jesus came to bring division, not just a sword. Jesus' intention is *not division*; but His natural claims of **deity** and **Messiahship** will separate men because people will fall into *two classes* ... those who *accept* that as the truth and those who *reject* it. So, we are either 'for' or 'against' Him.

This business of being a peacemaker must be considered very, very carefully. It certainly could lead us to a very wrong conclusion about what *peacemaking* actually looks like. Peace must *always* be compatible with **truth** or else it is not real peace even if there is an absence of rancor. You may have two people who are in conflict with each other, they may decide to just ignore the conflict; they don't address the issues and the conflict. They may *seem* to be at peace with one another, but really, the root cause of the conflict remains and it hasn't really been worked out.

In **Acts 7:20-30** there is a wonderful illustration. In this case, Steven is preaching a sermon and he brings up the case of Moses, who on his return to Egypt killed an *Egyptian* for mistreating an *Israelite*. He then noticed two Israelites who were fighting and he intervened as a 'peacemaker' between them to try to reconcile them with one another. But they resisted by pointing out that Moses had killed an Egyptian, so they were having trouble being reconciled by someone who was a murderer.

Was Moses a peacemaker? He **was** a murderer. He had no ability to reconcile the Israelite slaves to this Egyptian taskmaster. So, in one sense he brought a sword, by killing the taskmaster, but Moses expected unity between these brothers. His previous violence was used as an excuse for the brothers not to listen to him. Was Moses justified in killing the Egyptian? Perhaps. **Acts 7:25** is the key to this. It says, "And he supposed that his brethren understood that God was granting their deliverance through him, but they did not really understand." In other words, Moses was trying to be a peacemaker with the Israelite brothers who were fighting with each other, but they knew that previously he had killed this taskmaster, and he thought they would see him as "a deliverer". But they didn't see him that way. They didn't understand that Moses was trying to deliver Israel from the Egyptians, so they didn't listen to him. So was he a peacemaker or not? Well, effectively speaking, it did not result in peacemaking. The peacemaker may not be received if the person does not understand "the role" that God has placed the person in.

So, when do we get involved in a dispute and when do we just let others work it out? That's an interesting question. In **Romans 14:19** we are told to pursue the things that make for peace and the building up of one another. But in **Romans 12:18** Paul recognized that this

was not always possible. He says on that occasion, "...*as much as it depends on you* live at peace with all men. So, we are to 'pursue' peace, but yet may not be able to 'have' peace with all men. In **Hebrews 7:2** it tells of a man named Melchizedek, a priest like Jesus who was a king of Salem or a king of peace, because the word 'salem' means peace. The intent and pursuit is always to reconcile and to bring peace ... but to do it around truth. The truth that Jesus is our peace! According to **Ephesians 2:14**, only Jesus can make the two one ... Jew and Gentile. He is the One who can tear down the wall of hostility, thus making peace.

Peacemaking is not agreeing with one another, but rather agreeing with God. This objective peace, no longer being at war with God, is a prerequisite to genuine and lasting peace of mind and peace between men. That's a **very important point**. If we're going to be truly peacemakers, the best thing we can do is to help bring people into *harmony* and *peace* with **God**, because if two people are at peace with God, they're more likely to find peace with one another.

In **Romans 5:1** it speaks of this 'kind' of peace with God through faith in Jesus Christ. In **Romans 15:13** it says that God fills us with this peace. He is the One who reconciles all to Himself. This 'peace' of God is beyond our comprehension and understanding. This is a peace that will guard our hearts according to **Philippians 4:6-8**. "Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. <sup>7</sup> And the peace of God, which surpasses all comprehension, will guard your hearts and your minds in Christ Jesus. <sup>8</sup> Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, dwell on these things."

