

49. Those who present the details of the divine offer of peace to unbelievers are referred to as “peacemakers,” the plural noun **εἰρηνοποιός** (*eirēnopoios*), a combination of **εἰρήνη** (*eirēnē*): “peace” and **ποιέω** (*poieō*): “maker.”
50. Peacemakers are those who evangelize others. They may be illustrated as ambassadors for Christ who make efforts to establish peace with His adversaries through the presentation of the gospel.
51. Those who function in the gift of evangelism and those who take the responsibility to win other souls for Christ are said to be inspired by unalloyed happiness.
52. The primary doctrine that is the foundation of peacemaking is that of reconciliation:
  - (1) All believers are reconciled to God the moment they believe in Jesus Christ, but the work of reconciliation actually took place on the cross.
  - (2) The peace offerings of the Levitical sacrifices portrayed the doctrine of reconciliation:

**Leviticus 3:6** If his offering for a peace offering sacrifice to the Lord is from the flock, he must present a flawless male or female.

**v. 7** If he presents a sheep as his offering, he must present it before the Lord.

**v. 8** He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides.

**v. 9** Then he must present a gift to the Lord from the peace offering sacrifice ... (NET)

- (3) Peace, or reconciliation, between God and man must be ratified in every individual case through personal faith in Jesus Christ.
- (4) Peace, or reconciliation, between God and man has a unity application with is called peace.
- (5) Peace between God and man (problem-solving device #7) leads to individual peace between man and man (problem-solving device #8)

- (6) Reconciliation is that category of soteriology which explains the removal of the barrier between God and man through the salvation work of the Lord on the cross.
- (7) By definition, mankind is reconciled to God, not God to man. God is never reconciled to man!
- (8) God is satisfied, or propitiated, by the work of Christ on the cross. Man is reconciled to God by the work of Christ on the cross.
- (9) Reconciliation is defined in:

**2 Corinthians 5:18** All these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation,

**v. 19** namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the work of reconciliation.

**v. 20** Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God.

**v. 21** He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. (NASB)

- (10) The Greek verb **καταλλάσσω** (*katallássō*) means to change someone from a state of hostility into a state of tranquility and peace, from enmity to reconciliation.

- 53. It is the spirit of reconciliation that is the basis for this beatitude and the title “sons of God” is applied to those who are referred to as peacemakers.

In the light of the gospel, Jesus himself is the supreme peacemaker, making peace between God and man, and man and man. Our peacemaking will include the promulgation of that gospel. It must also extend to seeking all kinds of reconciliation. Instead of delighting in division, bitterness, strife, or some petty “divide-and-conquer” mentality, disciples of Jesus delight to make peace wherever possible. Making peace is not appeasement: the true model is God’s costly peacemaking (Ephesians 2:15–7; Colossians 1:20).

Those who undertake this work are acknowledged as God's "sons." In the Old Testament, Israel has the title "sons" (Deuteronomy 14:1; Hosea 1:10). Now it belongs to the heirs of the kingdom who loving righteousness yet merciful, are especially equipped for peacemaking and so reflect something of their heavenly Father's character.<sup>4</sup>

54. Also intimated by the phrase "sons of God" is the doctrine of positional truth in that those who express personal faith in Jesus Christ are immediately baptized into union with Christ.
55. Among the assets associated with positional truth is sharing the Lord's Sonship with the Father, heirship, and royalty, therefore membership in the Royal Family of God forever.

**Matthew 5:10** "Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. (NASB)

**Matthew 5:10** With unalloyed happiness are those who are persecuted on account of righteousness, for theirs is the kingdom of heaven. (EXT)

56. The advanced believer has been through testing for blessing. He has confronted and passed challenges typical of the Angelic Conflict.
57. God allows issues common to man to be in the divine decree. His purpose is to test the believer on the battlefield of the Invisible War and personal trials in order to build up his trust in God.
58. The word "righteousness" is the noun **δικαιοσύνη** (*dikaíosúnē*) which refers to the assets of divine integrity composed of righteousness and justice.
59. When the advanced believer acquires behavior patterns, character traits, and a lifestyle reflective of internal integrity, then he is in opposition to the "ways of the world."

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<sup>4</sup> D. A. Carson, "Matthew," in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids: Regency Reference Library, 1984), 8:135.