



Rev

Adult Education Lesson 21

Blessed are the Peacemakers

ARTICLE NO. 2006.916

Mt. 5

Much of this tract is commentary - don't take it as Gospel. It is here to encourage meditation and study. Use your gift of discernment, to find the truth.



Glen Miller



Blessed are the Peacemakers

Augustine

(1) (Matthew 5:9) Blessed are the peacemakers (ειρηνοποιος): for they shall be called the children of God.

(Mark 9:50) ... Have salt in yourselves, and have peace (ειρηνη) one with another.

(Luke 10:5) And into whatsoever house ye enter, first say, Peace be to this house.

(John 14:27) Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

(John 16:33) These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

(John 20:21) Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

But

(Matthew 10:34-39) Think not that I am come to send peace on earth: I came not to send peace, but a sword. ...

(Luke 12:51) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

ειρηνοποιος eirenopios i-ray-nop-oy-os'; from 1518 and 4160; pacificatory, i.e. (subjectively) peaceable:-- peacemaker. ειρηνη eirene i-ray'-nay; probably from a primary verb ειρω eiro (to join); peace (literally or figuratively); by implication, prosperity:-- one, peace, quietness, rest, + set at one again.

perversity: obstinacy, self-will, hardness

(2) "Blessed are the peacemakers: for they shall be called the children of God."

It is the perfection of peace, where nothing offers opposition; and the children of God are peacemakers, because nothing resists God, and surely children ought to have the likeness of their father. Now, they are peacemakers in themselves who, by bringing in order all the motions of their soul, and subjecting them to reason —i.e. to the mind and spirit — and by having their carnal lusts thoroughly subdued, become a kingdom of God: in which ... mind and reason, is brought under subjection to something better still, which is the truth itself, the only-begotten Son of God. ... this is the peace which is given on earth to men of goodwill; this the life of the fully developed and perfect wise man. From a kingdom of this sort brought to a condition of thorough peace and order, the prince of this world is cast out, who rules where there is perversity and disorder.

...

Wisdom [of which Isaiah speaks when listing the sevenfold operation of the Holy Ghost - see page 5 following] corresponds to the peacemakers, in whom all things are now brought into order, and no passion is in a state of rebellion against reason, but all things together obey the spirit of man, while he himself also obeys God: and of them it is here said, "Blessed are the peacemakers."

(Augustine)

The children of God = "Israel" - Jew and Gentile (see p.7,8 foll.). Lu 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Joh 11:52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Ro 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God: Ga 3:26 For ye are all the children of God by faith in Christ Jesus. 1Jo 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

Gifts of the Holy Ghost - graces. KOG - in which the Christ is fully "in" the believer.

### Origen's Commentary

#### (3) Commentary by Origen c. 254

"Blessed are the peacemakers.... " To the man who is a peacemaker in either sense there is in the Divine oracles nothing crooked or perverse, for they are all plain to those who understand. And because to such an one there is nothing crooked or perverse, he sees therefore abundance of peace in all the Scriptures, even in those which seem to be at conflict, and in contradiction with one another.

And likewise he becomes a third peacemaker as he demonstrates that that which appears to others to be a conflict in the Scriptures is no conflict, and exhibits their concord and peace, whether of the Old Scriptures with the New, or of the Law with the Prophets, or of the Gospels with the Apostolic Scriptures, or of the Apostolic Scriptures with each other. For, also, according to the Preacher, all the Scriptures are "words of the wise like goads, and as nails firmly fixed which were given by agreement from one shepherd; " and there is nothing superfluous in them.

But the Word is the one Shepherd of things rational which may have an appearance of discord to those who have not ears to hear, but are truly at perfect concord. For as the different chords of the psalter or the lyre, each of which gives forth a certain sound of its own which seems unlike the sound of another chord, are thought by a man who is not musical and ignorant of the principle of musical harmony, to be inharmonious, because of the dissimilarity of the sounds, so those who are not skilled in hearing the harmony of God in the sacred Scriptures think that the Old is not in harmony with the New, or the Prophets with the Law, or the Gospels with one another, or the Apostle with the Gospel, or with himself, or with the other Apostles.

In Origen we first find a great teacher who deliberately sets himself to the task of explaining Scripture. He became, at the early age of eighteen, the head of the catechetical school at Alexandria, an institution which not only trained catechumens but provided open lectures, on every part of Christian learning, and from that time to his death, at the age of sixty-nine, he was constantly engaged in the work of public exposition. At Alexandria his expositions took place in the school, but at Caesarea they formed part of the church services, so that the reports of those belonging to the Caesarean period provide us with the earliest examples we possess of the discourse at Christian meetings. In an activity which he practised so much Origen acquired extraordinary skill and facility, and gained the highest reputation, even beyond the limits of the Church.