Simeon, the old man at the temple when Jesus was just a baby prayed for the ability to depart this life, *to die* in other words ... to die in peace. We often, when someone dies, say "Rest in peace". Well, he wanted to ability to depart this life in peace **Luke 2:29**. This may be no more than a sense of tranquility in his case. In **Luke 11:21** the word undisturbed is used to describe the strong man's possession. In other words, his possessions are undisturbed ... they're at peace. When things are in their proper place, they are undisturbed or they are at peace. Getting the parts of our lives arranged in their proper place is another way of looking at the idea of peace.

Jesus contrasts peace with tribulation in **John 16:33**. In Jesus there is peace, but in the world there is tribulation. Since Jesus has "overcome the world" we can have courage that our peace is secure in Him. After a period of persecution the church enjoyed, it says, a time of peace being built up, going on in the fear of the Lord and the comfort of the Spirit which led to the growth of the Kingdom. The God of peace, as contrasted with confusion, was leading Corinth to peace in the midst of division according to **1 Corinthians 14:33**. The word is also used in **1 Thessalonians 5:3** and it's also found in the Old Testament.

There is a false sense of peace that some people have. They may have this peace, and then sudden destruction comes upon them. In Jeremiah's day people would run around saying, "Peace. Peace" and there was no peace. There was only the prospect of Babylon coming and taking them off into captivity.

Zachariah prays for the light to shine the way of peace. It is found in **Luke 1:79** quoted ... “to shine on those living in darkness and in the shadow of death, to guide our feet into the path of peace,” Zachariah being the father of John the Baptist.

Jesus is called the sunrise in **Luke 1:78**, “Because of the tender mercy of our God, with which the Sunrise from on high will visit us”. Jesus shines into the darkness. You find that concept as well in John 1. There seems to be a correlation that if you are going to have peace, there needs to be light; there needs to be something that lights the *way of peace* because often, if you can’t see where you’re going, then there is all kinds of opportunity for confusion and misdirection and accidents and things that would not cause peace. Where the shadow of death exists, where that prospect of death exists, there is little peace in our lives.

In **Luke 2:14**, the angels announcing the birth of Jesus proclaimed, “peace on earth among men with whom He is pleased.” So those who God is pleased with also enjoy a time of peace.

When Jesus sent out the seventy on that limited commission, according to **Luke 10:5-7**, He instructed them to give the common greeting, “**peace**” or “**shalom**” as a way of determining if the man of the house was a man of peace in order for them to know whether or not this was a receptive house. Jesus says if you find someone that way, let your peace rest upon him, but if the person doesn’t say “shalom” back to you and wish you to have peace, then you are to ‘let your peace return to you.’ Being a man of peace and connecting with others who are men of peace is important and a major indicator of how we do evangelism. Reception is a part of evangelism and peace is one of the indicators.

In **Luke 19:42**, as Jesus weeps over the city of Jerusalem who had not received **His** peace when He visited them, in other words, when He brought ‘shalom’ to them but they did not return His peace, Jesus said, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.” In other words, “I brought you peace, I brought you *the way* of peace and you did not recognize it, you did not return the greeting of peace to me and therefore, they have been hidden from your eyes. **Jesus was their peace, but they did not welcome Him into their home just as they did not welcome the prophets who had gone before Him** ... and so war was coming. Those who do not receive the peace of God will get the judgment of God. Why? Because you did not recognize the ‘time of your visitation’; you did not recognize that Jesus came and knocked on the door and offered you peace, and you did not return that peace to Him, so the only thing left was judgment.

In **Romans 8:6**, Paul teaches that “...the mind set on the Spirit is life and peace.” In **Romans 8:7** he explains that “because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even *able* to do so.” There are many ways that our minds can be set on the flesh, but when it is set on the flesh, there is no real peace within our souls.

In **Ephesians 6:15**, part of the armor of God is having one’s feet shod with the preparation of the gospel of peace. The “Good News” of peace is fundamental to the Gospel, because without the Gospel we would all be at war with God. We would be enemies of God, and it’s a war that we cannot win.

