

# Oh The Gladness of Those Who Make Peace | 4/1/2017

Matthew 5:9

"Blessed are the peacemakers, for they shall be called sons of God."

This is one of the first makarisms (beatitudes) that finds the subjects actively doing something. It's the first one that finds those deeply contented, happy, joyful individuals actually responsible for their state of contentedness, happiness, and joy.

The world is full of conflict.  
Life is full of conflict.

From the moment we're born to the moment we pass from this life to the great beyond we're surrounded and embroiled in conflict.

Conflict with parents, with siblings, with children, with adults.  
Conflict between friends and brothers and sisters.  
Conflict between those in authority and those under it.  
Conflict between nations and states and their armies.

Since the fall of man, conflict has been our general way of life.

This was no different for those thirst souls sitting on the hillside with our Master.  
Israel in the Second Temple Period was entrenched in conflict with the Roman government. And the Greeks before them. And the Babylonians before them.

Many Israelites of Yeshua's day wanted nothing more than to throw off the yoke of Rome and their pagan rule. Several Zealots were among His disciples. One was even among The Twelve.

But what was this talk about peacemaking?

Peacemaker:

**1518. eirénopoios**

**Strong's Concordance**

**eirénopoios: peacemaking, a peacemaker**

**Original Word:** εἰρηνοποιός, ὅν

**Part of Speech:** Adjective

**Transliteration:** eirénopoios

**Phonetic Spelling:** (i-ray-nop-oy-os')

**Short Definition:** pacific, loving peace, a peace-maker

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**HELPS Word-studies**

**Cognate:** 1518 *eirēnopoios* (from [1517](#) /*eirēnopoieō*, "make peace") – properly, a *peacemaker*, bravely declares God's terms which makes someone *whole* (used only in Mt 5:9). [See 1515](#) (*eirēnē*).

From <<http://biblehub.com/greek/1518.htm>>

What do people want? What do we all want?

We've all heard, and probably used, the expression of "All I want is a little PEACE and QUIET!".

That's what we want. We might strive for other things, but inside, we're all yearning for peace. Peace within ourselves and peace with the world around us.

Why do most people avoid conflict? Because they just want to have "peace".

If the "peacemakers" are deeply contented, happy, and joyful, and they are responsible for their current state, we should pay attention. The first thing we should pay attention to is "*What is peace, exactly?*".

Depends on who you ask.

Since we're starting off in the Greek, let's talk about the Greek concept of peace. To the Greeks, peace was simply the pause between fights, battles, and wars. It was more of an intermission than a lasting ideal to be strived for.

Besides being an abnormality of life, peace didn't necessarily describe conditions between two people, unless they happened to be members of opposing armies. Peace was simply a lack of conflict, either between larger factions or within one's self.

Peace:

**1515. eiréné**

**Strong's Concordance**

**eiréné: one, peace, quietness, rest.**

**Original Word:** εἰρήνη, ης, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** eiréné

**Phonetic Spelling:** (i-ray'-nay)

**Short Definition:** peace, peace of mind

**Definition:** peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.

**HELPS Word-studies**

**1515 eiréné** (from *eirō*, "to join, tie together into a whole") – properly, *wholeness*, i.e. when all essential parts are joined together; *peace* (God's gift of *wholeness*).

From <<http://biblehub.com/greek/1515.htm>>

But, as we remember that Yeshua is speaking in Hebrew or Aramaic, to a Hebraic audience, we should look at the Hebrew word behind the Greek.

It's a word that most of us are pretty familiar with:

### 7965. shalom

#### Strong's Concordance

**shalom: completeness, soundness, welfare, peace**

**Original Word:** שָׁלוֹם

**Part of Speech:** Noun Masculine

**Transliteration:** shalom

**Phonetic Spelling:** (shaw-lome')

**Short Definition:** peace

From <<http://biblehub.com/hebrew/7965.htm>>

Shalom goes beyond just a simple "lack of conflict". In fact, the feeling behind "Shalom" has nothing to do with conflict.

Shalom is focused on harmony between people and between G-d and man.

Shalom connotes wholeness, completeness, and soundness in every area of our lives.