### Origen's Commentary

(4) But he who comes instructed in the music of God, being a man wise in word and deed, and, on this account, like another David-which is, by interpretation, skillful with the hand-will bring out the sound of the music of God, having learned from this at the right time to strike the chords, now the chords of the Law, now the Gospel chords in harmony with them, and again the Prophetic chords, and, when reason demands it, the Apostolic chords which are in harmony with the Prophetic, and likewise the Apostolic with those of the Gospels.

For he knows that all the Scripture is the one perfect and harmonized instrument of God, which from different sounds gives forth one saving voice to those willing to learn, which stops and restrains every working of an evil spirit, just as the music of David laid to rest the evil spirit in Saul, which also was choking him. You see, then, that he is in the third place a peacemaker, who sees in accordance with the Scripture the peace of it all, and implants this peace in those who rightly seek and make nice distinctions in a genuine spirit.

*Origen*

<http://www.ccel.org/fathers2/ANF-10/anf10-45.htm> [10/13/2006 3:59:49 AM]

"the peacemakers:" Always a most needful admonition but especially needful in those restless days, when the Messianic Hope was a dream of a national deliverer, and indignant patriots were ever ready to rise in desperate rebellion against the oppressor. Our Lord would here have His disciples understand the **His "Gospel of the Kingdom of Heaven"** was no political propaganda. It was a "gospel of peace."

*Smith D, The Disciple's Commentary, Hodder and Stoughton London*

1928

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

Holy Bible from the Ancient Eastern Texts	Lamsa, George M.	Harper	0-06-064923-2
The Death and Trial of Jesus	Cohn, Haim	Konecky&Konecky	1-56852-502-8

**ISBN**

**(5) The sevenfold operation of the Holy Ghost vs. the Beatitudes**

Augustine - Chapter IV. 11.

Hence also the sevenfold operation of the Holy Ghost, of which Isaiah speaks, seems to me to correspond to these stages and sentences. But there is a difference of order: for there the enumeration begins with the more excellent, but here with the inferior. For there it begins with wisdom, and closes with the fear of God: but "the fear of the Lord is the beginning of wisdom."

And therefore, if we reckon as it were in a gradually ascending series, there

the fear of God is first,

**piety** second,

knowledge third,

fortitude fourth,

counsel fifth,

understanding sixth,

wisdom seventh.

The fear of God corresponds to the humble, of whom it is here said, "Blessed are the poor in spirit," i.e. those not puffed up, not proud: to whom the apostle says, "Be not high-minded, but fear;" i.e. be not lifted up.

Piety corresponds to the **meek**: for he who inquires piously honours Holy Scripture, and does not censure what he does not yet understand, and on this account does not offer resistance; and this is to be meek: whence it is here said, "Blessed are the meek."

(6) Knowledge corresponds to those that mourn who already have found out in the Scriptures by what evils they are held chained which they ignorantly have coveted as though they were good and useful.

Fortitude corresponds to those hungering and thirsting: for they labour in earnestly desiring joy from things that are truly good, and in eagerly seeking to turn away their love from earthly and corporeal things: and of them it is here said, "Blessed are they which do hunger and thirst after righteousness."

Counsel corresponds to the merciful: for this is the one remedy for escaping from so great evils, that we forgive, as we wish to be ourselves forgiven; and that we assist others so far as we are able, as we ourselves desire to be assisted where we are not able: and of them it is here said, "Blessed are the merciful."

Understanding corresponds to the pure in heart, the eye being as it were purged, by which that may be beheld which eye hath not seen, nor ear heard, and what hath not entered into the heart of man: and of them it is here said, "Blessed are the pure in heart."

**Wisdom corresponds to the peacemakers, in whom all things are now brought into order, and no passion is in a state of rebellion against reason, but all things together obey the spirit of man, while he himself also obeys God: and of them it is here said, "Blessed are the peacemakers."**

Moreover, the one reward, which is **the kingdom of heaven**, is variously named according to these stages. In the first, just as ought to be the case, is placed **the kingdom of heaven, which is the perfect and highest wisdom of the rational soul.**

(Isaiah 11:2, 3) And the spirit of the LORD shall rest upon him, the spirit of **wisdom** and **understanding**, the spirit of **counsel** and **might**, the spirit of **knowledge** and of the **fear of the LORD**; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

V. be **pious** &c. adj.;  
have faith &c. n.;  
believe, receive Christ;

Meekness = willing to wait for God to provide justice.

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.


## References

### (7) Paul explains that the Jews are still “children of God”

(Romans 11:1-32) I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. **God hath not cast away his people which he foreknew.** Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.

Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but **the election hath obtained it, and the rest were blinded** (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and bow down their back alway.

I say then, Have they stumbled that they should fall? God forbid: but rather **through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.** Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them.