But instead of us sending to Him to make terms of peace, He sends an envoy to us to make terms lest we be destroyed! Remember the passage we talked about in **Luke 14** regarding the terms of peace {Page 2 of this lesson}. It is not the weak one who is going to the strong one and asking for terms of peace; it is the strong one in this case ... God who comes to earth and offers man, the weak ones, terms of peace.

In **2 Thessalonians 3:16**, God is called the God (or Lord) of peace who grants peace to all in every circumstance. “Now may the Lord of peace Himself continually grant you peace in every circumstance. The Lord be with you all!” *He is the ultimate peacemaker*. Every situation in life requires peace, and a certain *kind* of peace. As we follow God, we learn how to bring the ‘designer peace’ if you will, to all circumstances of life. **Romans 15:33** says, “Now the God of peace be with you all. Amen.”

By the way, both here have His presence as a part of the peace component. **Romans 16:20** it is “The God of peace will soon crush Satan under your feet.” It is the God of Peace who will crush Satan’s feet under the Roman Christians. This sounds like a function of peace is war. In other words, in order to have peace the enemy has to be crushed. It’s spiritual war. For peace to reign, the enemy must be defeated.

In **Philippians 4:9** Paul teaches that what we learn, we receive, we hear, we see in this life; what we put into practice will contribute to the God of peace being with us; so obedience ★ is also a key ★ to having peace.

In **1 Thessalonians 5:23** it is the God of peace who sanctifies us entirely. “Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, without blame at the coming of our Lord Jesus Christ.” *When a part of life is unconquered for holiness, there is no peace*. There is an internal conflict which is produced by guilt, so when we are not being led to be holy we’re not at peace because of the internal conflict caused by guilt.

**Hebrews 13:20** says it is the God of peace who raised from the dead the great Shepherd of the sheep. So, the greeting of peace, shalom, is a mechanism that we use to approach the world to gauge their receptivity. *We offer peace to see if peace will be returned*. Someone who looks for a fight is unable to receive peace. Unless the non-Christian believes he is outnumbered by God, he will not seek terms of peace. He will think he can win by his ‘fine sounding’ arguments and by his ‘feeling of superiority’, but he will find out that he cannot win in this conflict with God. He needs to accept God’s peace into his life.

In **John 14:27** Jesus conferred His peace on His apostles. “Peace I leave with you; My peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, nor let it be fearful.” Jesus confers His peace, “not as the world does”, so how does the world give peace? Perhaps much of the world’s peace is superficial, it’s shallow, it’s unattainable, and is built on a shaky foundation. Perhaps it gives people a false sense of hope and security, because the peace that they sense within themselves really rests on things that have no power to actually bring peace into people’s lives or to sustain that peace in their lives. World peace is fundamentally different than the peace that Jesus gives.

Now, we said a lot of things. We covered a lot of Scripture here, and I want to break this down into ten categories. So, here are some of the key ★ concepts that we have fleshed out thus far, and I want to summarize them and each of them will help us to understand what a peacemaker really is.

**First, a peacemaker brings stability or homeostasis into a life.**

If you're going to be a peacemaker, first of all, you want to have peace in your own life, but you want to be able in the lives of other people around you, you don't want to make their lives worse. You don't want to 'stir them up'. You don't want to confuse them. You don't want to bring something into their life that is going to cause them a *lack of peace*. A peacemaker will always be trying to bring **stability** into other people's life. Now we know people who are just troublemakers. It seems like all they want to do is just stir up trouble in our lives. We are to be the opposite of that. {See Lessons 67 and 70 for homeostasis.}

**Secondly, a peacemaker promotes reconciliation between estranged parties.**

First of all, we bring reconciliation with God. We are ambassadors of reconciliation. We try to bring people into reconciliation with God.

**Thirdly, a peacemaker has to work out 'terms of peace'.**

God is the ultimate peacemaker and He did this 'through His Son' so the 'terms of peace' that we work out in the lives of people who are in conflict with each other should mirror the terms of peace that Jesus brought to us by the cross.