The feeling of shalom is one of prosperity and abundance - having a lack of nothing either material, physical, or spiritual.

"Shalom" comes from the root verb "shalam", which means to be complete, or sound, to be complete, finished, uninjured.

"Shalom" though there is no conflict present when there is "shalom", "shalom" does not mean a lack of conflict.

In fact, sometimes we have to go through conflict to get shalom

1. Lack of conflict
  - a. No war
  - b. No contention or strife
2. A good feeling
  - a. Wholeness deep within a person's being

Son:

### 5207. huios

#### Strong's Concordance

**huios: a son**

**Original Word:** υἱός, οἱ, ὁ

**Part of Speech:** Noun, Masculine  
**Transliteration:** huios  
**Phonetic Spelling:** (hwee-os')  
**Short Definition:** a son, descendent  
**Definition:** a son, descendent.

From <<http://biblehub.com/greek/5207.htm>>

## HELPS Word-studies

**5207** *hyiós* – properly, a *son* (by birth or adoption); (figuratively) anyone sharing the *same nature* as their Father. For the believer, becoming a son of God begins with being reborn (*adopted*) by the heavenly Father – through Christ (the work of the *eternal Son*). In the NT, **5207** /*hyiós* ("son") equally refers to female believers (Gal 3:28).

**5207** /*hyiós* ("son") emphasizes *likeness of the believer to the heavenly Father*, i.e. *resembling His character more and more by living in faith* ("God's inwrought persuasions," see **4102** /*pístis*).

**5207** /*hyiós* ("son") highlights the (legal) right to the *Father's inheritance*, i.e. as the believer lives in conformity with the Father's nature (purpose).

From <<http://biblehub.com/greek/5207.htm>>

If we're to be sons and daughters of the Most High, we should know Who our Father is and what it is He does.

In regards to this makarism, HaShem is referred to in Jewish liturgy as "*Oseh Shalom*" - the one who makes peace.

He's not the one who "maintains" peace. He's not a "Peace Keeper". He's a "Peace Maker". There's a big difference there.

2 Corinthians 5:17-21

**17** Therefore, if anyone is in Christ, he is a new creation.<sup>[b]</sup> The old has passed away; behold, the new has come.

**18** All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;

**19** that is, in Christ God was reconciling<sup>[c]</sup> the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

**20** Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

**21** For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

From <<https://www.biblegateway.com/passage/?search=2+Corinthians+5&version=ESV>>

Ephesians 2:11-22

**11**Therefore remember that at one time you Gentiles in the flesh, called “the uncircumcision” by what is called the circumcision, which is made in the flesh by hands—  
**12**remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and strangers to the covenants of promise, having no hope and without God in the world.  
**13**But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.  
**14**For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility  
**15**by abolishing the law of commandments expressed in ordinances, that he might create in himself one new man in place of the two, so making peace,  
**16**and might reconcile us both to God in one body through the cross, thereby killing the hostility.  
**17**And he came and preached peace to you who were far off and peace to those who were near.  
**18**For through him we both have access in one Spirit to the Father.  
**19**So then you are no longer strangers and aliens,  
<sup>a</sup> but you are fellow citizens with the saints and members of the household of God,  
**20**built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone,  
**21**in whom the whole structure, being joined together, grows into a holy temple in the Lord.  
**22**In him you also are being built together into a dwelling place for God by  
<sup>e</sup> the Spirit.

From <<http://biblehub.com/esv/ephesians/2.htm>>

We have peace, we have access to "shalom" in our lives, because Yeshua was willing to abandon His own peace for our sake.

We have peace with HaShem because of the conflict of the cross.

Yeshua is the Son of G-d. He is the Messiah.

He brings us inner peace and peace with G-d through His sacrifice. When He returns He will bring peace to the whole earth.

In Acts we read "In Antioch the disciples were first called Christians."

Why? Because they were doing the same things their Messiah did. They became imitators of their Messiah so much so that they were literally called "little messiahs".

The makarism - the upside down and backwards beatitude - here is that those who long for peace, who want to emulate our Heavenly Father, are the very ones who must relinquish that peace they have to obtain it for others.

They must give up the very thing they long for in order to secure it for those around them.