Amori Christi et Ecclesiae –  
Glen C. Miller OSV

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.

## References

(8) For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?

For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written,** There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins.

### Recommended Books

			ISBN
Commentary on the Lord's Sermon on the Mount	Augustine	CUAP	0813210852
Holy Bible from the Ancient Eastern Texts	Lamsa, George M.	Harper	0-06-064923-2
The Death and Trial of Jesus	Cohn, Haim	Konecky&Kone	1-56852-502-8

(9) As concerning the gospel, they are enemies for your sakes: but as touching the election, **they are beloved for the fathers' sakes**. For the gifts and calling of God are without **repentance**. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. **For God hath concluded them all in unbelief, that he might have mercy upon all.**

(10) It is important to understand that Paul always believed that the covenant between God and Abraham remained in force, and that by God's grace the Jews were to be saved through no effort on their part. In other words the covenant was one sided - the promises were made by God with no strings attached. The Jews were temporarily blinded by the grace of God so that they could not recognize Messiah. But by God's grace there must be a way for the Jews to eventually see the truth. Paul believed that after the "fullness of the gentiles was come in", the Jews would "see" Messiah, and be saved.

This understanding of Paul's was "forgotten" after the Romans had either killed or deported all the Jews in Jerusalem, because the Church believed that this massacre of the Jews was "divine retribution" for the death of Jesus, and a proof that they were to blame. This attitude was reflected in the gospel writings which were all written after the Temple had been destroyed.

It is only since 1948 that some religious groups have formally apologized to the Jews for this error in misunderstanding. Even the Roman Catholic Church has apologized, and has said that the responsibility for the death of Jesus was shared by all people.

"repentance" here means that God won't go back on His promise to Israel.

## More Insight

### By the way:

On the cross: two misconceptions about what happened.

Jesus promised the thief that he would go to paradise with Jesus that day. And so he did.

Where did Jesus go that day? To Hades (Hell in some Bibles). And so did the thief.

Now, the soul of **every** human being goes to Hades when it's body stops functioning. This is a Jewish understanding.

The reason for this statement by the writer of the gospel, was to squelch the teachings of a Christian sect who preached that Jesus's soul was divine (not human) and therefore it went straight to heaven. By making Jesus talk to the thief about where He was going that day, the writer was able to neatly incorporate a divine truth into the gospel, that Jesus had a human soul.

By the way the other thief went to Hades also. In fact all people who were persecuted by the Romans were also **guaranteed** a place in heaven, (Jewish teaching).

Another thing you might not know. Jesus's final words as recorded in Matthew (Mt. 27:46).

*And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? ...*

was an Aramaic expression wrongly translated by bemused Greek scribes late in the first century, into a Greek that translates into the English as "why hast thou forsaken me?" But the Aramaic actually means:

"My God, My God, for this I was spared". *Peshitta Aramaic Bible*

And we also know that God the Father said He would never forsake Jesus, and Jesus even confirmed this when He said at the Last Supper:

*(John 16:32) Behold, the hour cometh, yea, is now come, ... and yet **I am not alone, because the Father is with me.***

## Books to Read

In *“The Death and trial of Jesus”* by Haim Cohn ISBN 1-56852-502-8, Supreme court justice for Israel, and well respected by his peers for his understanding of the law at the time of Christ, Cohn makes a strong argument that it was the Romans who tried and crucified Jesus, and that the Jews, far from supporting the Romans in this effort rather hated and despised them, and did their best to save Jesus. Of course saving Jesus was not part of God’s plan, and Jesus managed to thwart Jewish attempts to keep Him from the cross.

Haim Cohn - An educated man - a professional work.

*Christianity in Jewish Terms* ISBN 0-8133-6572-4 \$18 at Books-a million Nov 2006: by Tikva Frymer-Kensky, professor of Hebrew Bible at the Divinity School at the University of Chicago. David Novak, Chair of Jewish Studies, U. of Toronto, Peter Ochs professor Modern Jewish Studies U. of Va. and others: is a “serious and systematic attempt by Jewish scholars to grapple with ... Christianity.”

To understand the absolute bond between Jews and Christians, and to see how essential is their salvation to that of Christians, for if the Jews lose the land of Israel, then the covenant agreement with God is broken, and the covenant of the Christians with Jesus Christ is absolutely dependent on that covenant. Read Paul’s Romans Ch. 11,12 to understand this divine truth.

Paraphrased Pauline statement.

“If God chops off the natural branches of the vine that is Israel, then don’t hold your breath that the wild branches grafted in will survive either, for it is only by “faith” that they are grafted in at all.”

*Amori Christi et Ecclesiae*— Glen C. Miller OSV

The Views expressed here are strictly those of the author and probably disagree with what you have previously thought. Read other commentaries - meditate on the original KJV.