**Fourthly, a peacemaker's outcome may be a sword.**

In other words, in order to get to the peace, we may have to bring a sword; or more conflict when necessary terms of peace are rejected. In other words, if I am trying to establish peace with someone, there may need to be a little stormy period in order to get to the peace.

*That's one of the reasons people avoid conflict ... it's because they don't want to go through the stormy period to get to the real peace.* But sometimes you have to do that in order to have peace with another individual.

**Fifthly, a peacemaker's peace must conform to truth or it is no peace at all.**

Peace has to be real. It has to be genuine. It can't be just simply, "Oh, just forget it. I'm with you. Let's not talk about it." People who just try to 'smooth things over' but don't really get down to the issue are people who are not living in the **truth** of the matter.

**Sixthly, a peacemaker will be ineffective when others do not accept his role as a peacemaker.**

If you have things in your life that prove you are not a man of peace, that you're not a person of peace, then often people will not listen to you; they will not respect you enough to let you help them work out the issues that they have. It's probably a person who has conflict at home and is not living in peace with his wife is probably not going to make a really great marriage counselor for those who are having trouble in their own marriage.

**Seventh, a peacemaker always pursues peace, but recognizes that he cannot always attain peace because it does not all depend on the peacemaker.**

In other words, we have to understand a peacemaker is not responsible for all of the outcomes. He simply makes the effort and does the best he can; but it doesn't all depend on the peacemaker.

**Eighth, the peacemaker seeks to bring the parties into agreement with God and not simply with one another.**

If our goal is simply to get two people to agree, then you will not have a very long-lasting peace normally. But if you can get them to agree with God, then the peace may last much longer. And then, again, the resulting state is to be “undisturbed.” In other words, what we are trying to accomplish is to live a life that is undisturbed.

**Ninth, relative peace must exist between people for the Gospel to be heard and accepted.**

If the people of God are not getting along with each other, if they are not living in peace and harmony with each other, how can we share the gospel of peace with a world that is in conflict? And so it behooves us as Christians, to learn ‘**not** to be living in division; and **not** to live in contention; and not to live in dissension with one another.

**Tenth, and finally, the battle for peace is the battle between flesh and spirit.**

That is fundamentally what is at stake here in this question of peacemakers. If there is conflict, there is *always* going to be an element of the flesh that is warring against the spirit.

*Now, the tenfold outline that I just gave you is the framework for understanding the role of a peacemaker.* So if you want to be a peacemaker, I would encourage you to listen to these ten conclusions based on the Scriptures that we looked at and **you will learn** what it *means* to be a *peacemaker*. Each component is essential to the process and I believe that my view of peacemaking has been too shortsighted in the past...that I did not include all of the components necessary for peace to exist. I learned something as I was doing this study. I was shortsighted in the way I defined a peacemaker.

Perhaps the greatest truth is that when two people are at peace with God, they will be at peace with one another. This is true in math, and geometry: two lines equal to a third line are equal to another. But practically, what does this look like, and how is it applied in conflicts between religions, between married couples, parents and children, nations and church members? In all these situations, what does that look like? To be able to bring about true peace, some essential common ground must be reached to build a house of peace.

Now what is the connection with the outcome; because it says if you are a peacemaker ... blessed are the peacemakers ... for they shall be called sons of God? This beatitude is different from others in that the peacemaker receives a designation of being ‘a son of God’.

The word called here, “kaleo” (καλεω) seems to me, to be not a mere invitation, but more as a *designation*. In **Hebrews 5:4** in the taking of the priesthood, Aaron did not take the honor upon himself; he was taken from among men and appointed. He was able to identify with men because he had the same frailties. No one takes this honor to himself, but receives it when he is called by God even as Aaron was. But then ... look at the application.

In **Hebrews 5:5** it says that Jesus did not glory Himself but God said to Him, “**You are My Son, Today I have begotten You**”; and he goes on to explain that the Son learned obedience through what was suffered (in verse 8). The One called by God is called “Son”. So God calls people but he calls them by a name or by a designation ... and He calls them ‘son’. The invitation precedes the designation. One is called first, but then once they are called and they accept the invitation, then they are called ‘sons’. This is just what happened with the Apostles. They were called and then they were given the designation as Apostles.

This reminds me of the parable of the landowner in **Matthew 21:33-46**. He sent his slaves to get the prophets, but each one was rejected and killed. So he decided to send his ‘son’ saying ‘they will respect him’. But he, too, was killed. ***The one designated to bring peace was killed!*** The connection of peacemakers and sons seems to be the idea of likeness. God promotes peace by coming near and revealing Himself, and opening His heart and emptying Himself, all of which was done through Jesus.

**Do you ‘get’ that?** ★ How did God establish peace? He came in the form of a Son. He came near. He revealed Himself. He opened His heart. He emptied Himself ... all of which brought about our peace. In this way, Jesus connected, or identified with God’s other children ... Son to son, Brother to brother ... the older Son draws the younger children to the Father ... and thereby, closer to one another. Brothers are expected to be at peace because they share a common heritage. We know this is not always the case, but it *is* the natural course. It is the natural course.

In **Ephesians 2:11-22**, as an example, the estranged relationship of the Gentiles to God is described in verse 12 and to the Jews in verse 11. They were separated, they were excluded, they were strangers, there was no hope, there was no God, but Jesus Himself became their peace.

**Peace is a Person**, not a negotiating strategy. Understand that. ★ **PEACE IS A PERSON!** “For He Himself became our peace”; He **is** our peace (verse 14). He brought us near by His blood and abolished the Law in His flesh. The elements of the communion are the body and the blood of Christ. His goal was to “**make the two into one new man, thus establishing peace,** <sup>16</sup> and might reconcile them both in one body to God through the cross, by it having put to death the enmity. <sup>17</sup> And He came and preached peace to you who were far away, and peace to those who were near; <sup>18</sup> for through Him we both have our access in one Spirit to the Father.

***The conditions of verses 11-12 are reversed in verses 19-22.*** <sup>19</sup> So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God’s household, <sup>20</sup> having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, <sup>21</sup> in whom the whole building, being fitted together, is growing into a holy temple in the Lord, <sup>22</sup> in whom you also are being built together into a dwelling of God in the Spirit.

The key ★ to peace among all men is to **accept the work of Christ** as their operating system ... the operating system of their lives! It is **not** negotiating a **creed**, or accepting a list of **preconditions**. Allegiance to the Son brings peace making us sons and co-heirs with Christ. When we proclaim Christ as **our** peace, we identify with the Son who **is** peace.

**Romans 8:6** speaks of the spiritual conflict which rages inside the hearts of men. Flesh and Spirit ... the mind of the Spirit is life and peace, he says. The mind set on the flesh is hostile to God. The state of being hostile to God is **not** being *pleasing* to God. So, our mandate is to be led by the Spirit out of this cursed conflict into peace and life. But those thus led are 'who' according to **Romans 8:14**? “For all who are being led by the Spirit of God, these are sons of God.” This is a transition from slavery and fear to a spirit of adoption as sons, which leads to the “Abba” cry. The Spirit confirms our status as children of God and fellow heirs with Christ.

Sonship is meant to be a place, a belonging, a freedom and a peace. The connection between peacemaking and sonship is clear. It is the conclusion of the war. It is sitting around the table after the canons have ceased and the dangers have passed to celebrate with the Father.

“Blessed are the peacemakers, for they shall be called sons of God.” And they will sit at His table and they will enjoy everlasting, eternal peace with the Father.

So learn what it means to be a peacemaker. “Peacemaker” has so many implications. Learn those 10 categories that inform us about what peacemaking really is, and then, *apply* them in every situation in life, especially beginning with our relationship with God and then letting it inform our relationship with one another.

Well, thank you for joining us for this study. We’re slowly going through the Sermon on the Mount and I appreciate your spending time with us again today. We look forward to seeing you back here again next week. God bless.

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